

Developing The Model Of Inclusive Religious Education At Indonesia And Thailand Elementary Schools

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Abstract: *Indonesia and Thailand are a portrait of a country that has a diversity in many ways a complete and varied. The two countries are multicultural countries with diverse of ethnicity, race, religion and class. Ethnic diversity or ethnicity, religion, race, and class (SARA) both in Indonesia and in Thailand is the incredible potential that shows the wealth of the two people. The religious diversity of the citizens will be additional power for the common good in both countries if it is properly managed. But the fact of diversity in both countries during this precisely often a source of conflict and violence in particular that based on religious fanaticism. The conflict and violence in the name of religion are also caused partly by the lack of inclusiveness and multicultural understanding besides superficial, erroneous, and religious attitudes. Religious education is expected to be a means to instill an inclusive attitude and values of multiculturalism and understanding of the religious right for children. But the reality in the field of religious education in schools rated yet managed to portray a function to create values of inclusiveness to the students. One is the religious attitude of teachers still regard his religion most right while other religions wrong and also teachers who are still awkward to interact with people of different religions. But in the context of a multicultural society, the teachers have to realize that mutual respect is important to do for peace in society. Secondly, in the context of learning, the teacher has to have an understanding that mutual respect is important also built for the students, but do not yet have approaches and learning strategies appropriate and adequate to carry out learning based on the values of inclusiveness. Therefore, the religious teachers need an Inclusive Religious Educational Model that relevant to both in the learning process in the classroom and in everyday life at school. Third, this study has been able to formulate models for Inclusive Religious Education through two approaches, namely: Inclusive Education Approach to Teacher of Religion and Education inclusiveness-based on culture by teacher to student. Inclusive education approach to the Teacher in the form of substantive modules that the contents refers to intersubjective working procedure by Amin Abdullah as the basis for determining the value target and formulating the basic competence and indicator. While the Inclusive Educational approach of Teacher to the Student refers to the Lickona's theories on the development of school culture that covers for six elements, namely: (1) leadership and exemplary moral, (2) the discipline as a whole, (3) the growing sense of fraternity, (4) democratic atmosphere, (5) a harmonious cooperation, and (6) to agenda for special time in discussing the issues of character. Fourth, model validation conducted with the involvement of education experts in Indonesia and Japan in the form of a Forum Group Discussion (FGD). From the FGD activities is obtained many useful advice related to the basic theory of inclusive development model of religious education, design models, as well as the content of the developed model. The submission is then used as the basis of improvement on prototype models. After improving inclusive religious educational model for both for religious teachers and students then it is reliable to be tested in the field.*

Keyword: *Inclusive, Religious Education, Elementary School*

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I. Introduction

I.1 Background of Research

Indonesia is one of the largest multicultural countries in the world. This fact can be seen from its widely geographical location, islands, and various socio-cultural conditions. The reality of this diversity has the potential emergence of various problems. The problems are corruption, collusion, nepotism, poverty, violence, environmental, destruction, separatism, and the erosion of a sense of humanity to respect the rights of others. Those things are manifestations of the negative impact of inclusive multiculturalism. These problems can not be tolerated, but they must be paid attention of their causes and given solutions wisely. Furthermore, all elements of society must be involved accurately.

Islamic education can be become the reference of values, knowledge, and action for its followers to be contiguous with some communities of different religious background, social, and culture.¹

Multicultural education has long been developed in America, Europe, and other developed countries for years. Meanwhile, the ex-colonial countries, there are post-colonial movements that distinguish human dignity. The roots of multicultural education, based on the attention of a US education expert, Prudence Crandall, (18-3-1890) who intensively concerned to the importance of understanding of the background of

learners, both in terms of aspects of culture, ethnicity, and religion.² It means that the background of learners are absolutely important to understand by every teacher/ educator.

Etymologically, the term multicultural education consists of two terms, namely education and multicultural. Education is defined as the process of developing a person or group attitude in order to be maturation through teaching, training, processes and education systems. Multicultural is defined as a diversity of community culture. Meanwhile, the terminology, multicultural education is the process of developing the full potential of human beings who appreciate plurality and heterogeneity as a consequence of the diversity of cultures, ethnicities, races and religions. This understanding has important implications in education, because education is understood as a process without end or a lifelong process. Multicultural education is oriented to sense of honor and respect the highest against human dignity. That is, a model of multicultural education should be disseminated to all countries in which there are ethnically diverse, rationalism, religion and culture such as in Indonesia or Thailand.

Multicultural education is indeed very important to be implemented at schools or educational institutions. Because, multicultural education is a tool for building the characters of students to be able to be democratic, humanist, and to honor plurality. The similar idea was said by Husniyatus (2007) that:

There are two things that need to be done in the development of multicultural education in schools, namely; First, to conduct a dialogue and to place each civilization and cultural observer that is in a parallel position. Second, to develop a tolerance, to allow each culture, to understand each other. Tolerance here is not only on the conceptual level, but also on technical operations.³

The role of teachers is absolutely important to develop the inclusive religions at schools. This condition needs at least four items should be developed by professional teachers, they are:

1. Teachers should be able to be democratic, both in attitude and his words (must not be discriminatory).
2. Teachers should interest in certain events that had to do with religion (multicultural minded).
3. Teachers should explain that the aims of teachings of religion are peace and prosperity for all mankind, and all forms of violence are forbidden in the religion.
4. Teachers are able to provide comprehension of the importance of dialogue and discussion in resolving various issues relating to cultural diversity, ethnicity, and religion.⁴

It seems that to avoid the problems of violence and inter-religious hostility can be done by means of accurately preventive efforts, ie with intensive negotiation efforts, forums of dialogue between the religion followers (*ummah*). This is done in order to improve the understanding of pluralistic and inclusive religions. Furthermore, it can be used as the basis of educational religious tolerance which are implemented in formal or non-formal educational institutions.

Islamic education is an important part of Islamic civilization concepts, because Islam is as a civilization that had ever reached a period when the Muslim community at that time had a unique social-religious attitude in answering the reality of plurality. An attitude that arose from a model of culture or high civilization, so that a culture of tolerance, freedom, openness, fairness, justice and honesty were well manifested in Muslim society at that time. Furthermore, Islamic Educational discourse of Inclusive-Multicultural at the postmodern is confirmed by Amin Abdullah, that:

The phenomenon of violence conducted in the name of religion and other primordial elements, indicates that the existing education projection has not reached the learners be in inclusive-multicultural. In fact, the founding fathers have chosen unity in diversity as the underlying principles of pluralistic nation⁵

The idea implies that the principles they could potentially become a symbol of national integration. Therefore, the plurality of citizens-society and citizens can be harmony and coherence harmony. Thus, diversity is a local wisdom and local narrative in postmodern perspective in the context of inclusive multicultural paradigm. That is, Islamic education can be used as a main device to develop the inclusive multicultural education in the world.

Based on the condition above, it is necessary to be understood about the basic education of inclusive – multicultural, that is; Education is the right of all children (of all: tribes/ethnics/races/religions, social-economic status, intelligence, physical ability/difable (Education for all). Specific groups, including children of disabilities, are particularly susceptible to be marginalized. If the rights of children are not accommodated in the general education systems (the children of disabilities) there will be discrimination.

Inclusive-multicultural education is an educational model that is specific to teach the concept of diversity, ethics, and social-culture effectively. The model of inclusive-multicultural education is emphasized on inclusiveness and good cultures to respect people. Islamic and inclusive-multicultural education is given to strengthen the values of '*ke-bhinneka tunggal ika-an*', as the basis of personality of national education, which is more emphasized on attitudes; tolerant, inclusive, humanist, and pluralist-multicultural concepts. This has become important concepts to be implemented. Islamic and inclusive- multicultural education is a necessity.⁶ To

support this idea, the various components which are involved in the educational process as factor of curriculum, educators/teachers, and teaching-learning strategies that are used by teachers should be changed from exclusive-monolithic concept towards inclusive-multiculturalist.

To respect plurality is essential for all parties to face a multicultural culture with the various cultures while they are in interaction to each other in the era of the ASEAN Economic Community (AEC). This is because the ASEAN Economic Community (AEC) does not only emphasize the establishment of a single market from purely economic terms but pay attention to the unification of socio-cultural aspects as well. Various acts of violence in the name of religion, of fundamentalism, radicalism, to terrorism, including ISIS lately is very contra-productive to the readiness of the Indonesian nation in facing the era of ASEAN Economy Community (AEC). The existence of conflicts in various regions such as Ambon, Papua and Poso may happen again at any time, although it has been calmed down. These events did not only get a lot of victims, but also destroyed hundreds of places of worship (both mosques and churches).

Religion should be a strength for human beings to make a peaceful and prosperous. However, the reality is that the dogmatic religious understanding of each of the followers are often the cause of violence and destruction among religions. For this, concrete steps are accurate to avoid religious conflict is a priority, so that it will not happen again in the future. That is, it takes a model of inclusive multicultural education that is accurate to prevent conflict in societies. We know that social conflict is often amplified by the presence of religious legitimacy that is taught in religious education at schools in sensitive conflict areas. This makes the conflict has its roots in fundamentally religious beliefs that "violent social conflicts is more difficult to overcome, because it is understood as part of his religious calling".⁷ Whereas religious education should be made as a vehicle to develop a universal morality.

The teacher's role is an important factor in implementing the values of inclusive diversity and moderate (as it is oriented in multicultural education) at schools. Teachers have an important role in improving multicultural education, because they the spearhead of internalizing the values of diversity to their students. Islamic Education Teachers are expected to have the values of inclusive diversity which are in persuasivel and contextual. They should also have high sense of sympathy and empathy.

It is possible that the most appropriate solutions to address the serious issues are done by means of the inclusive-religious education. A model of inclusive-multicultural education that is designed specifically as an alternative in this study is the implementation of strategy and concept of appropriately inclusive-multicultural education for Indonesian society and other countries. The model of inclusive-multicultural education that is developed to overcome all the issues which are related to ethnic diversity, culture, language, religion, social status, gender, and ages. This model of inclusive-multicultural education becomes very important to address various issues in Indonesia society, and other countries which are adapted to their geographical conditions and problems.

1.2 Formulations of Research

Based on the background of the problems in this study, the focus of this study can be formulated as follows:

1. How is the level of inclusiveness of elementary school religious teachers in a pluralistic society in Indonesia and Thailand?
2. What kind of model of religious education in a pluralistic society that is implemented by elementary school teachers in Indonesia and Thailand?
3. What is the most appropriate model of inclusive religious education that can be implemented by elementary school teachers in Indonesia and Thailand?

1.3 Purposes of Research

The purposes of this research are:

1. To discover level of inclusiveness of elementary school religious teachers in a pluralistic society in Indonesia and Thailand.
2. To discover model of religious education in a pluralistic society that is implemented by elementary school teachers in Indonesia and Thailand.
3. To discover the most appropriate model of inclusive religious education that can be implemented by elementary school teachers in Indonesia and Thailand.

II. Library Research And Theoretical Studies

II.1 Library Research

a. "The study of the schools' system in the Pluralistic Society of the Three Southern Border Provinces of Thailand", 2016, by Faisol Haji-Awang, Ph.D., who is from Faculty of Humanities and Social Sciences, Prince of Songkla University, Pattani. The result of the study show that, a significant traits of the model schools in the multicultural society are not merely performed well in administrative procedure, teaching and learning process, but these schools also able to reveal the real social norm and religious believe into communities' practical life as a truly "Malay-Muslim" society.

b. "Most teachers of Islam in Java Public Schools are still being conservative", 2008, by Andi Saputra, the results of a survey conducted by the Center for the Study of Islam and Society at State Islamic University (PPIM - UIN) Syarif Hidayatullah Jakarta. The findings; that most teachers are still very low in the teaching of the national spirit; 51 % respondents who have taught noble character, but there are only 3 % of teachers who teach religious tolerance; furthermore, there are only 0.3 % of teachers who teach their students to become good citizens.

II.2 Theoretical Studies

a. Global Islamic Insight that is Inclusive – Multicultural

Islam is a universal religion, a religion for all mankind, or religion "worldwide"; Furthermore, its concept is absolute God's mercy for the whole worlds. History shows, that social-religious attitude of Muslims to the other religions is really unique on the basis of tolerance, freedom, openness, fairness, justice and honesty. That is a concrete manifestation of inclusive values which become a strong pillar to uphold a cosmopolitan community, society, the golden age of the Islamic world.

In fact, religious education can be used as an alternative solution to solve the problems exclusively religious-radical attitudes through activities of correctly religious education. Teachers are expected to develop an understanding of wisdom, awareness, attitudes, and behavior (mode of action) of their students to face the diversity of religion, culture in communities. The same thing was said by Tarmizi Taher that, religious education has at least two functions.⁸ The first function is to support the religious needs of the learners to strengthen their faith. The second function is to increase mutual respect between people of different religions, inter-religious harmony, unity and oneness.

Islam is a religion that is professed by the majority of Indonesia's population, so that Muslims actually a great opportunity to influence social life and national governance in the country (A. Shafi'i Maarif).⁹ As the majority population of Muslims should no longer busy with relations between Islam, in Indonesia, and humanity. These three concepts (Islam, Indonesian-ness and humanity) need to be put together, so that Islam which will be developed in Indonesia is an Islam that is friendly, opened, and inclusive, as a solution to the problems of the nation and the country.

Due to the conditions in Pattani, Thailand, it is clarified by Ahmad Omar Chapakia, that:

Muslim populations in Thailand are a Minority society. But they are seen important in the strategy of security and political stability of the country, because some of them have good positions in the southern region, especially in Pattani area, somewhere they work together with Malaysian people.¹⁰

Position Islamic Malay community in the south is different from the Buddhist community and the dominant power in Thailand in terms of religion, ethnicity, cultural life and history.

b. Urgency of Model of Inclusive Multicultural Religious Education

The writings and researchs are often found that there are some errors in the implementation of multicultural religious education. The question is how to make a model of an inclusive multicultural religious education that is appropriate to develop a tolerant and humanist personality. In fact, the ideal education is education that is not nuanced doctrine, so there is no absolute claims. Religious believers, when there is a difference of opinion about religion, often have fanatical and exclusive attitude. This occurred at educational institutions based on religion, especially for religious teachers who still have a partial understanding of religion.¹¹ That is, a phenomenon that is crucial for this study must be in immediately concrete action, so that the peace and comfort of the people can be realized.

We know that there are also often found anti-reality in educational institutions. In fact, there are a variety of students in schools that have styles in understanding of different religions. It is clear that one factor is that every student has a distinct uniqueness. The religious education teachers are also evaluated that they have not yet understood the realities of student life or religious communities. Therefore, they tend to make religious education exclusively. As a result, from groups of people who do not appreciate the difference, they prefer the methods of violence and neglect of dialogue as a solution to the conflict. This needs attention by all parties, especially educators, teachers of religious education.

The religious teachers need to be aware that with the spirit and enthusiasm of inclusivity, human dignity is truly respected. They deserve a happy life in the world and the hereafter. Professional religious

teachers are able to recognize the characteristics of each student, so as to identify their needs and provide services according to their needs without discrimination. Students need to be placed on a human figure with all its uniqueness of each. The importance of education can be obtained if the teacher is able to change the attitudes of students from bad to good, intolerant to be tolerant, less intelligent to be intelligent. Therefore, the essence of education is the ability to change the subject of normative students becomes better ones

Multicultural education is a model to teach diversity that is in diversity of rational, intellectual, ethical, social, pragmatic inter-relative. Model of multicultural education is emphasized in the educational ideals of inclusiveness, pluralism, and respect all people and cultures. Multicultural education is a part of education that occurs as a logical consequence and it is expected to be a filter of various issues in the perspective of social, political culture and religion.

Islamic religious education teachers have the task of transferring inclusive multicultural Islamic teachings to students so that they are able to appreciate the values of global Islam, such as inclusiveness, humanism, tolerance, and democracy.

c. Model of Religious Education that is Inclusive-Multicultural

Jack Seymour and Tabitha Kartika Christiani explain models of religious education that is **in the wall**, **at the wall**, and **beyond the wall**. Education **in the wall** means education only developed values in accordance with the vision of the spirituality of each group/religious organizations. The educational model that is like this makes the lack affection of insight into the students to the vision of the spirituality of the group/organization to another dan opens up the possibility of misunderstanding and prejudice. Educational paradigm **at the walls** is not only taught moral values in their own religion, but also discussed with other groups. This stage is the stage of transformation confidence by learning to appreciate other people, in spite of there is a different vision of spirituality, and religion; they engage in active dialogue. Meanwhile, **beyond the walls** of educational paradigm is not only oriented to engage in discussion and to hold a dialogue with people of different religious spiritual vision, but they invite religious people, students, from different religious ideologies, working together to campaign for peace, justice, harmony, and their involvement in humanitarian work as well. It is clear that they are not enemies of the people from different religious currents, but poverty, ignorance, capitalism, violence, radicalism, dishonesty, corruption, manipulation, environmental damage, end so on.¹² That is, the best level of education, education outside wall, oriented at the model of education for peace, justice, harmony, humanity, happiness in this world and in the hereafter later.

Amin Abdullah (2014) said: "There are three shades of religious entities; they are subjective, objective and inter-subjective in human religiosity. How characteristic pattern of diversity 'subjective', 'objective', and 'inter-subjective?'"¹³

Subjective characteristics can be obtained through the study of religions. It seems that the adherents of a religion often observe the diversity of characteristics of people or groups of people of other faiths which are different from the characteristics of persons or group of adherents of their own religion. This normative view often dogmatic - theological. So, these things are sometimes not to be aware by themselves, so fanatical elements often happen. If fanaticism happens, "emotion" appears.

Characteristics of the mindset of religious objectivity can only be obtained by conducting in-depth research. Religious understanding that has objective characteristic is descriptive - empirical.¹⁴

Characteristics of inter-subjective in religion can be obtained, if: (1) A person or group of people is able to sincerely restraint (self-regulation), not to issue a statement, harmful, degrading, hurting someone or a group of others in any forms. (2) A person or group of people that really understand the nature and existence of other religions, including the unbelievers. (3) A person or group of persons who possesses characteristics of empathy and sympathy.¹⁵

Inter-subjective is a mindset that is considered appropriate in the context of inclusive attitude and behavior building. The reason is based on lasting peace and synergy of diversity in a pluralistic society needed changes and radical transformation of a person or group of people in religion. Because there is no world peace without peace between leaders and followers of religions.

Actually, the wisdom of the founding father predecessors chose national unity as the underlying principles of the plurality of national and state life should really be understood by future generations.

Therefore, they have to defend this beloved country, to reflect the wisdom, and to implement it in the life of society, nation and country.

