Secularized Secondary School Schematic: Multi-Faith Teaching Etiquette Forecast

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ABSTRACT

Reacting to the harmonious upon religious pluralism in Indonesia, current educational policies are now supposed to involve a heterogeneous education concept. If based on the common fact, those who keen into pure islamic school, they usually are listed-in Madrasah Secondary School or *Madrasah Aliyah*. Prior to the pure-islamic school, students whose essence as a christian and/ or catholic, they constantly are enrolled to the Christian or Catholic Secondary School (see *SMAK*). Aside of them, neither pupils nor parents whose consider religion and ethnic (secular secondary school), their entrance are mostly addressed into the Secondary School itself (the school that hasn't specify the religious matter). Opposing an existed fact above, this article is trying to exposing the concept of Secularized Secondary School. Such school's model is prospectable to enhance the multitude of educational path by the Unity in Diversity or *Bhinneka Tunggal Ika*. A secular senior high school is able to be applied (soon) via multi-religion in Indonesia; 207 million (87%) Moslem; 16.5 million (7,0%) Christian; 6.9 million (2,9%) Catholic; 1.7 million (0,7%) Buddhism; 4 million (1,7%) Hinduism; and 117 thousands (0,05%) Confucianism. The aim of *secularized* here is equal by the *universalized* secondary school; which the students are organized by one-united vision above diversities. Such educational policy's innovation is must be attempted over reconstructing and uniting thirteen-thousands-and-eight-hundred common secondary school around Indonesia.

Keywords: secularized secondary school; multi-faith teaching; heterogeneous edu

INTRODUCTION

Moslem, Christian, Catholic, Buddhism, Hinduism, and Confucianism have simultaneously dominated the country of heterogeneity, Indonesia. Each of those six-legal religions has had affect on the educational policy too. Through the total amount of secondary school in Indonesia, that is 13.800, most of them been implementing an interfaith[1] learning process; the religious education had applied into the school since it can build a character, attitude, and ethos of student. But, some secondary school in Indonesia have merely run their educational policy by mapping their own faiths – the Islamic secondary school or known by *Madrasah Aliyah* for instance, from its purpose, that one school is totally focused on Islamic studies (outside of both natural science and social science courses); the christian and/ or catholic secondary school, which has known as *SMA Kristen*, this school curriculum is modeled by pure christian and/ or catholic educational path (outside of both natural science and social science courses). Those two samples going to be the basic reason for what *secularized secondary school* is aimed at.

Characteristic for state school is that they must be conscious of the multiformity of cultural, moral, and religious views in society (Miedema, 2000). The *secularized* secondary school model is a feature innovation path of study, especially for the Indonesia's educational policy. The need of secular school is to aware the students to the various worldviews (especially via the interfaith). If the whole secondary school around Indonesia are directing their pupils to the specific case of religion, it can restrict the knowledge capacity of students themselves.

Related onto the secular school concept, this must be the representation of *Pancasila* by its last principle, which stated "*social equity for all Indonesian*", is meant for the *equity* for everything (including religion emancipation in the educational field). In following sections, outside of main purpose of religion emancipation in the educational areas is meant to developing the student's tolerance. Hence, the return of religion-based-school in Indonesia e.g. Islamic secondary school

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[1] As its origin, the meaning of *Interfaith* here is actually the method of discussion by seeking the other's religion "basic understanding" that aimed to build a peace and mutualize each other.

or *Madrasah Aliyah*, christian and/ or catholic secondary school or *SMAK* and many more, are must be questionable. Even, in the current social climate, questions have been raised about the ability of faith schools to promote community cohesion, and included within that, their ability to promote tolerance (Everett, 2012).

Despite reconstructing the faith schools to the non-faith schools are taken by tough decision, while this innovation gets applied, it can arrive the students to the point of tolerance. Students need to acquire a school's curricula that haven't even restrict them to obtain religion equality.