Inclusive multicultural religious education in the Era of Economic Community AEC (MEA) can be described by three scientists (Jack Seymour, 1997; Thabita Kartika Christiani, 2009; and Amin Abdullah, 2007 and 2014) in a frame of following figure 1:

Figure 1.
(The frame Work of Islamic Education Based on Inclusive- Multicultural)

III. Research Methodology

This study is a Research and Development (R & D). It is said R & D because of the research is to produce and to test the effectiveness of the product. The products of this research is the Model design of Inclusive Religious Education for Elementary school teachers. The study consists of four main stages, namely:

- 1. Stage of Exploration**, at this stage of a survey of the problems and its causes so as to know the needs in the implementation of inclusive religious education
- 2. Stage of ModelDevelopment**, this stage consists of two activities: the study of theories that are relevant to the needs that have been discovered during the exploration stage. The theory is then used to draw up the basic framework of the model
- 3. Stage of Model Validation**, this stage is done by holding Forum Group Discussion (FGD) of experts as follow: (1) Expert of Islamic Education, (2) Expert of Education Philosophy, (3) Expert of Teaching and Learning Methodology, (4) Expert of Curriculum Development, (5) Practitioner of Islamic Education, (6) Practitioner of Christian Education, dan (7) Practitioner of Buddhist Education.
- 4. Stage of Trial Model**, this stage consists of two activities, namely to conduct field trials, and to do a final revision to the model. Trials will be conducted to the 20 teachers who have a bachelor degree of Islamic Education (S1) and have been studying at the Program of Educational Quality Improvement and Educational Personnel (Peningkatan Mutu Pendidikan dan Tenaga Kependidikan, PMPTK) at the Faculty of Science of Islamic Education and Teacher Training of UIN Sunan Kalijaga Yogyakarta; and 20 teachers of Religious Education at elementary schools under the cooperation with Fatoni University, Thailand.

Furthermore, the data analysis will be carried out both qualitatively and quantitatively. The qualitative research was conducted using analysis Interactive Model by Miles & Huberman (1984) comprising four stages, namely: (1) Data Collection, (2) Data Reduction, (3) Data Display, and (4) Verification/ Conclusion. While quantitative analysis in this research will be used the experimental analysis before and after treatment.¹⁶

The stages of this R & D can be described as follows:

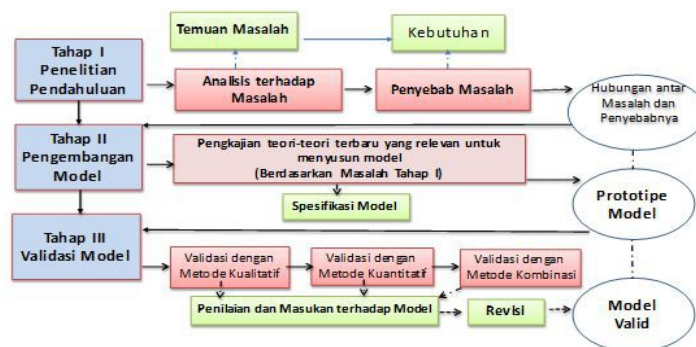


Figure 2.The Stages of Research and Development Level 1
(Adapted from Sugiyono, 2016)

IV. Discussion And Findings

4.1. Need Assessment of Model Of Inclusive Religious Education in Indonesia and Thailand

Diversity that is found in Indonesia and Thailand consists of culture, language, race, ethnicity, religion and class. Diversity is *sunatullah*, that must be upheld and respected its existence. Human diversity in a variety of dimensions is a creation of God (Allah SWT). God deliberately created the diversity in His creations, not to be a conflict. Diversity is commonly used as a vehicle to build attitudes and help each other and as complement and to create a dynamic living and balancing to each other. The following is briefly presented the diversity in Indonesia and Thailand.

1. Diversity in Indonesia

Indonesia is a large portrait of a big country that consists of thousands of small and large islands and it has diversity in the various things completely and it has different items. According to data from the Ministry of Interior of the Republic of Indonesia, the number of islands in Indonesia in 2004 is 17,504 items. Each of the 7,870 islands has name, while the 9634 islands have no names.¹⁷ The Indonesian people have various tribes, and each tribe has its own cultural characteristics that is relevant to each cultural background. Every region has each style and culture that shows their trademarks. It can be seen from various forms of daily activities, such as ritual ceremonies, traditional clothing, the shape of the house, art, language, and other traditions.

Indonesia as a unitary sovereign state, has a long and proud cultural history. Since the proclamation of independence on August 17, 1945, the Indonesian nation has been recognized by the world community as a nation with noble civilization and culture.

Indonesian nation consists of various ethnic groups. Indonesia has more than 300 ethnic groups. The following are examples of tribes in Indonesia. Tribes of Aceh, Batak, Minangkabau, Malay, Kubu, Betawi, Sunda, Ethnicity Banten, Beduy, Java, Madura, Ethnicity Bali, Sasak, Sumba Bima, Manggarai Bajawa, Ethnicity Ende, Ethnicity Rote, Dayak, Banjar, Minahasa, Bugis, Toraja, Ambon, Groups of Ternate and Papua. There are just a few tribes are mentioned here, there are some more tribes have not been mentioned yet.¹⁸

Every tribe in Indonesia has its own language, customs and culture. Local language, culture and customs can be encountered in everyday life, and every tribe has its distinctive regional languages; Such as Javanese, Minangkabau, Sundanese, Batakese, Maduranese and so on. Every tribe has also its own customs. For examples; local ceremonies worn when people get married, gave birth and people died, and many others. These ceremonies are sometimes integrated into the religious affiliations of the people. A variety of customs is a wonderful cultural wealth for Indonesian people. There are various local arts, such as musical instruments, dances, songs, and other arts. There are some examples of local musical instrument such as *gamelan* (Javanese), musical instruments *kolintang* (Minahasa), *calung and angklung* (West Java), *sasando* (Kupang), *kromong* (Betawi), and so on.¹⁹

The Other diversity in Indonesia is religious diversity. Religion in Indonesia is crucial for social life. It is stated that Indonesian national ideology is Pancasila: "Almighty of God". Some religions in Indonesia have collectively influence on the politics, economics and culture. In the Constitution of 1945, it is stated that "each citizen is given the freedom to choose and to practice his/her faith " and " to ensure all of the thing of freedom for worship, according to his/her religion or belief".

Based on the Explanation of Presidential Decree Number 1 of the year 1965 concerning the Prevention of Abuse and/or blasphemy of religion in chapter 1, "Religions are embraced by people in Indonesia are as follows; Islam, Christianity (Protestant), Catholic, Hindu, Buddhist and Confucianism (Confucius)". Thus, the Indonesia Government, officially recognizes the only six religions. Based on history, immigrant groups have become key drivers of religious and cultural diversity in the country with immigrants from India, China, Portugal, Arab and Dutch.²⁰

In addition, the six official religions mentioned above, there are also some religions in Indonesia or other beliefs, like Judaism, Baha'i, Orthodox Christians and Animists. Small Jewish community is not recognized in Jakarta and Surabaya. The early establishment of Jewish in the islands derived from the Dutch Jew who came for trading spices. In the 1850s, around 20 Jewish families from the Netherlands and Germany stay in Jakarta (then they were called Batavia at that time). Some live in Semarang and Surabaya. Some Baghdadi Jews also lived on this island.

In 1945, there were approximately 2,000 Dutch Jews in Indonesia. In 1957, it was reported there were still about 450 Jews, mainly Ashkenazim in Jakarta and Sephardim in Surabaya. This community decrease to 50 persons in 1963. In 1997, there were only 20 Jews, some are in Jakarta and a little family Baghdadi are in Surabaya. Jews who live in Surabaya have a synagogue. They have just little relationship to Jews outside of Indonesia. Nothing service is provided at the synagogue. The synagogue has been closed by Muslims who oppose the Gaza War in 2008-2009. The only remaining synagogue is located outside the city of Manado, which was attended by about 10 people. It has been established in Indonesia now, namely The United of Indonesian Jewish Community (UIJC) by descendants of the Indonesia Jewish community. This organization

has been established since 2009, but it was just opened in October 2010. This UIJC was led by a family of Verbrugge. According to the sources from UIJC, the Jewish descent in Indonesia who has been known today is almost 2,000 people. There are 500s people of Jewish descent that have been detected and spreaded almost evenly throughout Indonesia, even in Aceh, North Sumatra, and West Sumatra. In North Sulawesi, it has the potential to 800s of people. In Jakarta, it is estimated more than 200 people, and there are also a lot of Jewish descent in Surabaya. In addition, UIJC members are also from other areas, such as Lampung, Tangerang, Bekasi, Cirebon, Bandung, Semarang, Solo, Cilacap, Yogyakarta, and Bali. They are generally Eurasian (the descendants of a mix) between Indonesia and the Jewish Netherlands, Germany, Belgium, Iraq, and Portuguese. However, it does not mean that UIJC members must be Jewish because this organization is only a community of citizens of Jewish descent in Indonesia. The members of UIJC have their figures life style are like Indonesian people because they have been mixed with the indigenous race.

Some followers of the Baha'i religion is present in Indonesia. How many of them actually are not known with certainty because they are often under pressure and rejection from the surrounding community. One of the adherents of the Baha'i religion is known for limited is a dozen adherents in an area in the city of Samarinda, East Kalimantan.

Although the Orthodox Christianity has been present in Indonesia in the 7th century, just in the 20th century this Church officially present with the name of the Indonesia Orthodox Church, where the priests of the Orthodox Church in Indonesia came from two regions, namely the Greek Orthodox Church Patriarkan Constantinople and the Russian Orthodox Church outside the Russian Foreign Patriarkan of Moscow. The chairman of the Indonesian Orthodox Church is Arkimandrit Father Daniel Bambang Dwi Byantoro, Ph.D. who is the first Indonesian priest of the Orthodox Church in Indonesia.

2. Diversity in Thailand

Thailand is one of countries that is among the regions of Southeast Asia. Geographically, the Southeast Asian region is an area between the continent of Australia and mainland of China, mainland of India to the Northwest of China. This condition makes Thailand quite easy to reach travelers throughout from time to time for their livelihood as well as the spread of religion. There is diversity of various matters in Thailand and Indonesia. The diversity that is in Thailand, such as diversity of ethnic, cultural, regional language, religion, and etc. Most (about 80%) from 65 million people of Thailand are the ethnic of Thai. The rest consists of the Chinese, Indian, Malay, Mon, Khmer, Myanmar, and Laos. From the 7 million people who are living in the capital, Bangkok, there is a greater diversity of ethnicities, including most of the foreigners from all over the world. Geographical differences of people of other residents, included the majority of Muslims in the South near the Malaysian border, and ethnic tribal group is in the mountains, such as the Hmong and Karen, who live in the mountainous north.²¹ Tribal people in Thailand are as follows Karen ethnic, Akha tribe, tribal of Chong, Thai people, Mon tribe, Palaung tribe, Shan tribe, tribal of Urak Lawoi, Pear tribe.

Karen tribe is the tribe who are domiciled in Thailand and included the most unique parts of the world. The women of this tribe wore copper rings around their necks from childhood, into adulthood. Karen tribe can be found in the hinter land of northern Chiang Rai. Akha tribe is estimated to come from mainland of China who migrated to Southeast Asia about in 1900s. Akha tribe inhabited in highland Thailand. It is not only in Thailand, this tribe lived in Burma and Laos. Chong tribal areas in the country comes from Cambodia. Chong tribe in Thailand is estimated at around 11,000 people who speak the language Chong (Shong) included in Austroasiatic. The majority of Chong are Buddhists. Thai people are the original inhabitants of the country of Thailand. Thai people also called Tay, Tay Dam, Tay Khao, Tay Muoi, Tay Thanh, Hang Pu Tong and Thay. They speak in Thai language included in the group Tay-Thai language family. Mon tribes are from the area which are in the country of Myanmar or the Southern part of the country of Myanmar. Mon people included first tribes that inhabited the first in Southeast Asia who settled in Myanmar and then spread in several countries, especially in Thailand. Palaung tribes living in Thailand known as Benglong or Palong. The Palaung group sometimes includes parts of Lake (Danaw) having a separate identity from the tribe of Pale. Regional ethnic origin is in the country of Myanmar which then migrate to Thailand in some time. Tribe Shan speaks in Shan language and bilingual in Burmese. Shan language is used by about 5 or 6 million inhabitants, closely associated with Thailand and Laos, and it is part of the Tai language family. Tribe Urak Lawoi is Proto-Malay indigenous peoples who inhabit the island of Phuket, Phi Phi, Fri, Lanta and Lipe and Adang Bulon at Adang islands off the west coast of Thailand. They are known by various names, including eggs Lawoi, Lawta, Chaw Talay, Chawnam, and Chao Leh which means the people of the sea. This tribe consists of about 6,000 people. Urak Lawoi can be distinguished from his physical appearance, for example with his darker skin and curly hair. Urak Lawoi included in the tribe that is called sea gypsies. Pear tribal communities in Thailand refer to themselves as Samre, which is in the province of Pursat, Battambang Samray, Chong and Chong-Samre in Trat province in the east of Thailand, and He Chong and Chong heap in the province of Chanthaburi Thailand.

The language that is used for communication by the people of Thailand is also various. More than 92% of the population speaks a language that is called the language Thai. Although they use the Thai language, there

are various dialects, such as central Thailand, the Thai-Yuan and Thailand-Laos. Thailand dialect prevalent in central Bangkok and is used as a literary language and the official language, which is also taught in schools. In northern Thailand, the public generally use a dialect of the Thai-Yuan also called khammuang. In the North-east and south-east of the country, a place to spread the Thai-Lao dialect.

People who live in the mountains, talk to other dialects, which are not grown in the country. They use the language of the Mon-Khmer and Tibetan-Burman. Actually, there are dialects that are used in other areas of Thailand.²² Even though the Thai language is the official language of Thailand, as a result of the cosmopolitan capital city and established tourism infrastructure, English is spoken and understood by most people of Thailand. Then most of the population living in southern Thailand Pattani Malay language.²³

The religion of Thailand's population is quite diverse. A majority of 95% Theravada Buddhist Thailand (which includes the Thai Forest Tradition and Dhammayuttika Nikaya and Santi Asoke sect) with a Muslim minority in Thailand (4.6%), Christians in Thailand (0.7%), Mahayana Buddhism, and religions other. Thailand Theravada Buddhism is supported and monitored by the government, the monks received a number of government benefits, such as free use of public transport infrastructure. Buddhism in Thailand is strongly influenced by traditional beliefs about the spirits of ancestors and nature, which has been incorporated into Buddhist cosmology.²⁴

Like minorities in other countries, the region of southern Thailand (Patani), which is the base of the Malay-Muslim community is a religious conflict areas and territory disputes with racial and religious backgrounds prolonged. Especially when the Malay kingdom was abolished in 1902, Pattani Malay community is in a very depressed state. Especially during the reign of Pibul Songgram (1939-44), the Malays have become the prey base of cultural assimilation. In fact, upto now, this very day Pattani Thailand's minority Muslim community faces complex discrimination and protracted terror. So that the social and political life became very limited.²⁵

3. Violence as a result of the diversity in Indonesia and Thailand

Diversity on the one hand is wealth for a country or region, but on the other hand the diversity becomes a source of conflict that led to the disintegration of the nation when such diversity is not managed properly. The description below is a case of conflict and violence caused by the diversity that is not managed well and appears logical that occurred in Thailand.

1. Violence Issues Related to (ethnicity, race, religion and class) Sara in Indonesia

Indonesia as a pluralistic country with various ethnicity, race, religion and class, became the most vulnerable country for racial conflict. The differences of opinion between communities in a region frequently trigger the outbreak of clashes between them. Conflicts involving religious groups or conflict conducted in the name of religion is still rife in Indonesia today. The religions in Indonesia is expected to not be a source of violent conflict. On the contrary, the diversity of the religion of the citizens is hoped being a supplementary force for together goodness in one country, because the beliefs of different religions can contribute to the together goodness. However, management of diversity is not easy. Social scientists say that religions can be the source of violent conflict in one country, due to religious beliefs require the full commitment of its adherents to the faith. As we know, someone sometimes sacrifice his life to defend what he or she thinks as the truth of religion. This makes it difficult for the various religious differences to be compromised. Moreover, we must also remember that the major religions in Indonesia, namely Islam, Christian and Catholic, are missionary religions. Religions of this type is recommended for its followers to spread the mission of religions throughout the world. Therefore, if the sources of such conflicts are not managed properly, it is not surprising that violent inter-religious conflicts often arise. Even, among the same religions followers, caused by differences in the interpretation of religious doctrines can also cause friction which leads to conflict.²⁶

Many cases that occurred in Indonesia, cases of violence involve the name of religion. The most tragic religious conflict occurred in 1999 ago. Conflicts and disputes that occur in the community Ambon-Lease since January 1999, has developed into brutal violence that claimed thousands of lives and destroyed all orders of social life. The conflict later expanded and became unrest riot between Muslims and Christians. Both sides are attacking each other of different religion and burning of buildings and places of worship. The riots that accompanied by the destruction of the order of inter-religious harmony in Ambon lasted for long time so that it became a sensitive issue till today.

In February 2011 (02.06.2011), in Cikeusik, Tangerang, Banten, a bloody incident occurred that killed three Ahmadiyah members. The incident was in the form of mass attacks that 1,500 votes against Ahmadiyah in the village location Umbulan, District Cikeusik, Pandeglang, Banten. Ahmadiyah has been the target of his own brother, the Muslims for long time because they are considered infidels or unbelievers. Ahmadiyah is judged inappropriate to be part of Islam for various reasons. Because it is justified as believers create violence since 1950 in Indonesia.²⁷

Attacks on Shiite followers also occurred in the Nangkernang village, Karang Gayam, Omben, Sampang, Madura, East Java, in August 2012 ago. Two people were killed and other six Shiite got serious injuries and dozens of minor wound. This case has actually been lasting since 2004. The climax is the burning of houses chairman of Association of Jamaat Ahl al-Bait (IJABI), Tajul Muluk, along with two other Shiite pilgrims home as well as a prayer room used as a means of worship. The action was carried out by about 500 people who claim to be followers of Ahlus Sunnah wal Jama'ah.²⁸

Another case is the burning of churches in Singkil Aceh. Riots broke out in Aceh Singkil on Tuesday, October 13, 2015. A group of irresponsible people burn Churches Huria Kristen Indonesia (HKI) Deleng Lagan, District Gunung Meriah, Aceh Singkil, Aceh Province. After that, the mass moved into Pakpak Dairi Christian Protestant Church (GKPPD) Danggurun which is about 10 kilometers from the previous location. At that time, the clash occurred, and as a result of two people were reported killed.²⁹

Another case is that the clashes in Kaburaga, Tolikara, Papua, on Idul Fitri 1436 H, Friday, July 17, 2015. A group of Tolikara burnt canteens, houses and a mosque Baitul Mutaqin located near the venue for seminars and *Kebaktian Kebangunan Rohani (KKR) Injili Pemuda*. The incident started from a ban on worship for Muslims based on a circular from Gospel Movement in Indonesia (GIDI). The arsonists had pelted a mosque with stones while prohibiting implementation Idul Fitri. While the fire spreads, Muslims Tolikara immediately disband. The praying had to be canceled. Six homes, eleven stalls, and one musala or mosque burned down. One person was reportedly shot dead by officers. Clashes originated from members of Congress who feel disturbed by Muslims Tolikara who were performing praying of Idul Fitri which is not far from where the congress carried out. Congress participants then attacked Muslims who were worshipping.

In addition to the cases of religiously motivated, in Indonesia is very vulnerable in case of violence motivated by racial and ethnic differences. Here are examples of cases that have occurred in Indonesia. Sampit tragedy is bloody inter-tribal conflict's most lasting and create a commotion of Indonesia in 2001 ago.

Sampit conflict is the outbreak of inter ethnic violence in Indonesia, began in February 2001 and lasted throughout the year. This conflict started in the town of Sampit, Central Kalimantan and extended throughout the province, including the capital city of Palangka Raya. This conflict outbreak between indigenous Dayak and migrants of Madurese from the island of Madura. The conflict of Sampit in 2001 was not an isolated incident, because there have been several previous incidents between Dayaks and Madurese. The major conflict occurred between December 1996 and January 1997 which resulted in 600 victims.³⁰

The conflict in Indonesia does not only involve indigenous people and migrants. However, different groups in one area can trigger clashes which bring casualties. On 30 May 2013, the conflict involved the tribe over the mountains and the tribes of lower coast in Papua. This was triggered by the burning of honai, Papuan customary house belonging to a lower group conducted by the high group. Things which is considered small can bring six people killed and 21 others were taken to hospital because of getting wounded an arrow.

Conflict cases like mentioned the above, in Indonesia also have occurred many times, acts of terror carried out by groups of the religious reasons. Among the acts of terror that have occurred since the era of the 1980s to the present can be stated as follows.³¹ On March 28, 1981, Garuda Indonesia had been attacked by terrorists.

When the way to Medan after transiting in Palembang from the Jakarta flying, the aircraft was hijacked by five armed men claiming to be members of Komando Jihad. The terrorists claimed as part of Garuda Indonesia passengers. This action resulted in one person air crew was killed, one passenger was killed, and three terrorists were killed.

Five years later, on January 21, 1985, an act of terrorism by a pattern of "jihad" re-occur. This time against one of the wonders of the world where the Borobudur temple is located in Magelang, Central Java. In 2000, there were four terrorist acts have occurred. On August 1, 2000, a bomb blew the Philippines embassy. As a result of this incident, two people were killed and 21 people were injured including Philippine Ambassador to Indonesia, Leonides T. Canay and damaged cars parked at a location about. On August 27, 2000, a bomb again struck the embassy, namely the targetted embassy is Malaysia. Lucky, the bomb that exploded in the location of the Embassy of Malaysia did not take casualties. September 13, 2000, a bomb was exploded in the Jakarta Stock Exchange Building, in the parking lot, 100 people were casualties, 10 of them were killed and hundreds of cars were badly damaged. On December 24, 2000, a bomb was exploded in several cities in Indonesia. At that time, some christians were celebrating Christmas Eve, so there were 16 people were killed, 96 people were injured and 37 cars were damaged.

Four acts of terrorism occurred in the following year. There were no casualties with the three actions of them. The first is the bomb which is detonated in the Santa Anna Church and HKBP on July 22, 2001. The five people became victims of this bombing. The second was the bomb detonated at Plaza Atrium Senen area on 23 September 2001. Fortunately, there were no casualties in this tragedy, only six people were lightly injured. The third is the bomb detonated in the fast-food restaurant, KFC Makasar on October 12, 2001. There were no

casualties in this incident. The fourth is a bomb in the school yard AIS (Australian International School) on November 6, 2001. There is no casualties this incident.

A year later, there were three acts of terrorism that occurred. The first bomb occurred on New Year's Eve, January 1, 2002. The bomb exploded in the area of Bulungan, Jakarta, precisely in one of the restaurant. Four bombs exploded at churches in Palu, Central Sulawesi and there were lucky that no casualties. The second bomb was known as the Bali bombings that occurred on October 12, 2002 and had become the news headlines in various countries. There were three explosions that occurred and led to 202 deaths and 300 people injured. Most of the people who became victims were Australians. A third bomb blew up a fast food restaurant, McDonald's Makasar on December 5, 2002. Although casualties were not much in this case, namely 11 people were injured and three others were killed, but this tragedy brought bitter memories for families left behind.

Three bombings exploded again in 2003. The first bombing exploded on February 3, 2003 in the lobby of Bhayangkari Jakarta Police Headquarters. The second bomb which was exploded on 27 April 2003 in terminal 2F Soekarno-Hatta Airport. This tragedy took 10 victims, two of them were seriously injured and the rest suffered only with minor injuries. Third bomb occurred on August 5, 2003 at the JW Marriott and took the dozens of death and hundreds more were injured.

In 2004, there were three bombings. The first bombing known Palopo bombing that occurred on January 10, 2004. Four people were killed in this incident. The second bombing was known Australian Embassy Bombing that occurred on September 9, 2004. Five people were killed, hundreds were injured and several buildings around got the impact. The third bomb was known as Immanuel Church bombing in Palu, Central Sulawesi, on December 12, 2004.

Five bombs exploded in 2005. On March 21, two bombs were exploded in the city of Ambon and there were no casualties. On May 28, there were 22 people killed in the bombing, known as Bom Tentena. On June 8, a bomb was exploded in Pamulang. The victim was the residence of the Board Approval Policy Expert Majelis Mujahidin Indonesia Abu Jibril. There were no fatalities in the bombing. On October 1, a bomb was also exploded in Bali. In this incident, 22 people were killed and 102 people injured. On December 31, a market in Palu, Central Sulawesi were targeted and resulted in 8 people were killed and 45 people injured.

Four years later, exactly in 2009, two bombs were exploded simultaneously in Jakarta precisely JW Marriott and Ritz-Carlton. Two years later, in 2011, three bombs were exploded in three cities in Indonesia. The first is the Cirebon city where a suicide bomber detonated Malporesta mosque on April 15, 2011. The bomber was killed in this incident and 25 people were wounded.

The second city was Tangerang where the police had foiled bombings against Christ Church Cathedral. The next city is Solo. A suicide bomber was detonated at GBIS back Kepunten, Solo, Central Java. One of the perpetrators was killed in this incident while 28 others were injured. There were no fatalities in the bombing that occurred in Pospam Gladak, Solo, Central Java on August 19, 2012. However, this action still makes people more wary.³²

At the beginning of 2016 bombings struck Plaza Sarinah. Sarinah Bomb is a series of bombings six terror blasts and shootings in the area around Plaza Sarinah, Jalan MH Thamrin, Jakarta, on January 14, 2016. The explosion occurred in two places, the first explosion occurred Horizon Tower parking lot, north Sarinah building and a police station in front of the Sarinah Plaza. At least eight people, four of the perpetrators of terror attacks and four civilians were reported killed and 24 others wounded in this attack. Seven people are involved as perpetrators counted Bom Sarinah and organization of Islamic State of Iraq and Syam (ISIS) claimed responsibility for terror attack as actors in this Sarinah Region.³³

2. The case of Violence in Thailand

Like in Indonesia, as a country that has a lot of diversity, Thailand has also frequent conflicts between communities and among communities with the nation. Thailand has serious conflict especially in the region of southern Thailand (Pattani, Yala, and Satun Narathivat) which is the base of the Malay-Muslim community. The conflict is a prolonged religious conflict and disputes on regions with ethnic and religious background. More over when the Malay Kingdom was abolished in 1902, Pattani Malay community is in a very depressed state. Especially on Songgram Pibul administration (1939-44), the Malays have become the prey base of cultural assimilation. Even today, Pattani Thailand's minority Muslim community faced complex discrimination and protracted terror. So that the social and political life became very limited.

The conflict in southern Thailand has been going on since the 19th century ('Crisis Paknam), and after the division of borders on Southern Thailand (Pattani, Yala, and Satun Narathivat and Satun) which is a Thai royal power over British approval. Region Pattani, Yala, and Narathiwat, and Satun in Malay society and culture are very different from Thailand (Siam). Islam in this region develops very rapidly (because they have blood ties with the Malays) because the area still allied, and in contrast to Thailand where the predominantly were

Buddhist. Around 1930, a change in the system of government in Thailand, where the monarchy absolute monarchy turned into a parliamentary system, where the parliament is dominated by people from the military. Substitution government system was followed by the more radical the Thai central government policies towards regions in southern Thailand. Discrimination Thai authorities more visible after the emergence of local regulations, South Thailand community-based Islamic society should be eliminated and southern Thailand were required to wear Thai alphabet and language, replacing the Malay language which they use. The peak distaste local communities to the central government, led to the emergence of groups of armed anti-government center, the largest armed groups that exist Pattani United Liberation Organization (PULO).

The conflict in southern Thailand is often seen as a mere religious conflict between Muslim Malays in southern Thailand against the Thai (Buddha), which dominates the central government of Thailand. When examined more deeply, there are so many factors that led to this conflict arises factors other than religious differences, factors such as social inequality, political and abusive actions of security forces, racial discrimination, and economic factors that are not so considered by the Thai government center. In 1960 an armed organization that was called the National Revolution Front (BRN) pioneered Ustad Haji Abdul Karim Hassan rebellion everywhere, this organization Islamic ideology. Although it has been able to shake the government, this organization is not growing rapidly.

Starting from a number of southern Thailand who feel that the actions of armed resistance against the central government is too low, and their attacks were easily broken, they then form a new rebel group that was called the Pattani United Liberation Organization (PULO). PULO is a Pattani United Liberation Organization, the organization was formed in 1968. The movement of this organization was not only to take up arms but also to do social activities to improve the education and welfare of the population, so that people Pattani were interested to join it. However, the reality PULO members never reached 400 people. Around 1993 to 1995, PULO split and in part members formed NEW PULO more aggressive movement as motivated armed struggle alone.

In 1997 formed rebel groups united under the slogan: "Operation Autumn Leaves" (Operation Falling Leaves). When the military operation, the personnel united commit acts of shootings, bombings and arson coordinated where these actions resulted in 9 deaths and enormous material losses. The government at that time also working with the prime minister of Malaysia, Mahattir Muhammad, so many rebellion leaders hiding in Malaysia were arrested. The government also stipulates that the Board of Special Autonomy South Thailand, so people gradually began to find peace.

In 2001, the Agency was abolished the special autonomy of southern Thailand region, and increased military operations after 2001. Year after year the insurgency and attacks in southern Thailand continued to increase from about 75 cases in 2002, increased to 119 cases in 2003. On 28 April 2004, about 100 people 10 militia members attacked a military post in southern Thailand. The attack was beaten off and part of the militia hid in Krue Se mosque, a mosque, which is very sacred by the local Muslims. The soldiers were pursuing militants then opened fire on the mosque and killed militias hiding in it. These events led to the spontaneous anger of the local Muslim population, and since that time struggles that occurred in southern Thailand began in hook-associate with militant Islam and the rise of Jihad.

Since the beginning of 2005, organizations whose ideology Islam movement began to form, for example Movement Mujahidin Islam Pattani (GMIP) and Barisan Islam Pattani Liberation (BIPP). In addition to these new groups, the "old players" like PULO and BRN also resurfaced. The number of rebels in this phase increased sharply, rather than conflict on the previous phases that involve only hundreds of people. Some reports mention that the number of persons involved in acts of assault and vandalism at that time was 30,000. The militants have, in addition to bombing activities, also often commit acts of shooting and beheading to people who are not in line with them, including the local religious leaders. Even after the end of the regime of Thaksin Shinawatra, that in August 2006 the rebels blew up 22 banks in the city of Yala, apart from that case on February 9, 2012, a truck bomb exploded in southern Thailand and led to at least one person was killed, and on March 31 2012 again caused casualties in Yala as many as three people. The death victims from the conflict of the years 2004-2012, were more than 5000 people.

Until now, the Thai government has taken various measures actually decisive in overcoming the insurgency in southern Thailand this region, including the presence of military cooperation with the United States, China, Malaysia and other countries in addressing protracted conflicts that occurred in this southern Thailand. Upto now terrorism and conflicts still can not be overcome.

Cases of gunfire or bomb explosions that took place between the Muslim rebel groups and the military are still happening. In 2008 also a series of violence in Thailand. In November 2008, for example, along with the strengthening of pressure from the opposition, in Thailand, there was an explosion that injured protesters who occupied government complex in Bangkok. As a result, at least 33 people were injured, five of whom had to be hospitalized. Protest group that calls itself the People's Alliance for Democracy has several times attacked the small bombs and grenades. Including the previous explosion that killed one person and injured 29 others.³⁴

News submitted by the Reuters news agency, in August 2010 occurred penembangan committed by Muslim militants. They shot dead two people and wounded five others in separate attacks in one day in southern Thailand. A Muslim man, a former local politician, was shot dead and a village chief wounded when gunmen opened fire unknown when the victims aboard a truck for morning prayers. In the other attack, a pair of Buddhists were shot and wounded when they were on their way to work at a construction site. On the previous night, a Muslim village official was shot dead in front of a school by unknown assailants. Two people who were nearby were also injured.³⁵

In the year 2012 was also a series of crossfire between the military and rebels. In January 2012 military forces claimed to have killed four suspected militants during a gunfight in the southern provinces of Thailand's restive. This is the latest unrest in a region that has for years plagued by separatist violence. The four men were shot dead on Sunday night and three others were wounded when a firefight broke out during the examination of the flatbed truck by soldiers manning a checkpoint in Pattani province. As troops approached the truck, a pair of unknown gunmen appeared from behind the vehicle and opened fire before fleeing on a motorcycle. Militants killed four suspects is behind the truck.³⁶

In Thailand, South Thailand in particular, are still frequent violence involving elements of the military, the guerrillas and the people. At the news in Kompas.com, submitted that armed violence occurred again in Thailand. Police on Thursday (03/10/2016), reported that two soldiers were killed by a bomb that is controlled remotely in southern Thailand which is a region with a Muslim majority. Narathiwat is one of three most restive provinces in southern Thailand. Since the uprising against Bangkok started in 2004, at least has more than 6,500 people, and most civilians, have died as a result of the armed violence.

Reported by Agence France-Presse (AFP), the latest incident that killed two soldiers occurred in Chanae district, Narathiwat, on Wednesday evening. The bomb planted on the road and detonated remotely. "Two died instantly at the scene of the blast and five others were injured, with two of them in critical condition," said Colonel Chumpol Nakapaksin of Police Chanae in a telephone conversation. Moments before the two soldiers were killed, a Muslim man was found shot dead in his car near Sri Sakhon district. The other two were shot and wounded on Wednesday night in their home in an area in the province of Narathiwat. Meanwhile, last week, four people were shot dead within 24 hours, including a Buddhist rubber tapper. His body was then burned.³⁷

In South Thailand still occurs frequently involving violence between separatist groups and the military. Until now can not be explained with certainty who the actual perpetrators of the violence are, of their military accused the group of separatists who frequent attacks on military posts in southern Thailand. In the main area is in Narathiwat, Yana, and partly in Pattani. There were allegations of actual cases of violence such as bombings that resulted in civilian casualties and the military also carried out by the military. To give the impression that in southern Thailand was indeed an attack was carried out by separatist Muslim group who were in three areas. Whoever becomes actor and intellectual actor behind behind of this violence is humanly not justified it all because the principle of all religions have teachings to create a peace, harmony, and mutual respect with their differences. The differences do not necessarily have to lead to antagonism and hostility but the difference is as a form of diversity tends to more and more dynamic life.

4. The Improvement of Attitude in Achieving Peace and Harmony Life in Indonesia and Thailand

Ethnic diversity or ethnicity, religion, race and intergroup (SARA) as described in the above chapter both in Indonesia and in Thailand is the incredible potential that shows the wealth of the two nations. Particularly in the context of Indonesia, diversity is precisely what became the forerunner to the birth of the Republic of Indonesia. Therefore, diversity should be managed properly. In the following description will be discussed on how the causes of the violence that has been overshadowed by the *sara* issues, particularly religious factors in both countries and then put forward a solution to handle, especially in a context of religious factors.

1. Causes of Violence in Indonesia

Many theories or analyzes related to the factors that cause conflicts and acts of violence which have occurred. Zully Qadir argued that conflicts happened is from the basic root of the problem on discrimination, there is a gap of justice, infrastructure development, education, and so forth.³⁸ This conflicts are not racial differences alone, but it is caused mostly lack of poor respect for the state. Unluckily, the state should create ethnic gap by prioritizing certain ethnicity in all areas of development. According to Zully Qadir, based on his experience traveling around various regions in Indonesia, it can be seen that the condition of infrastructure has lagged far behind Java. In Papua, the roads have not been built properly. Infrastructure in the conflict area, such as Ambon and Ternate are very poor, too.

There is still a gap on development of education. Educational facilities in Java and in remote areas as well as the other islands are quite different. However, the problem of graduation apply uniform by applying the National Examination (UN). That is absolutely unfair. Further According to him, ethnicity and religion is the easiest thing to evoke sentiments of identity. Religion deals with faith, while ethnic related to tribal identity in society. People will be very irritable when they are touched on their religion or ethnic. Gaps or such discrimination must be ended. The principles of justice must be done, both political justice, legal, political, and social. In the field of law, during law enforcement is not running well. It is still discriminative. There are gaps of intergroup in law enforcement in Indonesia. The law should be applied equally to anyone. Syafi'i Ma'arif mentioned that the emergence of violence carried out by radical Islamic groups in Indonesia are caused by various factors: namely the existence of authoritarian rule, there is not a sense of justice, so there is a social conflict in society. Radicals are disappointed with the uncondusive situation. They are also annoyed by the blockage of the channels of communication. That is, they appear to be a radical movement.³⁹

According to Akbar Faisal's analysis, member of Commission III of the House of Representatives, the causes of religious violence known as terrorism is caused by three factors, namely domestic factors, international factors, and cultural factors. Domestic factors namely the issue of poverty, injustice and disappointment to the government becoming trigger for the people to join terrorist groups. Then the international factor due to global injustice, arrogant foreign policy and modern imperialism of superpower states. Then the last is cultural factors, namely the issue of a hidebound understanding of scripture, especially the holy-Quran which is interpreted freely. This last factor has become main factor in acts of terrorism, they are always in the name of religion⁴⁰

Discussion in Virtual Pesantren shows the six key factors that can ignite and bring the violence in the name of religion (terrorism-radicalism), namely factors in mind, economical, political, social, psychological, and educational factors.⁴¹ Each of these factors can be explained as follows:

The first is the factor of thought. Outbreak of two trends of thought in the Islamic society, which first considers that religion is the cause of the Muslims setback. So if people want to be superior in pursuing progress then they must leave religion they believe today. This thought is a product of anti-secularism that is the philosophy of anti-religion. While the second thought is reflecting their opposition to the realm of reality which is intolerable to anymore, today's world has no longer considers will bring the blessing of Allah, full of contempt, so the only way to survive is returning to the religion. But, the road to the religion is taken in narrow ways, hard, rigid and hostile to all modern things. This thought is the pioneer of fundamentalism understanding. If the both patterns of thought thrive in the community, it will give birth counterproductive actions for the nation and even religion. The second trend of thought that one reject to religion and the second appeal to the radical understanding of the religion that is hard, it will give birth to a reaction which is contrary to the mission of the creation of man by Allah and this universe as beings that should bring about the prosperity of the world.