THE AIM OF THE STUDY

To pursue the non-faith school implementation, the government needs to abandon and hesitate no more on realizing such mode of school. Pupils who adhering the faith schools have had the doctrine to do not learn the common worldwide knowledge forsake utterly. Concerns over faith schools are continuously widespread; students are like on the barrier of their own school's policy; as they have learned a specific knowledge, that is when they haven't to be the knowledgeable as others. An inability to promote a wide range of tolerance is quite existed in the faith-school – so that why it has invited a debatable section over the faith-school policy itself.

Highlighting the term of the educational curriculum in Indonesia state that, the specific major (actually on discussing faith-school at this case) is the limited connotation and course's range on the aim of the study (The Indonesian Ministry of Education and Culture, December 2012). Thus, the foregoing statement occurs the problem. In simply then, secularized school schematics are developing the unity of students across diversities. Over the secularism, the shool will similarly be designed to widespread a multi and/ or various knowledge too. Outside of it, the tolerance of each other religions is going to be well-conducted. Over-viewing related purpose, the following table below will assist the readers by the described course of secular secondary school, the range of courses are:

Table 1

Non-faith School Range of Multidisciplinary Science

No.	Course(s)	Grade(s)
Optional Math & Science (I)	1. Biology 2. Chemistry 3. Math 4. Physic	1st Year Grade
Optional Social Science (II)	1. Geography 2. History 3. Socio-Antrophology 4. Economy	2nd Year Grade
Optional Linguistic Science (III)	1. English Linguistic and Literature 2. Indonesia Linguistic and Literature 3. Other(s) Linguistic and Literature 4. Socio-Antrophology	3rd Year Grade