The number of groups of people who prefer steeping seriously on religion, but they learn it not based on an authentic source, or scholars who truly have a broad understanding of religion and the right track. They sometimes are irresponsible reading source, receiving knowledge from people of limited and mislead religious knowledge. The chemists speak about the Qur'an, the medical experts speak about commentators, the bomb engineers speak about fiqh of *jihad*. What are their conclusions that they incur. While the Quran, Tafseer and Fiqh of jihad has the certain characteristics and detailed conditions and they have to be appropriate based on the their functions and usefulness. It will be the same, if a religious specialist talk about medical, agriculture, mechanical engineering and others. To understand something, including religion should be based on authentic sources and experts. Based on this condition, it will create the abuse of things and even fatal conclusion for human themselves.

The second is the economic factor. William Nock author of the book "*Perwajahan Dunia Baru*" "The Changable of New World" said: Terrorism recently which emerged is the reaction of the economic disparities occur in the world", Economic liberalism that led to the capital turnover it is just circulated and felt for the rich only, resulting in extremely sharp ravines to the poor. If the economic pattern lasted on a global level, then the reaction of international terrorism will appear. When the such economic pattern is applied to a particular country level, it will trigger a national terrorism. It may be that the problem of poverty, unemployment and economic difficulties can change the mindset of good person previously to very cruel actor and he can do anything, including commit terror. It is quite appropriate if we think about the hadith the prophet who said, "*al-Faqr Kaada an yakuuna Kufran*". It said that the believers will bring to indigence or *kufr*". The action of killing, wounding, blew themselves terrorizing is the action lead to *kufr*, isn't it?

The third is the political factor. Political stability wich is balanced with good economic growth and social justice is the dream of all countries. The presence of a just leader, sided with the people, not just a hobby of fighting and ensure the freedom and rights of the people, will certainly bring forth the pride of the people who always defend and fight for their country. They will love and keep the honor of their country both from within and from outside. But otherwise, if politics is with dirty ways, namely politics is only in favor of the

owners of capital, foreign powers, even politics of duping the people, so this condition will eventually give birth to action skeptical society. It will easily appear on behalf of groups of different kind of politics, religion or social who destroy each other easily. We ever read the history of the birth-run movement Khawarij during the reign of Ali bin Abi Talib RA which is the mascot of past terrorist acts and it is also caused by the emergence of stigma and injustice of political instability at that time. In this condition, it will appear the groups which each group has claimed the best, even mutually accuse as unbelievers for one another. We certainly do not want this history go repeating today.

The fourth is the social factor. One of the factors on creating of deviant understanding is the conflict condition that occur in the society. The many cases attracted the masses that lead to acts of anarchy, eventually it gives birth of antipathy group of people to be divorced with society. At first, the separated attitude to these people is intended to avoid chaos. However, it will sooner or later turn into antipathy and hostile the society for themselves. If a group of people gathered into one or inadvertently collected, it will be very easy to provoke for particular interests. For the splinter of religious movement, they usually prefer to view radical figures or scholars (ulama) and they are critical for the government. They assume that a group of scholars who have moderate views have been coopted and abetted by the authorities. So they did not take the moderate Islamic teachings and *rahmatan lil Alamin* and even they eliminated and prefer radical understanding of the critical scholars. From the such condition then the radical Islamic rationale is actually very limited, and it does not reflect the true face of real Islam. Finally, the face of Islamic moderate and the majority are closed by the uncontrolled movements and actions of smallest Islamic group. So our task is to restore the function of the clergy (ulama) as a guardian of the public of deviant understanding and faith, as well as to restore the confidence of hopeless people (ummah) with existing social conditions, in order to be slipping away to the groups that tend to do anything to make the process of social change based on religious teachings. In this case, the group of Islamic moderate should be more dissupported and assisted, rather than our energy just is drained to eliminate radical groups.

The fifth is the psychological factor. This factor strongly associated with a person's individual life experiences. His experience with the bitterness of life, environment, failure in career and work, can encourage someone to commit deviant acts and anarchists. The mounting feelings are due to failure of life lead to feelings of self-isolation from society. If this continues in the absence of proper coaching and guidance, people will do surprising things as the reaction to merely reveal his existence. Dr. Abdurrahman al-Mathrudi ever wrote, that the majority of people who join the militant group is those who personally experienced a failure in life and education. They must be nurtured, and we have attention for them. So we must not always underestimate those who are economically disadvantage fate. They are extremely vulnerable and getting brain washing exploited by groups for targetting of terrorism purposes.

The sixth is the education factor. Even if education is not a direct factor that can lead to the emergence of terrorism, but the impacts resulting from an erroneous education is also very dangerous. Religious education in particular should be paid attention seriously. Religious teachings that teach tolerance, politeness, friendliness, hate for destruction, and advocated of unity are not often echoed. The rhetoric of education which are presented to the people more often than invite more mocking than embracing, more hitting than toning, more rebuking than educating. Thus, the birth of generations of people who feel themselves claimed for the best group while the other are wrong. It must be combated. All of them are the result of our wrong education system. Religious schools were forced to apply common curriculums, while public schools are allergic to apply religious curriculum. Some people from general educational background involved in acts of terrorism, such as doctors, engineers, technicians, scientists, and they learn little religion nonformally where their religious understanding have not been unaccountable. They are educated by strict Islamic groups and they have a separated understanding of religion. Thus the description of the six factors on emerging terrorism. Our task for the future is certainly very hard so, it is necessary synergistic cooperation among all elements of the nation, including religious leaders, governments, and communities to scrape the acts of terrorism till the roots. At least, this step can be initiated by straightening the deviant religious ideas by scholars, creating economical justice and political stability by the government, and creating an conducive atmosphere for the growth of a peaceful society, tolerant, secure, independent, religious, pious and having the spirit of loving homeland strongly.

Meanwhile, Irwan Masduqi cited his Sheik Yusuf Qaradawi's opinions in identifying any factors of the emergence and the development of violence (radicalism).⁴² These factors are as follows: First, halfway religious knowledge through the learning process doctrinaire; second, in understanding religious texts literally so radicalized only understand Islam textually alone but they have minimal insight of religious essence; third, preoccupied by secondary issues such as moving the finger when tasyahud, lengthen the beard and trousers while elevating forget about the problems of the primary; Fourth, excessive for forbidding in many things which damning people; Fifth, they weak in historical and sociological insight so that their statement (fatwas) are often contradicted with the benefit of the people, common sense, and the spirit of the times; Sixth, it is not uncommon

radicalism emerged as a reaction against the forms of radicalism such as the attitude of radical secularists who reject religion; seventh, the fight against social injustice, economic, and political in the middle of the community. Radicalism emerged as an expression of frustration and rebellion against social injustice caused by poor performance of the judiciary. The government's failure to uphold justice is finally responded by radicals with the demands of the application of Islamic law. By applying the rules of law they are unable to comply with the religious orders in order to uphold justice. However, the demands of the application of sharia is often overlooked by secular states so that they are frustrated and finally chose violent ways.

Based on the above explanation, it can be concluded that the cause of a violence that exist in Indonesia is the source from external and internal factors of a person who commit acts of violence / conflict. External factors include the presence of injustice, wrong government policies, economic inequality factors. While the internal factor is the fanaticism and closed attitudes and intolerant.

2. The Causes of Conflict in Thailand

The factors of the conflicts in South Thailand in particular is not different from what happened in Indonesia. For the Thailand government, South Thailand is major national problems that interfere in efforts to nation building and it always becomes the national destabilitas factor. The struggle started from several major causes. Among them are as follows: First, excessive assimilationist politics of the government of Thailand causing endangerment of Malay identity. Nation building efforts, the Thai government apply excessive assimilationist strategy to their people. To the South Thailand, repressive ways is a symbol of rejection of their Malay identity, because the Thai government wants one public Thai society with Thailand identity. Military approach keep away from the goal of integration which the government built. The uniformity make the people of Southern Thailand systemically is to be marginalized from the mainstream of political, social, economic.

Second, historical and psychological ties with the Malay people in Malaysia. One of the reason for people of South Thailand rebelled is that they want to integrate to the ethnic Kin in the region of Kedah, Kelantan and Trengganu, which is part of the nation's past history of Southern Thailand. Third, the ethnic differences between Thai and Malay have impact on economic underdevelopment in Southern Thailand. The economic gap is caused by the Thai government considered to be poor attention to the welfare of local people. Such economic situation could be the fact and their perception as well on the Thai government's stance. Until now, when we observe the condition of the areas in Southern Thailand to other regions immediately apparent gaps, particularly from the existing infrastructure.

Fourth, globalization and its implications. Developments at the global level have an impact on conflicts at the local level. The end of the cold war and the rapid globalization carries implications for separatist struggle in Southern Thailand. There are at least three implications: (1) the external support, the cold war was a period when rebel fighters have the support of one of the superpowers and their allies in the form of financial assistance, logistics, weapons, safe haven, and the military training. In the past, there was a tendency of secessionist movements had the support from Syria and Libya, as derived by PULO. After the cold war ended, liberation movements themselves have to get support for outside. Support is expected to be obtained from several sources, including: a fellow liberation movement - especially from the Islamic ideology, from neighboring countries -especially Malaysia- and Islamic countries. But the weak external support comes from those expected and reinforced other factors, led to self-liberation movements of Southern Thailand take the shift in the strategy and goal of obtaining external support. (2) jihadis Factors, Islam becomes an important factor behind the ideological struggle Southern Thailand. Elements of radicalism in movements jihadist ideology into a new color for the liberation struggle of Southern Thailand. (3) Conflict Resolution; Protracted conflict is a national problem affecting Thailand government and it has impact for Southeast Asia for regional security. Conflict resolution efforts at the national level often get deadlocked. While ASEAN still holds the principle of non-intervention, so that this conflict has never been a central issue for ASEAN. However, since 2004 there are exciting developments, especially with the various incidents which took many victims, as in the Mosque Krue Se (28 April 2004), Tak Bai (October 25, 2004), blasting at Hat Yai Airport (3 April 2005), blasting in Carrefour supermarket in front of Songkhla. The acts of violence exacerbate hostility between Muslims and Buddhists. For example, if an attack or murder involving victims of Buddhists, Muslims always been accused⁴³

3. The way of Handling and Prevention of Conflict and Violence

Indonesia and Thailand are as multicultural countries, familiar with the various conflicts and violence. Conflicts and violence need to be overcome in order that it is not prolonged. Handling the cases of conflict and violence that committed in the name of religion are pursued by a variety of approaches, prevention, mitigation, and recovery. In general, preventive approach is better than prevention. Dr. Zakky Mubarak said that the effort to prevent is definitely much better than to deal with violence in the guise of religion, than to cure.⁴⁴

In the part above has been explained that the occurrence of violent acts in the name of religion among of the causes due to the absence or lack of superficial understanding multicultural awareness and erroneous understanding of religious attitudes. Therefore, fundamental treatment is the effort of building on understanding and multicultural awareness and rectifying the erroneous religious understanding through various efforts. Muhammad Amrullah said that the violent act that was based on religious background had a thought foundation. He asserted that the handling of violence in the name of religion (terrorism and radicalism) regardless of the roots of its thought would not be able to suppress this thoughts "dangerous virus". Because, combating both without seeing the fundamental aspects, such as by forming the Densus 88, is like a thorn tree are poisonous: "Just cut the thorns alone, but its roots remain alive. It is certainly when the roots will grow thorns back ". But that does not mean that such treatment is not required, even it must be dovetailed with more efficient handling. So, what is the root of terrorism and radicalism in the guise of religion?, and how to kill it?. Its roots are so many and sometimes difficult to be read. One of the fundamental things that must be considered is the style of his interpretation of religious texts. Because, in the end the character of interpretation of religious texts made false perceptions which are assumed to be true, or murder is considered jihad. They did not hesitate to take action in the form of anarchist terror and radical action, even though their own lives at stake. Ironically, the ideology is spread rapidly among the society, whether obtained orally, through books, or the media, both print and electronic. If the fundamental was an "ideology", it is certainly logical if terrorism and radicalism will continue to exist even though the perpetrator is threatened with most emphatic sanctions.⁴⁵

Further more, It is explained in Islam Nusantara.com site that the radical movement of potentially terrorists have characteristics as follows; from the theological aspect, they tend to use the hatred theology and labeled fellow Muslims as infidels (Takfīriyah). Takfīriyah is then followed by tahlīyah (penghalalan blood of fellow Muslims). Takfīriyah is usually associated with action that is considered as a major sin, or any other acts which he regarded that "it is not as arbitrate to the law of God" so that the doer has been an unbeliever or idolatrous. If there is one group of Muslims who likes to accuse somebody being unbeliever (kafr) against to other Muslim groups in different ways with the first group, then this can be an indication that this group (first) has the potential of being a radical or even terrorist. Radikalisasi level is getting increases when tahlīyah is coupled with takfīriyah, the legalized blood is labeled infidels.⁴⁶

Based on the above reasoning, the treatment for the symptoms of violence in the name of religion (terrorism and radicalism) should be started from planting on religious understanding properly as messages of true religion, which is a mercy to nature. The very strategic effort is through the process of religious education in schools / madrasah since the basic education level. Variety religious understanding should be educated to the students in schools / madrasah namely an inclusive understanding of religion.

Zuhairi Misrawi and Khamami Zada suggested the importance of reflecting back our appreciation to the Al-Qur'an. Has the way we looked to the Qur'an has been based on the main message of the Quran? Has the good values of the Qur'an been internalized in the behavior of our daily life?. Are there any suggestions for people to commit violence in the Qur'an? Those questions must be considered carefully to understand. Because the content of the main message in the Qur'an is the main basis should be used as the basis for interpretation. Nowadays, it is evolving the interpretation of the Qur'an for a particular purpose. Then, there is the perspective of the Al-Qur'an that is partial, fragmentary.⁴⁷

Zuhairi Misrawi and Khamami Zada suggested the need to develop liberating underlying religious views in some footing as follows: First, making the problems of humanity as a starting point in understanding religious doctrine. So, religious texts are no longer seen as the static revelation but as dynamic revelation. Revelation that is historic and interact directly with the problems of humanity. Religion is expected to have concent on the issues of poverty, displacement, ethnic conflict, and others. Second, religious education is emphasized on the practical dimension. True religion is not only applied as a tool of normative-idealistic, but as the inspiration for the efforts of liberation and defense of the oppressed. It is important to do for people of faith, because religion which descends from heaven to earth is full of the problems, and other languages. Therefore, there are changes from subjectivity hermenutika into social objectivity. Third, religious education is done to appreciate the local culture. True diversity can be accommodated as the local culture as the "homeland" of religious understanding. Local culture should be filled with the spirit of liberation, so that it can foster a critical attitude and resistance to any attempt of oppression. Thus, diversity is no longer viewed with symbolic-dogmatic glasses, but it is seen as an effort to bring religion to the reality of humanity.⁴⁸

This is also confirmed by Irwan Masduqi that religious education is necessary to be changed from the radicalism nuances to multiculturalism and inclusive. Islamic history is never separated from fanaticism and exclusivism that occurred since the time of stagnation and continued until today. Fanaticism and exclusivism are regarded as the triggers of radicalism. To anticipate this is required an alternative form of inclusiveness or openness. De-radicalization effort is required a foundation of thought on multiculturalism (al-Da'a-im al-

fikriyah fi fiqh al-deviation), which consists of several principles: first, the Muslims must realize that the difference is unavoidable natural. It is said that this is a necessity because the religious texts of Islam are multi-interpretative (yahtamilu al-ajuh). It is evident that the friends (sahabah) had been involved in prophetic interpretative differences, so this time the Muslims should not accuse of unbeliever (kafr) for each other because of different interpretation; The second difference of Muslims and Islamic culture would make Muslims more dynamic and freely in determining the choice of opinions; Third, after knowing the diversity of opinions in the treasures of Islamic thought, Muslims should be better try to choose a moderate opinion, because there are Islamic scientific in treasures of scholars' opinions which should be better to avoid; Fourth, to avoid the attitude of claiming unilateral stance; Fifth, to help each other in matters agreed upon by all classes; Sixth, tolerance in matters that are disputed by scholars (*ulama*); Seventh, respect the other opinions through realizing that the truth may be scattered everywhere. This seventh principle is inspired from the experts *usul fiqh* about the possibility of the more truth than one (imka-n ta'adud al-shawab).

Nowadays, tolerant and inclusive education are very urgent to be implemented in Islamic boarding (pesantren) and other Islamic educational institutions in the midst of rampant indoctrination. Inclusive education is a process of learning that promote openness in dealing with dissent. Empathy is a keyword in the realization of tolerant education, inclusive, and humane. Empathy is the character that must be imparted to the Muslim students in Islamic educational institutions.

Tolerant and inclusive education should be built also upon the character of the students that emphasizes humility, generosity, kindness, and modesty in respect of other people. Whereas, doctrinaire and intolerant education is actually woke up on destroyed snobbery of anything which is not understood and different things. Instead of prioritizing the sympathetic dialogue, doctrinaire and intolerant education actually teaches to the students in order to deny the difference because of the bigotry against a view that is claimed is absolutely true. Tolerant and inclusive education is the result of a simple gesture namely self criticism (self-critical) on the limitations of human understanding. A tolerant and inclusive educator should give the example that he is not afraid to admit ignorance or uncertainty of his or her own views.

Tolerant and inclusive education is a process that encourages students willing to see other people's opinions as being worthy to be respected. While the steps that lead the students achieving inclusive attitude is the breadth of comparative insights. Inclusive education does not restrain a student on equal opinion with the teacher but the teacher is rather tolerate with different opinions of the student.

5. Implementation Problem of Religious Education in Indonesia and Thailand

The description has been presented in the previous page that religious education is expected to be a means of instilling the values of multiculturalism and inclusiveness to the children. In reality, religious education in schools was criticized by most citizens have not reached the goal as expected. Jedida T. Posumah-Santoso, said that religious education which is educated formally in public and private schools in particular is organized by religious institutions such as churches, Pesantren, Islamic, Christian, Catholic Foundations and others are still considered that they fail by society. According to their judgment that the achievement of the of religious purposes did not help in the effort to cope with social conflicts whereas religion is proud and dependable as follows: Firstly, religion as a spiritual power the community of nations that are considered able to make people as human beings just civilized and good morals and commendable. Secondly, religion as a basis potential for forming a tradition of thinking, being mature and open. In fact, religion is a belief held by individual in the community for generations to be able to coexist dynamically and harmonically and culturally.⁴⁹

Further, Mahmud Arif also said that the education system that runs today, including religious education, has not been successful of portraying its function to foster wisdom of young generation in addressing the pluralistic socio-cultural realities. As a result, the nation's awareness of the young generation of the diversity and appreciation of difference as the basis of the national spirit is increasingly squeezed by an urge to rush from primordial interests, such as sectarianism and provincialism.⁵⁰

Until now, many violent conflicts can be seen, such as: conflicts between individuals, between the elite, between groups, between villages to inter-tribal homeland. The conflicts are caused by the issue of the absence of multicultural understanding, the diversity and plurality of culture, especially when they contact with the religious domain. These problems are often responded with the attitude and monolog - monoculture behavior that is requisite with truth claims, claims of safety, and claims of civilization. An example of the attitude and behavior one of the three death row Bali bombers Mukhlas or Ali Ghufon, he had ever said excitedly: "For 10 years in Medina, the Prophet did the pilgrimage (Hajji) only once and Umrah only three times, but he did battle against the infidels as much as 70 times ... Allah is the Greatest" (*Allahu Akbar*). Ironically, such an attitude and behavior is systematically developed through education, including religious education, which tend to create absolute human, more and more absolute.

This was confirmed by the results of research PPIM IAIN (now UIN) in Jakarta in 2001. Factually, Muslims from various countries whose population is majority, including Indonesia, for those who seem to "pious" it tends not tolerant. In fact, there is a muslim who did the anarchic action, hit other people he

considered heretical. Kalipitisme, a group of religious adherents of Christianity, Islam, Judaism, and other parts of the world is a phenomenon of "piety" religious people, but they sometimes resort to violence in the name of religion.

Incidents of violence in Indonesia continues to grow, some of which is assigned to his religion. These are the questions, how is the effectiveness of religious education?. How are human values, a culture of tolerance, mutual respect and education that has been passed by the previous Islamic leaders?. Islamic education should be a forum planned in order to resolve the problems of this nation. As an example that Islam can be a solution to the nation's problems is what is addressed by Walisongo and his successors. They spreaded and developed Islam in peace on earth Indonesia, as the religion of *rahmah li al-'alamin* with the Indonesia local culture of Unity in Diversity.⁵¹

In fact, the implementation problems of religious education in the two countries, in an elementary school in Indonesia and Thailand are relevant to two theories about religious inclusiveness that has been described in Chapter 1. The results of Need assessment on the implementation of inclusive religion education at the Elementary school in both countries, are as follows:

1. Need Assessment of Religious Education in Thailand

Based on the problems in the implementation of religious education in Thailand, it has been found this need of this assessment. The problems can be identified through various means, among other things, through observation, questionnaires, documents data, and in-depth interviews at the eight Elementary Schools in Southern Thailand, in three provinces (Phatani, Yala, and Naratiwat), namely:

- a. One System State Public School, with religious education only 2 hours per week, and all students are Muslims represented by the Royal Elementary school Bang Tontan
- b. One System State Public School, with religious education only 2 hours per week and students 35% Buddhist and 65% are Muslims represented by the Royal Elementary school Muang Pathani
- c. Two Systems State Public School, the Religious Education and Academic Education that weighs about the same, with students represented by the Muslim Elementary school and Elementary School of Ban Kamiyor and Bang Bangpu.
- d. Private school is almost two systems, but it can be distinguished that they have more modern vision namely: PhatnaVitya Elementary school, Santi Vitya, Bamrong, and the still traditional school, namely Songserm Elementary school.

Based on the results, it can be found problems in the implementation of religious education in multicultural environment at the elementary schools in Thailand, namely:

- a. Understanding the religious exclusively, it can be seen from:
 - 1) Some 77% of teachers religion believe that their religion is the truest and other is wrong and misguided
 - 2) As many as 73% of religious teachers believe that only their religion alone could guarantee the safety of life in the world and in the hereafter.
 - 3) As many as 70% of religious teachers resent when understanding of their religion is criticized by others.
 - 4) Some 63% of teachers feel compelled to strive religion if religion / belief is insulted by other religions
- b. Social life is still exclusive, it can be seen from:
 - 1) As many as 68% of teachers feel religion other religions always take advantage of her good of religion for the purposes of their religion.
 - 2) As many as 84% of religious teachers feel that other faiths often threat their religious life.
 - 3) As many as 52% of religious teachers feel awkward when they have to cooperate with people of different faiths / beliefs A total of 72% of
 - 4) religious teachers are uncomfortable associating with people of different religions.
- c. Implementation of Learning In the context of learning, the teacher has understanding that mutual respect is important built for the students, but they do not have appropriate approaches and adequate learning strategies and carrying out the learning based on the values of inclusiveness

2. Need Assessment of Religious Education in Indonesia

Based on the problems in the implementation of religious education in Indonesia, then this needs assessment is found. These problems can be identified through observation, collecting data documents, questionnaires and in-depth interviews on some religious teachers in Eementary School and Islamic Elementary School in the two provinces, namely:

a. Islamic religious teachers from several Elementary Schools and madrasah Ibtidakiyah (Islamic Elementary Schools) in Yogyakarta and Central Java are very diverse as many as 16 teachers are adequately representative information for teachers of Islam in Indonesia.

b. Elementary school Teachers Tarakanita Yogyakarta who are Catholic religion backgrounds, and Christianity. All teachers respond fairly as representative of the voice of Catholic religion teachers and Christianity in Indonesia.

Based on the results, it can be found that problems in the implementation of religious education in a multicultural environment in elementary schools in Indonesia, are namely:

a. Exclusive religious Understanding, it can be seen from:

1) As many as 62% of religious teachers believe that their religion is the truest religion and other religion are wrong and misguided

2) A total of 53% of religious teachers believe that only their religion alone could guarantee the safety of life in the world and in the hereafter.

3) As many as 40% of religious teachers resent understanding of their religion is criticized by others.

4) As many as 42% of teachers feel compelled to strive religion if religion / belief insulted by other religions

5) As many as 42% of religious teachers believe that their understanding of the teachings of his religion is the most correct understanding

b. Social life is still exclusive, it can be seen from:

1) As many as 58% of teachers feel religion other religions always take advantage of her good religion for the purposes of their religion.

2) As many as 64% of religious teachers often threat their faiths of religious life.

c. Implementation of the classroom learning give less weight of values to the cultivation of the tolerance values, they have just a little bit of tolerance understanding. The School culture is more emphasized on the successful aspects of the intellect, less the planting of character values, especially the values of inclusiveness; and the lack of extra activity programs and other activities carried out in order to foster the values of inclusiveness for students from different backgrounds so they they know one another so well.

III. Development of Inclusive Religious Education Model

3.1 Procedure of Development Model

1. Model Development

Model Development of an inclusive religious education in elementary schools at Indonesia and Thailand is based on the results of the need assessment. The development of this inclusive model of religious education applies two approaches. The first approach is directed for religion teachers and the second approach is directed to the students. The first approach was developed in the form of modules for teachers, while the second approach is in the form of activities to build a culture for students.

The first model of development based on theory argued by Amin Abdullah, while the development of the second model uses Thomas Lickona's theory. The usage of Amin Abdullah's theory is based on the reality of the diversity in Indonesia and Thailand. Indonesia and Thailand are multireligion and multicultural countries which are vulnerable of conflicts and violence caused by religious fervor. Therefore, according to Amin Abdullah, to achieve lasting peace is highly required to build a religious attitude that can support true peacemaking. The religious attitude that needs to be developed is the intersubjective religious patterns. One of the feature of the intersubjective religious patterns is ability, sensitivity patterns of the religion followers on other groups and communities that also need to be valued and respected and guaranteed their rights. According to Amin Abdullah, the workings of intersubjective religious pattern covers eight aspects, namely: (1) common and unique pattern, (2) epoche, (3) eiditic vision, (4) the historicity of religious, (5) verstehen, (6) empathy and sympathy, (7) inclusive-partnership-dialogue, and (8) the thinking, mentality and the new attitude of religious enlightening. Those eight aspects are analyzed into character values that can be developed to build an inclusive religious characters. The values of these characters include: (1) the value of care, (2) the value of self-control, (3) positive thinking, (4) prudence (not hasty), (5) the value of trust, (6) the value of empathy, (7) the value of cooperation, and (8) the value of tolerance. The character values are then used as the basis of preparation module in this study to be successfully developed into eight (8) modules.

Development of model approach to inclusive religious education is both in the form of the development of the activity or activities to create a culture. The creation of this culture to build the confidence and inclusiveness values for students. The creation of culture is based on the theory of Thomas Lickona. Lickona believed that there are six elements of good culture to be developed in an educational institution, namely: (1) leadership and moral exemplary, (2) the discipline as a whole, (3) the growing sense of fraternity, (4)

democratic atmosphere, (5) a harmonious cooperation, and (6) the special time agenda to discuss the issue of character.⁵²

2. Validation Model and Revision Model

Validation is a process to assess whether the product design rationally be effective or not. It is said rationally because this validation is judgments based on rational thinking. Therefore, model validation of this research is conducted through intensive discussions in the forum on Focused Group Discussion (FGD).

The purpose of Focused Group Discussion (FGD) is to assess and advise design of the proposed development, so that it is ready and effective to be implemented related to goals or targets to be achieved. FGD was held on November 30, 2016 at Nagoya University and on December 13, 2016 at the Faculty of Tarbiyah and Teaching State Islamic University Sunan Kalijaga Yogyakarta.

Validation of experts was conducted by presenting some education experts or experienced experts to assess the new product designed. Every expert was asked to assess the design, then it is known the weaknesses and the strengths. The expert representation can be seen in the table below.

Number	Name
1	Prof. Mina Hattori, Ph. D.
2	Dr. Na'imah, M. Hum.
3	Dr. Sri Sumarni, M.Pd.
4	Dr. Sukiman, M.Pd.
5	Indra Fajar Nurdin, M.Ag.
6	Dr. Istiningsih, M.Pd.
7	Dr. Erni Munastiwi, M.Pd.
8	Abdurrahman, Lc. MA.
9	Abdul Hopid, M.Ag.

The step taken is among others, at the beginning of the presentation, the researchers submit research topic, a glance of the background doing research, research objectives and others. Researchers also presented an outline of the theory study has been conducted; the results of empirical conditions in the field which become valuable materials in the construction of models; models design, modules for teachers, and the creation of cultural activities for students.

The results of FGD include: (1) all participants agree the two approaches in an inclusive model of Religious Education, addressed to religious teachers and students (2) Provided inputs are as follows:

Num	Aspect		Before Validation	After Validation
1	Basic Theory of Model Development	a	Conversion of intersubjectivity procedural theory by Amin Abdullah to inclusiveness values developed has been irrelevant	Adjustment of Conversion on intersubjectivity procedural theory by Amin Abdullah set forth in tabular form in order to more clearly linkages
		b	One of the element of Lickona theory in building culture namely aspects of policy and exemplary principals contextualized with the role and teachers function	The term policies and exemplary principals is replaced with leadership and exemplary teachers
2	Draft of Model (module for teachers of Religious Education)	a	The model philosophy is not relevant to the essence of the inclusiveness values developed	The Models Philosophy have been revised
		b	Formulations of basic competencies and indicators and description of the material in the module are not fully synchronous	The formulation of basic competencies and indicators and description of the material in the module have been synchronized
		c	Modules arranged have not comprehensively contains the values of inclusiveness developed.	The addition of modules to be more comprehensive
		d	There are terms applied in writing modules are not standard	Standardization of the term in module
3	Draft of Model (Module for education teacher)	a	The discussion of efforts to build culture are still oriented to the role and functions of the Head Master	The discussion of efforts to build a culture has been more contextualized on the role and teachers function
		b	The time agenda to discuss and to provide solutions the problems of attitude and behavior on inclusiveness are still oriented to common values (universal)	The discussion of problems and solutions on inclusive attitudes and behavior are more focused

3.2 Final Model of Inclusive Religious Education

1. Character Values

Character values which are developed in this study refer to the values of inclusiveness. These values Inclusiveness were oriented towards the Inter-subjectivity of religious phenomenology. This is similar to the idea of Amin Abdullah as follows:

a. Intellectual election of the area of **Common Pattern** and **Unique Pattern** in history and religious thought. Unilateral claim of religious truth that is understood by the notion of subjectivity should be avoided in order to avoid tensions between adherents of different religions. Religious Phenomenology should be as the concept of intellectually religious approach. This concept needs to be understood in order to distinguish between the common pattern that does not change in the religions and special or unique patterns that are considered to be capricious, and this can not be equated with religion. The believers need to know and care about the difference that is considered as a unique in every religion. Inter-subjective way of working that includes characteristic value is referred to by researchers as the value of caring

b. **Epoche (in German)**. Epoche is the ability of a person or a group to sincerely and clarity of heart may refrain from issuing statements, expressions or statements that harm, demeaning, degrading, accuse the unbeliever, convert, or hurt for other groups in any form. The context of this research is called as **Self Control-Value**;

c. **Eiditic vision**. To find the essence, substance, essence, and the fundamental structure of religions is not easy. Search is called by the phenomenology as eiditic vision. Giving the curly brackets are layered on various forms of information, reports, news, accusations, gossip social beliefs and faith of others from any source. Context of this study is called positive thinking.

d. **The Religious historicity**. The Religious phenomenology obtain valuable input from religious studies patterned Objective-Scientific. Is phenomenology not a religion that he does not use accurate data collected and found through a historical-empirical research. It is too hasty and oversimplification if there is the assumption that all religions are equal. Claims or even allegation was not supported by any convincing evidence academically. Researchers call it **prudence (not reckless)**;

e. **Verstehen (German)**. Verstehen is an attempt to understand the nature and existence of other religions in earnest and sincere. It neither judge the followers of other religions (value judgment), nor misuse the blame, especially accuse unbelievers. Context of this research is called as the **value of trust**.

f. **Empathy and sympathy**. The highpoint and phenomenological keywords of religious approach is the need to be cultivated and sown **sympathy** and **empathy** between human beings and between people of faiths in the world (the Others). Context of this research is called as **value of empathy**.

g. **Partnership-inclusive-dialogue**. Tehnique of epoche and eidetic vision was following the procedure that followed is meaningless for anything to the efforts towards Perpetual Peace and synergy of diversity if it does not form a new mentality, the mindset of the new religious, more **dialogical of new ethical religious life, partnership , participatory and inclusive**. Dialogic means that among the members of community groups and inter-religious elite private leaders can meet and make dialogue on an equal basis to discuss shared predicament faced by humanity in any region. Intensive Communication occurs, friendly and equal among them, eliminating the communication gap and reduce prejudice (*su'u al-Dzan*) between different religious groups. Context of this research is called as the **value of cooperation**.

h. Thought, the mentality and the new enlightening attitude of religious.

Religion is very meaningful to its adherents. The implications and consequences of ownership of religion, there is no evolution that are linear in life. Thus, the study of religion is oriented to achieve peace (Perpetual Peace). Religious studies practical implications for the lives of its adherents to respect and trust each other (Mutual Trust). In order to realize a peaceful life side by side (Peaceful Coexistence), then the continuous synergy of diversity should be maintained properly. The context of this assessment is referred to as the **value of tolerance**.

Based on the values of the characters which are contained in the inclusive religious values, are developed in this research: (1) care, (2) self-control, (3) positive thinking, (4) prudence (not reckless), (5) trust, (6) empathy, (7) cooperation, and (8) tolerance. The conversion process of the eighth inter-subjective workings are eight character values that can be seen in the following table:

Number	Ways of Working on Intersubjectivities	Character Values
1	Common Pattern and Unique Pattern	Care
2	Eiditic Vission	Positive thinking
3	Empathy and Sympathy	Empathy
4	Inclusive-partnership-dialogical	Cooperation
5	<i>Epoche</i>	Self-control
6	<i>Verstehen</i>	Trust

7	The historicity of religion	Prudence (not hasty)
8	New enlightening religious mentality	Tolerance

2. Character Education

This model development is used the theory of Pestalozzi and Lickona. This makes the religious education should be emphasized on the values of inclusiveness which is included in the context of character education. Application of the values of inclusiveness is considered more focus.

A great educator of Switzerland, Pestalozzi, gave term of character education as moral education. He considers that moral education is the most important for children because without that education on other aspects will lose direction. He laid the intellectual education under moral education because it is the fundamental goodness of the human being. A human being will feel safe when he does the goodness. If there is a man to do evil, as if the path to goodness closed (as if there are obstacles). Closing roads of goodness is actually something sad. A human being who does evil in his heart actually he feels sad. He believes that all the time in every place and in every human heart is basically good.⁵³

According to him, education is not just only knowledge and technical skills for children to do the job in their life, but to do good education. Education for doing good deed starts from birth, so the development of personality and character of the child also starts from the birth. He also recognizes the influence of the first years of a child's life to the development of a healthy and balanced personality. The interaction of children with her mother in the first years of life greatly affect the development of children's personality and character. Furthermore, the influence of the environment in the school has a great influence on the development of children's character.⁵⁴

Pestalozzi recognizes that is not only moral education is more important than intellectual education, but moral education also starts earlier than intellectual education. He said the child loved and believed first before thinking and acting. Indeed, moral education for a child begins at his birth and is centered around the relationship with her mother. At first, the feeling of trust is formed in the child is due to the satisfaction of physical needs given by his mother through breastfeeding and physical caresses filled with affection. Through the relationship of mother and child with love and affection, it fosters in the child feeling loved his mother, as part of the development of children's character. Thus, people who realize the role of the mother who is pregnant with the children before birth, it feels so great the role of mother to child survival. So, in accordance with the Islamic teachings, the Prophet Muhammad about the person who should be honored (appreciated); His answer "your mother" to three times, the question has still the same answer, which is "your mother", the fourth answer; he declared "your father". Religious values need to be taught; appreciation, respect, and devotion to the mother as part of a moral or character education of children is something that is foundational in the social life of dignity.⁵⁵

Family environment that is characterized by the values of love, compassion, respect, cooperation, tolerance, warmth, and honesty becomes a medium to good and healthy for the development of attitudes and behavior and good habits for children. Therefore, reconstruction of the educational environment as much as possible can be a good medium to create an atmosphere that is full of love, respect, and cooperation. Lickona defines that as *moral feeling*. According to Lickona, character consists of three elements, they are: *moral knowing, moral feeling, dan moral action*.⁵⁶

Figure 2: The Scope of Character Education by Lickona

Moral knowing is the important thing associated with literacy virtues, consists of six things, namely: moral awareness (moral), knowing moral values (know the moral values), perspective taking, moral reasoning, decision making and self-knowledge.