APPLIED METHODOLOGY STRATEGIC

On how to emphasize the secularized secondary school is using one method only; It is by uniting the total amount of educational policy to be secularized. The government, actually the Ministry of Education and Culture, is the main key with its authority to realize this concept. I argue that the secular secondary school is another revolutionary path to decreasing a victim minority intolerance. Regarding the report of EU Parliament, no real improvement in the situations of religious minorities; figures from the Setara Institute show that, compared to 2014, cases of intolerance increased by over 50% during 2015, the first full year of Jokowi's presidency – although they were still fewer than in most of the preceding years (Russell, 2016).
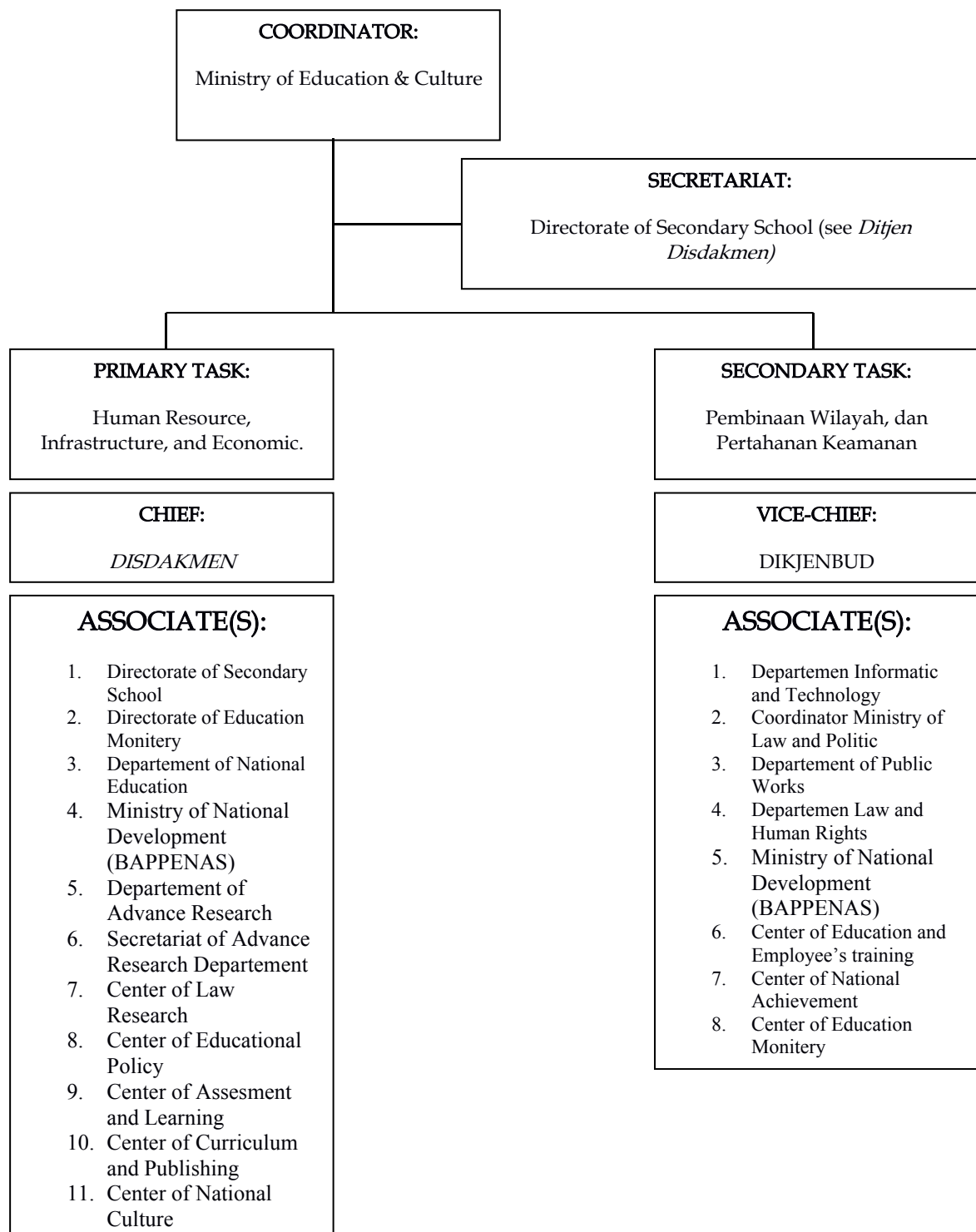
I adopt this term as a curriculum since it is beneficial to the innovation of educational policy in Indonesia. So that the scope of the secularized secondary school application will be directly pointed at the curriculum itself, if it is successfully planted, it can emerge the multi-faith landscape of educational policy in order to optimize it.

On another hand, to accomplish the methodological strategy of this school concept, the co-work or federation is needed/ highly necessary. About the federation and/ or partnership itself, Chapman and Muijs have inferred through the following step(s):

1. Cross-phase Federation: consisting of two or more schools of different phases (e.g. elementary and highschool),
2. Perfomance Federation: consisting of two or more schools, some of which are high performing and other which are low performing (kind of like hand-to-hand or support each other),
3. Size Federation: consisting of two or more very small schools or a medium sized-school,
4. Mainstreaming Federation: consisting of two or more special schools and one more mainstream schools,
5. Academy Federation: consisting of two or more academies.

(Chapman, hal. 334-352)

If based on Chapman's statement, the need for united employees in Indonesia is totally necessary. So that the government should try the implementation of peace education too; since tolerance is equipment of peace-building. See over the figured-role-plan below, on how the structured-schematic (which must be) attempting by the government to obtain and/or accomplish the Secularized Secondary School:

COORDINATOR:

Ministry of Education & Culture

SECRETARIAT:

Directorate of Secondary School (see *Ditjen Disdakmen)*

PRIMARY TASK:

Human Resource, Infrastructure, and Economic.