Moral feeling is the willingness aspect that should be imparted to the child who is the source of energy to act according to moral principles. There are six things that the emotional aspects should be able to be felt by a person to become a character man, namely conscience (conscience), self-esteem (confidence), empathy (feeling the suffering of others), loving the good (love the truth), self control (able to control themselves) and humility (humility).

Moral action is how to make moral knowledge can be implemented into real action. The act of moral action is the result (outcome) of the two components of other characters. To understand what drives a person to behave (act morally) it must be seen three other aspects of the character, namely capability (competence), desire (will) and custom (habit). Whether a person is able to do good deed, want to do good deed, and really good behavior is the key to education character.

The theory of Pestalozzi and Lickona is highly relates to religious education based on the inclusivity values as initiated by Tabitha and Abdullah, in which to embody the values of inclusiveness that consisted of eight values, namely: (1) care, (2) positive thinking, (3) empathy, (4) cooperation, (5) self-control, (6) trust, (7) prudence, and (8) tolerance, should include three elements: moral knowing, moral feeling, and moral action. Based on the explanation above, it can be formulated that the principles used in character education are:

1. Sustainable development implies that the process of character values is a long process starting from an early age (birth) until the end of life.
2. Character education can take place in all places at all times, both on the environment informal education, formal and non-formal.
3. Education characters apply multiple approaches. It can be integrated into all subjects, self-development and cultural education unit.
4. Values are not taught but turned on and developed through the process of learning (*value is neither cought nor taught, it is learned*) meaning that the material character values are not teaching materials. Characters are not solely be captured through the senses or taught, but more internalized through a process of learning. It means that is, the values are not made subject being put forward as when teaching a concept, theory, procedure, or any facts like in the subject or subjects of religion, Indonesian, history, mathematics, physical education and health, art, craft, and so on, but it is exemplified and familiarized in everyday life.
5. Education characters evolve through the heart (feeling) deep, while the intellectual education evolved from the outside world through the five senses.
6. The process of character education is carried out by the learners are actively and fun. This principle shows that the process of character education carried out by the learners, not by educators. Educators apply the principle of *"tut wuri Handayani"* in any behavior exhibited by learners. This principle states that the educational process is carried out in an atmosphere of learning the cause of pleasure and not indoctrinative. Beginning with an introduction to the notion of value which is developed, educators lead students to actively (without telling the students that they should be active but teachers plan learning activities that cause learners actively formulating questions, finding resources and gather information from the source, process of information already owned, reconstructing the data / facts / values, presents the results of reconstruction / development process value) foster the values of characters in self-learners through a variety of learning activities that take place in the classroom, the education unit, and tasks outside the education unit.⁵⁷

The essence of the six principles that character education is sustainable since the child's birth until the end of life as well as the nature of education, integrated into the curriculum, integrated into learning, integrated into the school culture, so the characters are not taught cognitive but through the process of acculturation, both by example and interventions and strengthening the educational environment by building a culture of character.

Cultural relationship with behavior, Fullan in *The Moral Imperative of School Leadership*, explained that the changes in the social context will lead to the introduction of new elements that will influence a person's behavior for the better. The basic thing that must be understood is the context where it can change behavior. Changing context means changing the situation, changing the situation means changing habits, continuously changing habits means changing behavior. So changing the context will be able to change the behavior. The way to change your behavior can be taken by changing or creating communities around them by bringing new confidence and support a good leader (Fullan, 2003: 29). Based on the above, it can be understood that changing behaviors can be done by changing the context or culture, cultural changes through changing communities that bring confidence and new values under good leadership. Implementation of educational tolerance values in schools, building a culture can be carried out through various ways, namely: policy principals which gave priority to the question of character tolerant, exemplary of all parties, and habituation values of tolerance on the everyday life of children in school.

4 Draft Model

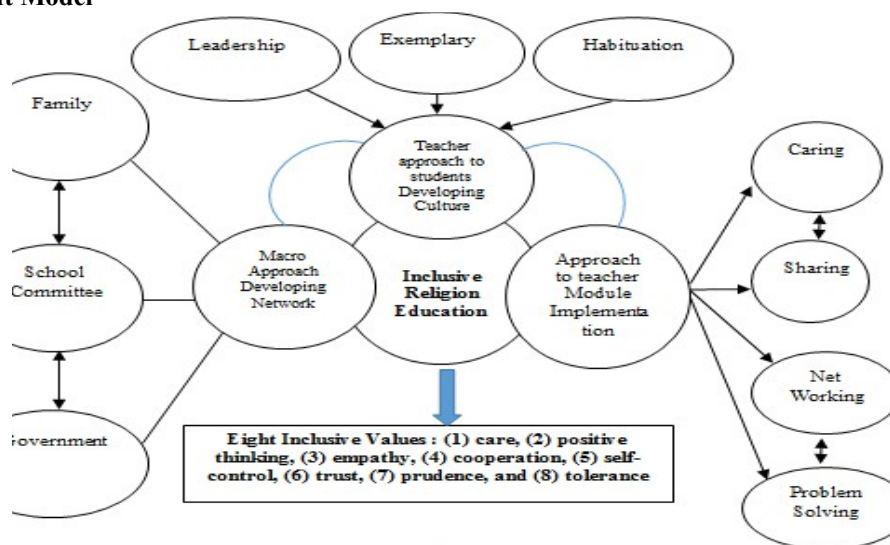


Figure 4.
The Model of Inclusive Religious Education in Indonesia and Thailand Elementary Schools

5 Model of Inclusive Religious Education

1. Model Philosophy

The model philosophy is the soul or spirit of the model itself. That is the spirit to achieve the value of what is aspired from the models contained in the model philosophy. Model Philosophy of Inclusive Religious Education is: care among others namely trait that will bring goodness for every human being.

2. Model Approach

Character education approach is the strategy, method, media, and assessment that is used to solve the problems of character taken by the the research subjects. Context of this research applies the approach to character education which includes two things: character education approach for teachers and Teacher’s approach of educational character to the student. Character education approach for teachers include personal competence (attitudes of religiosity of teacher tend to exclusive) and social competence (communicate to hang on to anyone else who is different religion tend to be awkward and uncomfortable). While the teacher’s approach of character education to students (problem of teachers teaching methods to instill character values).

Model approach of Inclusive religious education approach is aimed at religion teachers. It includes personality and social competence, in this research the researcher use a module that contains eight character values as mentioned above, namely: (1) care, (2) self-control, (3) positive thinking, (4) prudence (not reckless), (5) trust, (6) empathy, (7) cooperation, and (8) tolerance.

3. The Form of Model Approach

Based on the character values as stated previously, it is developed eight modules as follow.

a. Model of Inclusive Religious Education in form of Module for Teachers

1) Brief description of Module

This Module is comprised of seven modules which contain eight character values i.e.: (1) care, (2) self-control, (3) positive thinking, (4) Precautions (not reckless), (5) trust, (6) empathy, (7) cooperation, and (8) tolerance. Competence Standards expected to be mastered by the module readers are the religion teachers at the elementary school level both in Indonesia and in Thailand are having the ability, sensitivity and sense of other groups and communities that also need to be valued and respected and guaranteed their rights.

The elements of each module contains standard competence formulation, basic competence and indicator, concept maps, Materials / learning materials, materials contemplation, reflection and glossary. The clustering of each way of intersubjective working respectively workings and character values into the module are as follows:

No	Intersubjectivity Work way	Value	Category
1	Common Pattern and Unique Pattern	Care	Modul I
2	Eiditic Vission	Positive thinking	Caring
3	Empathy and Sympathy	Empathy	Modul II

			Sharing
4	Inclusive-partnership-dialogical	Cooperation	Modul III Networking
5	Epoche	Self control	Modul IV Problem Solving
6	Verstehen	Trust	
7	The historicity of religion	Prudence	
8	New enlightening religious mentality	Tolerance	

Competence Standards expected to be mastered by the module reader namely that the religion teachers at the elementary school level both in Indonesia and in Thailand have : the ability, sensitivity and sense of the existence of other groups and communities also need to be appreciated and respected and guaranteed their rights.

The elements of each module contains a standard formulation competence, basic competence and indicator, concept maps, Materials / learning materials, materials contemplation, reflection and a glossary. The contents of each module are as follows:

Elaboration of each value in the Basic Competencies and Indicators

No	Intersubjectiveness Working Procedures	Values	Basic Competencies	Indicator	Category
1	Common Pattern and Unique Pattern	Concern	Being able to have a caring behaviors to others	a . Being that the other person is part of his own life b . It is very selective with incited by slander and hoax reports c . Being able to respect and appreciate to others;	Modul I Caring
2	Eiditic Vission	Positive Thinkin g	Having a positive attitude to others	a . Seeing the positive side to be carried out and thought by other people b . Trying to understand the other person first then ask him to be understood later	
3	Empathy and Sympathy	Empath y	Able to behave empathy to others	2) Having sensitive feelings of others' joy and sorrow 3) Being friendly to others with a smile, Greeting, welcoming, Courteous and Polite (5 S). 4) Being able to be a good listener 5) Being able to select the appropriate words to others	Modul II Sharing
4	<i>Verstehen</i>	Trust	Being able to trust others	1) Being be able to trust to others 2) It is not susceptible of defamation	Modul III Networking
5	Inclusive-partnership-dialogical	Coopera tion	Able to establish good cooperation with others	1) Having love at cooperation and filled with usefulness for both sides 2) Having feeling of many shortcomings, do it needs to work together and collaborate with others 3) To create natutral and genuine relationships with other people	
6	<i>Epoche</i>	Self-control	Able to take self-control in any situation	1) To be able to control emotions when being angry 2) It is not easily washed anger 3) It is not easily swept away the disappointment	Modul IV Problem Solving
7	The historicity of religion	Carefuln ess	Able to be considerate (not reckless)	1) Being not feel smart, good, and righteous; 2) It is very selective on hoax issue or information	
8	New enlightening religious mentality	Toleranc e	Able to tolerate others with any differences	1) To respect the insights and experiences of others 2) Being able to avoid the useless words to others;	

				3) Being able to criticize positively and constructively to others 4) Willingness to apologize when doing wrong; and 5) Willingness to accept criticism and feedback	
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2) Filosofi Model: Basic Competence, Indicator and Descriptions Module

1.a.a) **MODULE I: CARING**

(1) Basic Competence:

(a) Being able to have a caring behaviors to others, Indicators:

- (i) Be that others are part of his own life;
- (ii) Avoiding attitudes not easily incited by slander and untrue reports;
- (iii) Avoiding the attitude dislike like others;

(b) Having a positive attitude to others, Indicators:

- (i.i) Looking at the positive side of things to do and to think other people;
- (i.ii) The effort to understand other people first then ask himself understood;

(2) Module Material

Concern (caring) is the attitudes and behaviors which describe a person can feel that he is part of another person, so that in her life feel needed and he or she needs to others. This attitude can be started with thinking positively to others (khusnudzan), being a good listener, be careful in choosing the words to communicate so as not to offend other people, not easily carried the incited news, committed to excellence.

This would be a wonderful world if inhabited by people of care. The poet says. It is true, "care" is a word that is very often we hear and even we say. "I care." That man tried to convince his love "who cares?". A teenage boy reply teasing of his friend. Even the top of leader often blared the concern. But do we've really understood the meaning of caring? Moreover, has sensitivity become our character that characterizes our life everyday?

The word "care" or "caring" has a broad spectrum. Two illustrations above prove to us that the "concern" is not looking at strata or position. "Concern" could be owned by a professor and also can be owned by itinerant oil traders as well who have handicap to take a walk. "Concern" is also something abundant so that it could be present anywhere and anytime and not be reduced because we give to others. But therein lies its weakness. Because it is so broad-spectrum "concern", the meaning can be blurred without our awareness. Because so an abundance of "concern" so we ignore and consider that it is something taking for granted.

Because of the two reasons mentioned above, the "concern" could be something rare and may be extinct from human conscience. Before it actually happens, we need to make efforts needed to preserve the "concern". One of them is to reinventing the principles embodied in the "caring". In a magazine LIONMAG⁵⁸ can be identified twelve principles of concern are the following:

- CARE MEANS GIVING ATTENTION to the little things that lead to a great impact (and not paying attention to great but gives little impact).
- CARE MEANS COMMUNICATIONS TO COMMUNICATE is dialogue although it is not carried out well.
- CARE MEANS UNDERSTAND another person situation even if that person is not aware of the situation at hand.
- CARE MEANS IMMEDIATE ACTION I at the first opportunity and not just taking sermon ng merely.
- CARE MEANS GIVING COMFORT for others even in most difficult times.
- CARE MEANS LONG PASSION AND PATIENTT and give guidance to others to find and achieve their goals.
- CARE MEANS SHARING MEANS even for most precious things.
- CARE MEANS COMMITMENT to do or do anything needed by others.
- CARE MEANS FORGIVENESS even for the most painful thing for the sake of a higher purpose.

- CARE MEANS CONFIDENCE to beloved person, to himself and to together vision.
- CARE MEANS Cleanses themselves from personal interests.
- CARE MEANS LOVING. Love must choose but one decision made, nothing reasons to stop loving.

Imagine if we apply the twelve principles of those concerns in our schools, is certainly no longer the school community are mutually problematic, students make quarrel, the school community destroy plantation, the school community are indifferent (indifferent), and vice versa will be awakened atmosphere pillars, egalitir leaders, teachers humanist, etc. Concern in schools, including the concern of teachers, school kepalasa concern with the teacher or otherwise, care for those affected by disaster, awareness among the students, and so forth. Concern can be built through some activities, such as togetehr working, sport, art, prividng discussion places both indoor and outdoor as well and so forth. Basic competence consist of some indicators which are described are as follows.

(a) Other People Are Part Our Life

Who your friends are known to accept your shortcomings? If you meet a new friend, who invites acquainted beforehand? What are the advantages for us if being khusnudzon (think positive to the presence of others)? Reflect and think that in human life, they have relevance to one another, need each other, each has advantages and disadvantages, and none of us can live without help from others, so naturally that every human take interaction and collaboration with the other.

(b) Positive Thinking to Other People

As we realize that one can not live alone without the presence of other people, then inevitably we have to accept the presence of other people in everyday life. Everyone has strengths and weaknesses, has strengths and weaknesses, has the nature and character are different, and has its own uniqueness. In the dynamics of our life, we have to interact with others various activities, such as communication, cooperation, help each other, mutual respect, and so forth. In live side by side and keeping harmony among other people ,it is needed the sense of appreciation for each other and respect. The attitudes of mutual trust will help for everyone to be able to accept each other on shortcomings and weaknesses. To be able to cooperate with others should be based on trust to accept the presence of others without any suspicion, and always put positive thinking, which is basically every human being has good nature. Although a person's physical is disability, for example: the blind, no hands, or others; they will not necessarily always troublesome and dependent on others. Contrary that those with physical disabilities have sometimes a high social sensitivity and strive to live independently for not wanting to be burden to others.

(c) Respect Others

In every association, every person will feel happy and proud if he or she is accepted and appreciated his or her presence in an environment. Moreover, every person reprimanded and greetings, will certainly feel happy and appreciated. The atmosphere became more comfortable and familiar, as if all could accept and respect each other. Connection is established very familiar and familial, even as there is no problem that can not be overcome.

(d) Avoiding Slander

For anybody would not like it and anybody did not feel happy if it getting slander, the cornered cynical statement, (a fait comply), moreover it is very sensitive and very personal thing that bit the hurt. Moreover danger of slander is more cruel than killing. Therefore, we have to look after ourselves as long as possible to not slander others.

(e) Dislike Dropping Others

There is a proverb "Do not decorate a neighbor's house with bathroom tissue, so that our homes look beautiful" (no need to drop the other people, for we ourselves look good). Everyone will be happy if gaining praise or recognition. But will feel a little heart and not feel happy if ugliness is expressed in public. There are some people who like to seek advance so that he gets the attention and praise, at the expense of others, namely he or she is always favor he or she herself and vilify to others. This action is certainly hurting feelings and it would greatly disrupt the interaction further. If not ready, there will be inferior (inferior) and even more likely to kill a person's character.

1.a.b) MODULE II: SHARING

(1) Basic Competence: Ability to behave empathy to others, Indicators:

- (i.ii.a) Have sensitive feeling to others.
 - (i.ii.b) Being friendly to others with a smile, Greeting, Greeting, Courteous and Polite.
 - (i.ii.c) Capable of being a good listener
 - (i.ii.d) Ability to choose words that do not hurt others;
- (2) Learning Materials

(a) Have Sensitive Feelings Against Other People Circumstances

Having sentiveness to others in need of mutual love between each other. To affect or love others, people around us, the people who work with us, the people who've met with us, even those who never against us. Let us criticize the following article: **Spreading Love, Avoid Brain Damage**. Loving is very good for the brain. Among others is man's innate need affection, the need for love, affection, and love in their daily life. Loving is best to give than to receive. "The upper hand is much better than hand down," says a proverb. This proverb inspire us to give more than we asked for. Sincere love, hospitality, and honesty is very effective against stress damage the brain. Stress can stimulate spending potentially damaging stress hormones the body. Many research on brain proves that the expenditure of these chemicals can be inhibited by feelings of love and affection. Three properties were very potent brain damage is envious, greedy, and arrogant. It is a source of organically psychiatric disorder that can affect the amount and composition of brain chemicals. Negative thoughts also damage the brain with a very powerful way. Several research have managed to reveal a link between the condition of spiritual and mental disorders. People who are spiritually unhealthy, such an easy argument with those (hostility), irritability, vindictive, no sense of apology, irritable, cynical, and envy-jealousy chronic, commonly experience discomfort in her life. This ongoing discomfort can lead to mental disorders, and even physical health problems.

(b) Being friendly to others with a smiling, Greeting, regarding, Courteous and Polite

Everyone wants to gain an appreciation and respect to others in the form of our acceptance in their neighborhood. This attitude could also indicate the existence of a spirit of brotherhood and the friendship of all people, so that its existence is not stranger or people who are less well known. Smile and hospitality will provide a sense of comfort, calm and peace in the activities of the interaction between people. Smiling is the simplest and easiest thing to do to make others comfortable, fun, happy, and acceptable. Even a smile can change the world, because of a major cooperation could occur started with a smile.