SECONDARY TASK:

Pembinaan Wilayah, dan Pertahanan Keamanan

CHIEF:

DISDAKMEN

VICE-CHIEF:

DIKJENBUD

ASSOCIATE(S):

1. Directorate of Secondary School
2. Directorate of Education Monitery
3. Departement of National Education
4. Ministry of National Development (BAPPENAS)
5. Departement of Advance Research
6. Secretariat of Advance Research Departement
7. Center of Law Research
8. Center of Educational Policy
9. Center of Assesment and Learning
10. Center of Curriculum and Publishing
11. Center of National Culture

ASSOCIATE(S):

1. Departemen Informatic and Technology
2. Coordinator Ministry of Law and Politic
3. Departement of Public Works
4. Departemen Law and Human Rights
5. Ministry of National Development (BAPPENAS)
6. Center of Education and Employee's training
7. Center of National Achievement
8. Center of Education Monitery

Multi-religious approaches to integration have some distinctive benefits and therefore should be encouraged and supported (Bowen, 2017). But the implementation structure is even able to be achieved if:

1. Awareness and/or Mindfulness

   There is also a growing evidence base on the day-to-day practice of effective school leadership (Scott, 2012). In this case, the leadership is to assist the student to build tolerance over religious diversities. Prior to the recent foregoing case, in Indonesia, a bit horrific case had just merely co-existed at SMKN 2 Padang – where there are >30 Christian students who have to wear a hijab while they at school. Due to those one case, it is to be the recent and latest evidence of intolerance in Indonesia. Pointed at this chapter, awareness and/ or mindfulness are contributing a vital supporting aspect.

2. Security and privacy

   Diversity is significant to provide a better understanding of social tolerance in a multi-religious context (Adnan, 2016). Social tolerance can engage per person to keep other person's privacy, especially concerning religion.

3. Universalism

   Multiculturalism attempts that aim to subvert cultural homogenization by acknowledging the coexistence and equal representation of different cultures and people within a nation-state aren't easy to implement (Hoon, 2017). Universalizing a heterogeneous thing within a nation is the hardest challenge. In this case, I argued that Secularized Secondary School realization is firstly starting by universalizing each other; the purpose is for the tolerance upon diversities (again). As I wrote this section, I can say that this is the main key on how to implement secular schools.

4. Mapping

   Based on the case in this research, the mapping concept here is to organize the site of implemented Secularized Secondary School. Envisioning the site model of this school concept, the building needs to be mapped by each of the religious diversities that coexisted. (see the envisioning Secularized Secondary School site plan on the page. 7).

Envisioning further site plan of secularized secondary school

The aim of a further site plan of secularized secondary school is to mapping the further activity of students; while the students are in one-sited-school, they still adjustable and flexible to socialize each other since each of their vital religious buildings will be well-organized. That idea is to facilitate the student while they even living upon the diversities.