(c) Capable of Being a Good Listener Human is social beings who always communicate to meet his life.

Communication is a process in sending and receiving information. If the communication we did is running well, so other people will understand what we want, talk, or even that they will do what we instructed. In addition we can know what information they want to convey, what they need, and so forth. The problem is to create a good communication we often encounter obstacles, one of them is when we become a listener in the process of communication. There are many problems and misunderstandings that arise in communication caused because we do not concentrate when listening to someone when he or she is speaking. Being a good listener is not an easy business. Someone should be able to be objective and be able to understand the messages conveyed by the opponent of interlocutors. Effective listening requires concentration, experience, and skill. The advantages of being a good listener include:

- Interlocutors will be easier to convey information
- The relationship between the individual will be better.
- Encourage the speaker to stay in touch on speaking.
- Information in the instructive form, feedback, and others will be more clearly accepted.

(d) Ability to Select Appropriate Words

Consider the following quote: "Be careful with oral, because what comes out of the verbal indicate what is in the hearts and minds". (KH. Abdullah Gymnastiar). Words can hurt and even kill the character of people. The tongue is like a sharp knife. A sharp knife can be used for chopping vegetable like cooked, cut the meat to be cooked, cut and carved bamboo or wood to be decoration. But it is also widely abused knife to stab people and injured even died. Similarly, words, could give two meanings, which can make people happy, excited, excited; and can make people sad, angry, little heart, even stultify and hurt feelings. Avoid words that can hurt other people, ie words that have meaning: (1) Crude, (2) no respect on someone, (3) Open the disgrace or infamy, (4) Mention weaknesses and shortcomings, (5) making fun, (6) Remind something that never hurts, and (7) Mocking, and so forth.

1.a.c) MODUL III: NETWORKING

(1) Basic Competence:

Being able to afford to trust others, **Indicators:**

- (a) Glad to share it with others
- (b) Sharing with others is worship
- (c) Able to trust others
- (d) To be glad to collaborate

(2) Module Materials

Networking is the establishment of an intense and dynamic relationships to achieve common goals. Networking can be carried out between people or between communities. Networking between residents and the community can be carried out such as in cooperation in the education, trade, social, and politic. The condition to create networking is the open mind, honest, and mutual trustworthy and trust each other.

In educational institutions such as schools, networking can also be carried out in order to expand horizons, to get the best experience of institutions or others (best practices), look at the quality ourselves, understand the difference, increasing value added, and so forth. Networking cooperation can also be in the social sphere, such co-operation to help suffering residents because of disaster, build networks in tackling social problems, such as: drug addiction, narcotics promiscuity, and so forth.

(1) To be happy to Share With Others

Stories about: "Philosophy parking attendants":

PARKING ATTENDANTS

His appearance is simple, but it seemed straightforward. Tireless worker, under the blazing sun or heavy rains. Tireless and relentless complaining. He is simple and his call is always obeyed many people, regardless of the officials or the common people, like it or dislike, regardless of the family or other people, regardless of the rich or the poor. He is friendly and humble. He has so both new or old cars, expensive or cheap never overbearing. His car is alternated never protested. Even taken the car one by one until the end and he is sincere. Go early and go home the night only one purpose, namely salary, yes only received salary, not to have the car, yes do not want to have that car, but just got the mandate entrusted to guard them.

PHILOSOPHY

Parking attendant is a modest, humble, hardworking, responsibility picture of a human figure and feel that what is owned, the property, wives, children, rank, position, the powers that be in this world are on mandate, at one time, all would be taken by God, The Almighty, so it must be sincere in our intentions. Therefore, while there is still time, let's share.

(2) Sharing to Others Is Worship

Let us observe the lives of the people around. There is the rich in neighborhood and the poor as well. Wealthy families will have everything and never feel deprived, while for the poor families have has shortcomings and limitations. Most of our property is rights of others, so we must be willing to give most of our wealth as a form of charity. Treasure we give it is actually our wealth. Even if we are willing to give some property (belonging to) we will obtain doubled reimbursement, in the form of reward, blessing, grace and help.

(3) To be able to Trust of Others

Interactions of everyday life is unseparable with other people. One of the things that somebody take interaction with others is trust. The trust to others should be improved not only in a family environment, friends interaction, group of organization, or other group. The wide of long or narrow trust (radius of trust) of someone short can be affected by the progress of thinking, caring, and cooperative spirit to others. Communication with other people suffered stunted so that it can make a person has petty thought or like a proverb "frog in a shell". Therefore, building the trust to other people is very useful for developing comprehensive cooperation or large networking, even it can bridge the differences, getting progress and living peace. This attitude can be based on the assumption that it is basically that all people are good. If we have good intentions then continued with positive thinking and attitude of share or work together, even we can start giving from ourselves, though it is not always property but it can be form of thought, advice, or a friendly attitude, manners, can foster trust others to ourselves.

(4) Being happy to Collaborate

Everyone has certainly the advantages and disadvantages, so the advantage collaboration could cover the shortfall. As an example: The blind has disadvantages but he or she has a very high memory. The rich could buy and own a luxurious car, but could not get the tire of his car when leaked / and deflated. The big traders in the market certainly have a lot of money, but they still hire the worker carrying merchandise from the car toward the wares. Due to the limited capabilities of each person, it is possible for people can work together to strengthen their collaboration. The rich can not live alone without the support of the poor. Though man was created as the most perfect creature among the creatures of Allah SWT, it still has shortcomings and weaknesses.

(5) Being glad to help outright

Someone has willingness to help or give help to others is a form of caring, compassion, a sense of belonging. Giving help to others can be interpreted also as a loving for him or herself. On the other side that provide aid or assistance, is also a form of charitable investments, expected to earn the reward from Allah and prayers of the people who helped with compensation in the form of immaterial thing. In addition, if someone likes to give aid or assistance outright, at some time he or she has difficulties or problems, there will be certainly others who want help.

(6) Putting the Interests of Others

Rethink the attitude of someone who is willing to defeat the self-interest and instead put the interests of others, with the following illustration are as follows:

- On an activity grateful for the the school birth through creating social activities by visiting Orphanage Orphans. It is encouraged voluntarily to teachers and students collecting money to be donated for purposes of the child at the orphanage. Although Andre was broke with his pocket money but he still set aside in part to help orphans. This is carried out because he believes strongly that Allah will reward doubled. He ever listened to the recitation of one Ustadz (Islamic teacher) that "our real treasure among others, is that we relief to others". Try to convey your thought (the idea) about how to build an attitude of service to put the interests of others.

(7) Having Restless When We Can not Assist

In this life, it must grow the spirit to love each other, love each other through cooperation, mutual help and assistance. Therefore, nobody can live alone without help from others. Inspired by a sense of compassion for others, the spirit of brotherhood, family and caring attitude to encourage someone to provide relief assistance to others who are weak, troubled or are stricken. Good intentions and willingness to relief sometimes can not be realized because of constraints or obstacles that are affected by the situation and condition, as well as internal factors of the person being helped.

1.a.d) MODUL IV: PROBLEM SOLVING

(i.ii.d.ii.1) Basic Competence

- (a)** Being able to control themselves from the any situations, Indicators:
- (i)** Being be able to control emotions despite being angry.
 - (ii)** It is not swept easily away in disappointment.
- (b)** Being able to be well consideration (not reckless), Indicators:
- (i)** Being not be able to feel of smart, good, and righ;
 - (ii)** It is not easy inedible issue or hoax information.
- (c)** Being able to be tolerance with anyone from various differences, Indicators:
- (i)** To sespect the insights and experiences of others
 - (ii)** To be able to avoid words that could hurt others;
 - (iii)** The willingness of apologizing when doing wrong; and
 - (iv)** Willingness to accept criticism and feedback

(i.ii.d.ii.2) Learning Materials

(a) Being able to Control Emotions While Being Angry

Everybody has different attitudes and feelings that can change according to circumstances. A person can feel glad, excitement, fun, happy if anything idealized can be realized or obtained so it make him

satisfied, fun and happy. But those feelings could be being sad news if he or she heard melancholy news or facing complicated problem. Feelings of hurt and sulk could also occur if a person is disappointment that his desire is unachievable because it is caused a problem. Hurt and sulk is also attributed because he or she is not appreciated or respected by others. Hurt and sulk can be accumulated into the emotion of anger, in which a person can not prevent the emotion. When we are in a state of emotion and angry, we will not be able to think clearly, more fatal in such conditions, it is not appropriate to perform an action or make a decision.

(b) It is Not Easy of Drifting of Disappointment

Someone could get up the emotions and anger due to disappointed, hurt, or a form of protest would be unpleasant circumstances. What could lead to disappointment for someone? Disappointed conditions were, someone will lead to disruption in terms of the emotions caused by grief, failure, loss of something. Teachers, in any condition, as far as possible should always remember that the initial goal when I want to be a teacher is to serve. Therefore, the need to promote the spirit of striving to make good their students with nerves of steel, and not mental crackers are easy lackluster.

(c) It Does not Feel Smart, Good, and True

Every human has the different talent (talent), there are people who have a talent for mathematics, there also has a talent for languages. There are the rich and the poor, and so forth. Friendships is not good to be contradicted, and it need not be a barrier of interaction. To maintain the integrity of friendship demanded to accept each others of shortcomings and appreciate its advantages. So it does not arise social discrimination in choosing friends. For those who have an excess of talent, it should not act arbitrarily to the shortage. Even otherwise the excess may be shared to more friends, in order to be improved. Basically, we need each other and complete each other to meet a shortage of each parties.

(d) It is not easy inedible issue or hoax information

Professionality could be demonstrated by the mastery of someone in selecting the information is valid or not. If for one's goals using ethnic and racial issues (*SARA*), is really the acts contrary to the morality values. As a teacher, it is necessary to put a position on the ordinary people, where it should be able to filter information whether right or wrong. It would be very presumptuous if the information is not necessarily true (now often referred to as a hoax) accepted outright by the teacher, even disseminated, let alone the issue related to religious issues are very sensitive and can lead to widespread conflict. Therefore, as a religion teacher must be able to filter information and clarified first before even disseminating information. Although the information was correct but that led to a schism, it should be better that religious teachers must be really smart at conveying to others. Even if the information is wrong then the harsh restrictions for teachers to disseminate slander because it is very detrimental to the crowd.

(e) To Appreciate Insights and Experiences of Other

Someone with lots of insight is a person who has much wide connections, knowledge and life experience. Such a person would be easy to get along and interact with anyone. In contrast to people with narrow horizons usually often have difficulty in interacting with other people because they feel embarrassed and inferior. To be able to have insight, a person must be willing to learn more, a lot of reading, a lot of listening and draw from the experience of others. It means to be willing to accept and look for new things to add to their knowledge and sharpen thinking as an experience, and develop an attitude to accept and respect others.

(f) Ability to Avoid Words Can Hurt Others

In any social interaction among humans will be a process of communication between individuals. Words or verbal phrases (oral) or written submitted will give effect to the receipt of the message (message). People will feel comfortable, if the words or phrases that articulate is the words that feels safe, comfortable, pleasant or comforting. Instead, someone could arise emotion of anger upon hearing the words of rude, impolite, even tends to offend. Let us think, good or bad speech can one show where they came from and the level of dignity.

(g) The willingness to Apologize When Doing Wrong

Has anyone ever hurt you and what is your response to people who have done wrong to you?, do you've hurt others either intentionally or unintentionally? A wounded heart is sometimes difficult to heal, especially if the wound is very deep heart can cause revenge. Someone may be hurt due to feel ridiculed, demeaned (underrated) pride, betrayed, cheated, angered, reviled, denounced and could also be because of the treatment that crosses the line of decency. Consciously or unconsciously, a person with attitude, actions or words expressed to others could cause heartache. To heal although it is sometimes not as before someone could apologize if it had made a mistake.

(h) Willingness to Accept Criticism and Feedback

Someone can be progressive and developed if someone is open to accept the advice and the input from others. Being able to be willing to accept criticism or feedback means he or she will be able to know the weaknesses and shortcomings, and could further improve and complete the lack for better. Drugs or herbs are bitter, but when drunk could cure or can add to our health. Think about how when we are sick and we do not want to take medication, the pain is not getting worse? Similarly, if we have a weakness or deficiency, and there is a person who would remind us, then we consider also as a medicine, namely a medicine or our spiritual soul, so that it can avoid us an greater mistake.

b. Approach of Teacher to Student: Building a Characterized Cultures

i.ii.d.ii.2.1) Model Philosophy: Associate with Perfume Traders undoubtedly You will smell the fragrance

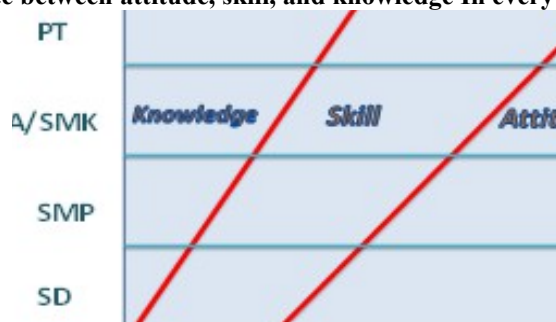
i.ii.d.ii.2.2) The Model Form: Building a Culture through Policy of the Principal, ideals, and habituation.

a) Preparatory Activities: Guarantee Perception via Workshop on School Culture

(1.a.d.1) Workshop Material

Education, particularly at elementary school children, is not just to gain knowledge alone but more important is to establish character and inculcate virtues for the students.⁵⁹ Therefore, learning strategies must be in accordance with the child's age. Fun activity is the basic needs of children who have a major influence on children's personal development start-up capital in the formation of behavior because through fun activities can hone a variety of intelligence at the same time, both the intellectual, emotional, social and spiritual wellbeing. To restore the direction of education, especially based on religion is not easy, because it will intersect with people's religious beliefs. Although the effort taken is to direct educational institutions into place in order to sow the good values will be perceived as an attempt to silting religion, if material and memorizing students' knowledge is reduced. Therefore, it needed the real proof that the educational process is to develop a character that support the implementation of the values of religion itself. Educational practices in Japan is right for the sake of it, because the character of Japanese children is in accordance with religious teachings, even though formally they do not study religion. They immediately practice the universal values in religion. How do they practice education in accordance with the teachings of that religion needs to be studied by teachers and education managers. Verbalistic education tend to be changed into a form of behavioral education. The concept of Marzano (1985) and Bruner (1960) in placing behavior in elementary school need to be considered by stakeholders. When Marzano and Bruner see that primary education was to form behavior and sharpen skills, it will be more emphasis on the formation of behavior. The concept of curriculum in 2013 compiled by the government through the ministry of education is already mandated it, but the implementation is still far from expectations. Marzano and the Burner concept are formulated by the ministry of national education by drawing are as follows:

Figure 4: Balance between attitude, skill, and knowledge In every educational levels



The Cultural relationship to behavior, Fullan under the title *The Moral Imperative of School Leadership* explained that a good social context changes will lead to the introduction of new elements that will influence a person's behavior for the better. The basic thing that needs to be understood is the context can change the behavior. This case changes the context that means to change the habit situation. To change the continuous habit means changing attitude. So changing the context will be able to change the behavior. The way on how to change behavior can change or create communities around them by bringing new confidence and habits.⁶⁰

Artifacts are lining school culture that is readily observable such daily rituals in school, various ceremonies, objects and a variety of habits in schools, deeper layers in the form of values and beliefs that exist in the schools, and this became the main feature of a school. The innermost layer is the assumptions, values, symbols that can not be recognized but it has the impact on the school behavior.⁶¹

The performed cultural layer can be illustrated as the following picture

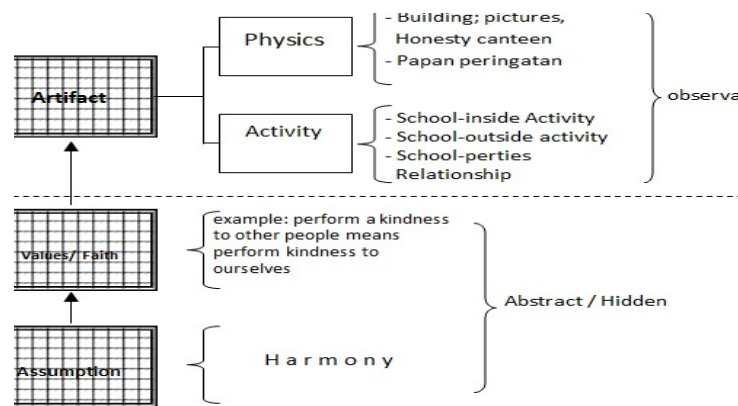


Figure 5: Example of school culture layer

Based on the above picture, the artifact is an area that can be used as media in building the value / belief. In this case building confidence is to build character educational values for students. It is certainly that the physical conditioning as well as activities that are created in behavior can be led to establish the inclusiveness values.

(1.a.d.2) Implementation of Activities To build the Culture

Related to activities that were created to build confidence and values, Thomas Lickona believes that there are good six elements of culture to be developed in an educational institution, namely: (1) leadership and exemplary moral, (2) the discipline as a whole, (3) the growing sense fraternity, (4) democratic atmosphere, (5) a harmonious cooperation, and (6) the agenda of special time to discuss the character issue.⁶² The Six elements of culture are highly relevant to social capital, and therefore prioritized as the basis for the development of culture in this research.

(a) Leadership and Exemplary

In the description of the school culture, it has been mentioned that the changes in behavior could be built through changing the context (culture), to change the situation, which ultimately to change the students behavior. In this context the role of a leader plays a very crucial, because he or she was the driving force, the ship captain is able to provide direction on where "ships" will be brought to land safely. Although the role of the leader is very urgent, but in the context of the educational value, the task of building culture is not solely the task of a leader, but the role of all citizens/community members whatever position they still play an important role. The role of a leader is to provide the vision, policies, mechanisms of interaction, coordination and monitoring. Pillar of a organization is to lead on focusing (giving-focused), which is a leader who has the humility to remove ego (Selfless) and put the interests of the people he led in the most important position. The leader of this type is referred to as *selfless leader*.⁶³

Best leader is if he or she is sincere and unselfish. Great leaders are always unselfish and they do not lead his actions solely for personal use (self-centered). The most important mission of a leader is not to praise private, obtain personal promotion, get a personal wealth, winning the individual honor, paving the career and personal success, but the important thing is to serve the people he leads and makes them better. *Great leader are servants who facilitate the success of others (Yuswohady, 2014:3)*.