Figure 1
Further secularized secondary school site plan
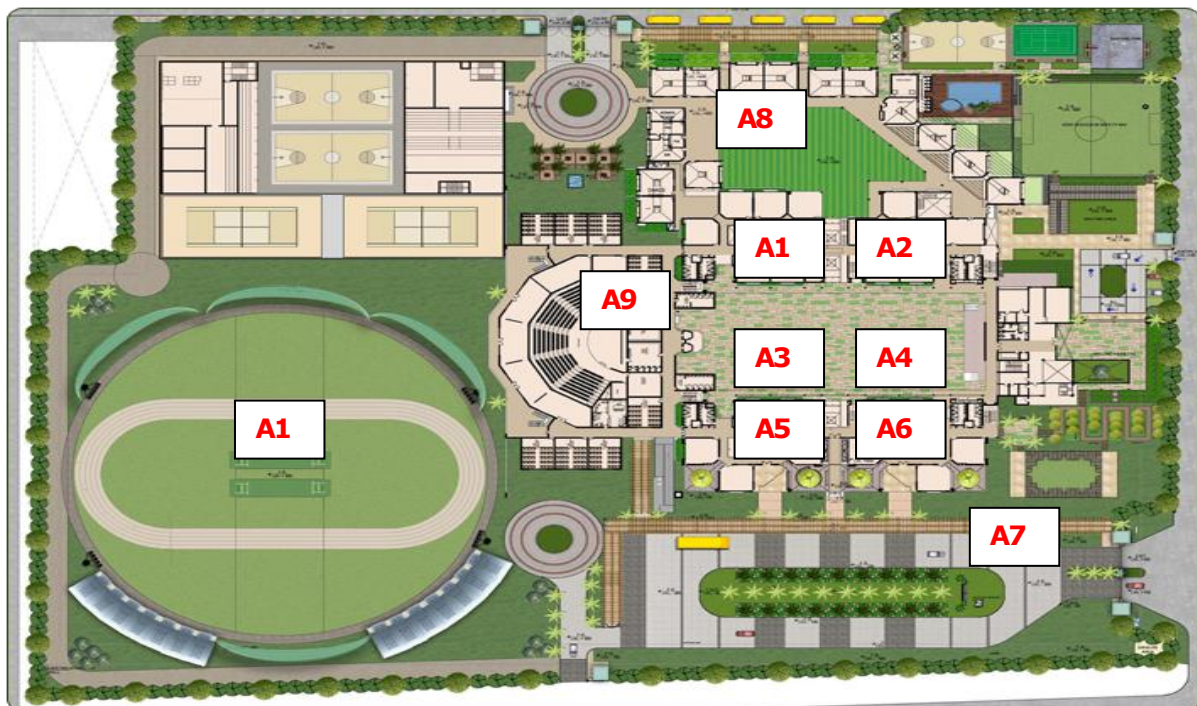
Description:
- **A1:** the Mosque
- **A2:** the Catholic Church
- **A3:** the Christian Church
- **A4:** the Buddha/ monastery
- **A5:** the Vihara/ Shrine
- **A6:** the Pagoda/ Kelenteng/ Miao
- **A7:** Schools Entrance
- **A8:** Baseball Yard
- **A9:** Theatre Field
- **A10:** Marathon Yard

The aim of A1, A2, A3, A4, A5, and A6 are built door-to-door/ near since it able to embrace the sense of unity in diversity.

CONCLUSION

Since the secular educational system covers the decent quality of the school, the utilization of secular itself is to invite the revolutionary of latest educational innovation policy; along with the current 21st century, a thousand schools around Indonesia need to equalize the religious background of their pupils. School expenditures are the main correspondence which they can rate how important the secular school model on attempting a peace over religious diversities. Early secular writings on the subject of peace indicate that peace was defined as merely the absence of war or direct violence (Galace, 2010).

We live in an ever more complex globalized world. This globalization has a paradoxical effect on our life. On the one hand, it increases conformity through the power of the market (products, tastes, cultures); on the other, it leads to ever-greater diversity e.g. assertions of local and regional identities, social, and culture conflicts (King, 2018). As has existed by multi-faith cases, teachers are sometimes anxious about helping pupils to explore questions that arise when religious traditions exist alongside each other in the community around the school, or in the classroom itself (The Inter Faith Network for the UK, 2001).

Over the total amount of 9.843.292 million listed-secondary-school pupils around Indonesia, they can perform an implementation of secular school simultaneously, despite the public school in Indonesia remained conventional.

looking at the Australian Islamic studies, they state that, "continuing terrorist attacks worldwide have led to some unattractive anti-Muslims reaction" (National Centre of Excellence for Islamic Studies in Australia., 2008). That is why the secular issue has been enhanced by this article. The current effective school is which that the institution enabled to establish a multi-faith understanding; the various perspective can make a peace dimension of unity in diversity upon the student's life.

The landscape of inter-school collaboration is complex, encompassing a wide range of different types of collaborative activity both formal and informal, and involving schools of different phases and types (Amstrong, October 2015). A multi-faith school model is must be addressed in Indonesia since the range of interfaith models of schools too much complex. On behalf of implementing the multi-faith

educational policy innovation in Indonesia, the curriculum within a secondary school is must be simplified and well-secularized.

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