In his book, Lickona (2012: 455-456) explained that moral leadership roles, among others: (1) to formulate the vision, short-term goals and long term goals; (2) to involves daily activities to instill character values; (3) to conduct workshops, curriculum development, and so on to instill character values, and (4) to provide role models.

(b) The Comprehensive Discipline

It is still in his Lickona (2012: 463) said that that the discipline is an important element in moral environment. Disciplines according to Lickona is the more discipline of lawful on regulations being applied, not just discipline for coming and going home from the office alone. So people were called having discipline if he is always present on time, obey the rules, behave in accordance with the norms in force, and the like. Instead, people were

called having little or no discipline if it is less or not be present on time, they do not obey the rules and conditions applied, both sourced from the public (Convention-informal), government or regulations established by a particular institution (organizational-formal), Therefore, to support discipline in obeying the rules or the regulations, the learners must understand exactly what is the rules in their institution. Therefore, the socialization of the order must be made to all the elements in educational institutions. In addition, it is also required for monitoring the implementation of regulation.

Discipline is a form of behavior in which someone obeyed a regulation and habits based on the time and the place. And this can only be achieved by taking exercises and having experiments repeatedly accompanied by the student's personal sincerity. A teacher should be able to foster the student discipline, especially self discipline. In this regard, the teacher should be able to do things are as follows:

- To help the students develop a pattern of behavior for himself; each of the students are from different backgrounds, have different characteristics and abilities, in this regard, teachers should be able to serve these differences so that every student can find their identities and develop themselves optimally.
- To help the students improve their behavior standards because they are from different backgrounds, they will obviously have a high standard of behavior, and some even have a very low standard behavior. It should be anticipated by every teacher and try to improve, both in teaching and learning as well as in the association in general.
- To use the implementation of the rules as a tool; there are general rules in every school. Neither the specific rules and common rules. These regulations must be upheld and implemented as good as possible, in order to avoid violations that encourage negative behavior or discipline.

(c) The Growing of Sense in Fraternity In Schools

A strong sense of brotherhood can prevent the onset of oppression, violence, and or other abusive behavior. Instead, a variety of moral issues, such as theft, fraud, corruption will occur if the fraternity is weak, and positive group norms do not exist. The Values of caring, appreciating, mutual respect is absolutely needed to form a sense of brotherhood, including informal meetings, natural friendship, and so forth. Getting used to give a smile, a greeting, greet, polite, and courteous are strongly support the growing sense of brotherhood.

In public life can not be separated from the socialization of society and the environment. These factors are inseparable for everyday life. Although we want to live alone for a chance, but all of them are the life cycle which is very closely related to each other. When a disaster comes trying, humans are not aware of the role will require someone else to be with him because basically humans are social beings. For example, in a life there is an event of birth and death. First on the occasions of birth, a pregnant mother would give birth to a child is the gift of the loveliest will require the assistance of a doctor or midwife to aid delivery process. The second, it relates to the death, in Islamic religion for a man who died certainly need others start the process of bathing, praying, delivering to the final resting place. Besides humans were created also to coexist in a marriage. In social life related to aspects of fraternity, both from friends, family and the community.

Brotherhood is the main needs of humanity in relation to one another. The Brotherhood will be a tremendous force and will change the face of the when human beings live in it. Brotherhood in common life can be likened to a plant in a pot or a beautiful flower arrangements. In life together even though one family, there remains a difference between the one with the other. Beautiful flower arrangements that consists of a wide variety of colors, types, sizes put together in a beautiful as well, with a pot containing one type of plant. From one kind of the same plant were still many different plants, the old, the young, the long, the short, the dark green, the light green, the slightly yellow, and there may also be dried. If we look, these differences make the plant even more and looked beautiful and harmonious in accordance with nature. Allah (God) has created in the beauty of what was to become a special gift for us, His people.

The basic concept of genuine brotherhood is the concept of true brother. Brother strongly associated with consanguinity among individuals in a society. However, it is only one aspect or the strict sense of the word. We also comprehend more broadly, as human beings, whoever are all around us who for one reason or another is interwoven with us. Quraish Shihab explained about the various meanings of brother (akh) in the Quran mean: (a) a sibling or collateral relatives, like the verses that speak about the legacy to illegal marry for certain people; (B) brother have been woven by family ties; (C) relatives in the sense of countrymen, although they are different on religion; (D) brother in the same community; (E) coreligionists. Based on this view, it is then we know the kinds of fraternity, namely: (a) Ukhuwah ubudiyah namely brotherhood in one God Allah. It means that all beings are brothers in the sense of equation (b) Ukhuwah insaniyah namely humanitarianism brotherhood, that brotherhood in the sense of the whole man are brothers. Because they all are from one mother's father Adam and Eve; and (c) Ukhuwwat wathaniyah wa nasab, namely the brotherhood of nationality and descent.

To build the bonds of brotherhood is required their love, respect, and to do your best for others around us. Brotherhood is a linkage among individuals who respect, love, protect for one another. A linkage that encourages people to do the best he can do for one another without the pretension to seek personal profit. To be able to build true brotherhood first of all we need to enforce a right relationship with others and the environment. You and I are aligned. There is no domination and control. Parallel relationship was given the elements of love and respect and then enriched with a strong desire always to do the best for others and the environment. The realization of true brotherhood is everybody's dream.

Fraternity is a condition interconnected and mutually bound by mutual love between two people or more. So between them must love for each other and treat others should treat themselves and exercise the rights that exist between them. Brotherhood do not come about easily. The birth of the brotherhood due to a contributory factor, namely the factor of the equation. For example, the equation of ancestry, ethnicity, race, ideology, creed (religion), and so on. Therefore, the more factors there are similarities that it will further strengthen the brotherhood. Someone who is bound in brotherhood will have a sense of his love and he will feel the pain of his brother. He also would like and are willing to lend a hand to help his brother in spite of himself in a state of deprivation.

Based on the concept of brotherhood, as described above, teachers need to build a culture to train and familiarize the students having a good spirit of brotherhood among religions and interfaith. The form of activities in training and familiarizing students have the spirit of brotherhood among others teacher school invites students to visit one another when a student is receiving the disaster eg illness or other calamity. Teachers also can teach students to share, help each other with each other when they need both material and spiritual assistance as well. What is the important aspect in the context of building a religious attitudes are, teacher or school need to program activities to do an event in which to bring together between students interfaith could then also school programs for outbound activity whose purpose is to strengthen the bonds of brotherhood among the students. Other activities that can also be familiarized is to carry out social work in the community such as cleaning the school environment, then to clean the places of worship in the community and so forth.

This activity is expected to infuse the character for the learners as well as to foster a sense of true brotherhood among them. Because in this activity, they should always compact and should be cooperative among others.

(d) Awakening Democratic Atmosphere

To grow a democratic culture in the school environment is one of the strategies for the development of a vision of teachers as agents of change. To develop a democratic culture in educational institutions does not mean that the teacher's authority should be abolished. However, an issue of concern that to develop a democratic culture in schools requires teachers to appreciate the moral responsibility that is addressed to him accountably and transparently in togetherness with the community. Democratic community presupposes that there is a cover-up going on in the school. What happens in schools should be a matter of together concern. That is why the teacher are challenged to foster a democratic culture in the school environment.⁶⁴ Democracy have a basic idea that life together is a shared responsibility and should involve all members of the community to build it. For this reason, each member of the school community has a responsibility to create a life together that is applied so every individual is able to grow and flourish in such togetherness. The Respect for the individual and collective loyalty to be actively involved in creating order better life together is a sign that democratic values were appreciated. Communicative dialogue of willingness to listen and to appreciate the difference is the basic characteristic of a democratic society. Therefore, school can be a real place for a test of democratic experience when there is openness and involvement of community members in organizing life together. From this context, this educational institution or school that can foster democratic culture would be a real sign for the students that the democratic values are not a idealism but a state that can be realized in a common life.

To develop a democratic culture in educational institutions challenged educators to restructure the existing system in their educational institutions. This changes process occur slowly and continuously so that schools have long been an exciting place to work and be a special learning environment. The starting point for the restructuring of this school is to involve all school constituencies in order take decision-making process. The basic thinking behind this democratic policy is that the school is a collective work that can not be carried out individually. Individuals in school should be actively involved in taking decisions relating to the school.

The democratic atmosphere will be established when schools are open to feedback, the head Masters and teachers are egalitarian, decisions are made together, the activities are undertaken and controlled together, mutual visiting, and so forth. Here is given the way to build a democratic culture which can be done by religion teachers in schools.

- **Teaching Learning Process**

When teachers implement the learning process in the classroom can build a culture to instill democratic values to the students. The instilling of these values are from making lesson preparation, implementation of the

process of learning and assessment activities. During the time of preparation, the teacher can involve students in formulating the key points in constructing the activities of learning activities that will be carried out for example what things that must be carried out by the students and also the teachers and what things that can not to do in the implementation of learning in the classroom. The points are formulated between teachers and students and they are agreed together. Likewise, when formulating the provisions of the assessment exercise, what aspects to be assessed, the assessment criteria and also techniques and instruments to be used. Then the implementation of learning teachers can engage students actively through the question and answer activities, discussion and formulate learning outcomes. At the time of implementation of teacher assessment can involve students, for example by doing a self-assessment or peer assessment as well. The most important aspect when building a democratic culture, teachers should present themselves as democratic minded person figure, close to the child and respect and appreciate the opinions expressed by the learners even though all of the opinion is not going to be practiced.

- **Class Democracy**

For example, the preparation of time schedules in the classroom. There is a decision in the process which is one of the adoption of a democratic culture. Besides the establishment of time schedule, class management election, and develop classroom activities can be carried out with deliberation and democratic manner.

- **Implementation of Extracurricular Activities**

Implementation of extra-curricular activities related to religious learning such as the practices among religious holidays, as field visits to orphanages, nursing homes, hospitals and so forth, and community engagement activities. In the implementation of these activities teachers can establish democratic values to their students, for example it can be carried out through consultation and election committee school board democratically, to formulate a program of activities to be undertaken jointly and responsibly, evaluate the implementation of these activities together. Through such activities religious teachers can build a culture of democratic values to students so hopefully they can transmit these values in everyday life to the community.

- **Election of council chairman students**

In the application of democratic culture at the election council chairman students are able to feel the direct application of democratic culture and the meaning of democracy. In this case, students can understand their political rights in the school environment, both have rights to be chosen and the right to choose.

(e) Creating the Harmonious Atmosphere Cooperation

Humans are individual creatures at once and social beings as well. As social beings, humans can not live alone without the help and participation of others. Therefore, humans are really require cooperation between one another. Cooperation is a form of social interaction that is associative that this is done by two or more people where they have the same view to achieve the certain goals.

There are many jobs that will be easier when taken together. By doing good cooperation and well coordinated the work and activities that we live in this life can be achieved in accordance with the objectives we wish to achieve. Even in the extreme can be said that Everything we can do all due to cooperation. Such awareness is important to continue to remind all the students, because this kind of consciousness would provide substantial implications for the viability of life. Awareness about the cooperation has implications for the fact that life is interconnected and influence each other. With huge implications of this, the cooperation should be recognized and built on the principle of mutual help and mutual help. Without the awareness of life on cooperation will have a higher risk.⁶⁵ Therefore, it is necessary that teachers invite and train student learn to build a culture of good cooperation in a solid team that involves all students across the faith, race and ethnicity. The forms of cooperation at the school who could socialized and conducted by teachers for students include:

- **Cleaning the classroom**

To take duty cleanliness of class is the student's responsibility. The students were divided into several groups of task cleanliness. Each of these groups should carry a task of cleanliness alternately each day is tailored to the existing schedule. In carrying out the task hygiene, students are required to complete before the hour lesson begins. Therefore, cooperation in cleaning the classroom will be completed quickly so that the room is clean and comfortable to occupy for teaching and learning.

- **Maintain Plantation and School Garden**

Besides the need to carry a picket cleanliness work together, students in schools also have responsibilities in performing its duty to create the atmosphere of a school environment that is comfortable, clean and beautiful.

- **To Create Study Club**

Study Club has many benefits, among others: increase familiarity with a friend; to build a harmonious relationship; exchange opinions in solving problems or issues in the lessons; and learn to be open to the other opinions.

- **To Create Bulletin Boards**

Wall magazine is one of the most simple media in written mass communication. The realization of the bulletin board generally forms columns that contains a variety of works, such as painting, vignette, crossword puzzles, caricatures, comic strips, and the like arranged in varied. The Benefits bulletin board is a communication medium, Containers of creativity, Cultivating the reading habit, Fillers time, thinking Intelligence, Organization, and Train the ability to write. In creating it can involve many students. Through the making of this wall magazine, teachers can train the students to work together.

(f) The Agenda of time to Resolve Characters Issues

There is an increasing awareness of the importance of morality, by providing a special time for showing interest in the moral (Lickona, 2012: 479). Attention can be demonstrated by criticizing the problems of declining character of the members in the community and finding a variety of alternative solutions, so that the problem is not widespread.

In essence, the learner is the divine mandate that have a tendency to do the good deed, while students are able to behave badly is the environment. It is certainly, educators should be able to give an atmosphere or a fun culture, humanist, and convenient for students to learn a variety of knowledge and experience. The challenge for educators is when they find one or two learners who behave in bad habit. There are some experts or practitioners who refer as a problematical student, although the fact that the author himself is disagree with the statement "problematical student" because the label as it makes the student is difficult to be guided, advised and trained to be a good person. In this book the authors propose a mention of the name as a "problem student" with the statement "Students Need Attention".

A student is categorized as APP if they indicate the symptoms of deviations that are not commonly performed by students in general. Therefore, this category is divided into two simple categories and extreme categories. In the context of the inclusiveness values, the student's behavior is called deviation in simple category is the behavior as indifference to his friends and teachers, the lack of participation in the classroom, sleepy in class, he or she is often late in coming, aloof, often moody and so forth. At this level, educators or teachers should have special attention. If this issue is not solved properly early, it will affect the student's declining interest in learning and he will not care to others. While the extreme category is a category for children who need a seriousness in handling it. This extreme category usually has harmed to others. For examples, deviant behavior are intolerant behavior such as: quarrelsome, squeeze his friends, grumpy, scrappy, and so on.

According to parents or teachers, it is sometimes found that it is common behavior, but if it is neglected for a long time, it tends to be heavy problems and difficult to solve, for example, arrogant student who is less concerned with others and the teacher thought it is a natural attitude. Though this child actually feels most wealthy or officials' children who discriminate in their association. Eventually when the child grow up adult, he or she will be easier to blame others guilty, accuse other people in low level, discriminative, then they do the radical things easily, including terrorism. From this description, it can be understood that it is required huge attention and adequate time either by parents or teachers to handle the peculiarities of the slightest symptoms of students. The small oddities encountered every day need to be aware before they become huge and it leads to be fatal.

1.a.d.2.A. Conclusion

Based on the description and analysis of the research results presented in the previous chapter, it can be obtained the following conclusions:

1. Indonesia and Thailand are portrait of the countries that have diversity in many ways a complete and varied. Both countries are diverse country with various ethnicity, race, religion and class. Ethnic diversity or ethnicity, religion, race, and class (SARA) both in Indonesia and in Thailand are the incredible potential that show the wealth of the two nations.
2. The religion diversity of the citizens will be additional power for the common goodness in both countries if they are managed properly. But the fact of diversity in both countries during this precisely often a source of conflict and violence in particular that based on religious fanaticism.
3. Conflict and violence in the name of religion are also caused partly by the lack of inclusivity and multicultural understanding and erroneous of superficial religious attitudes.

4. Religious education is expected to be a means to instill an inclusive attitude and values of multiculturalism and understanding of the religious right in children. But the reality in the field of religious education in schools rated yet managed to portray a function to create values of inclusiveness to the students.

5. One of the religious is attitude of teachers who still regard that their religion is the most correct and valuable, while other religions are less valuable. But in the context of a multicultural society, the teachers have to realize that appreciation for each other is crucial to put into action for peace in society.

6. The teacher must own an understanding that the attitude of mutual respect is important to be built for the students in the context of learning. It seems that they have not owned it yet. Likewise, approaches and learning strategies appropriate and sufficient for the implementation of learning is based on the values of inclusiveness. Therefore, the religious teachers need an Inclusive Religious Education model that fits both in the learning process in the classroom and in everyday life at school.

7. This research has been able to formulate models for Inclusive Religious Education through two approaches, namely

1.a.1.a. Inclusive Education Approach to the Religion Teacher and Inclusive Education must be based on culture by teacher to student. Inclusive education approach to Teachers in the form of modules that refers to the substance of its contents of inter-subjective workings by Amin Abdullah as the basis for determining the target value and formulate basic competence and its indicator. While the Inclusive Educational approach of the Teacher to Student refers to Lickona's theories on the development of school culture that covers six elements, namely: (1) leadership and moral exemplary, (2) the discipline as a whole, (3) the growing sense of fraternity, (4) democratic atmosphere, (5) harmonious cooperation, and (6) being agenda for special time to discuss the character issues.

1.a.1.b. Model validation is implemented with the involvement of education experts in Indonesia and Japan in the form of a forum discussion of Focus Group Discussion (FGD). The FGD activities can be obtained many good suggestions. Among these are the things associated with the basic theory of inclusive development model of religious education, design models, as well as the content of the developed model. The submission is then used as the basis improvement of prototype models. After being perfected, inclusive religious education model for both religious teachers and students are worthy tested in the field.

1.a.d.2.B. Suggestions

Based on the findings above, here the researchers put forward suggestions for improvements and enhancements for the implementation of religious education in elementary schools in Indonesia and Thailand as follows:

First, the model of inclusive religious education for elementary schools in Indonesia and Thailand which is developed in this study has been validated by experts theoretically in the field of education. Therefore, it needs to be perfected through trial implementation in the field both on a limited scale and comprehensive as well. This model can be served as a reference for experts and practitioners in education, especially for religious education in multi-cultural and multi-religious society.

Second, this model is a product, the results of research carried out optimally when conditioning and good cooperation between teachers, principals and students. The cooperation is also better if it can be done externally in the implementation of this model between schools, families and communities. This model is not only limited to being carried out in the school environment but it is also allowed to be implemented outside the school such as family and non-formal educational institutions.

Third, in order to obtain optimal results in the implementation of this model, the two types of approach needs to be executed in parallel, namely the implementation of the model to the teachers as well as build a culture based on the values of inclusiveness through the conditioning of everyday for the students and all school members who involved in it.

Fourth, it is necessary for training to develop the inclusive religious attitudes for religious teachers in Indonesia and Thailand. The reason is based on the results of the research that was found that religious teachers both in Indonesia and in Thailand still have tendency to have an attitude of religious exclusivity. In the training for religious teachers, it can be used the modules that has been developed in this study and developed with reference to the theory put forward by Amin Abdullah about intersubjective diversity.

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