

RELIGIOUS EDUCATION FOR UNITY IN DIVERSITY: BUILDING A VISION FOR SOCIAL TRANSFORMATION IN INDONESIAN CONTEXT

In chapter 2, ~~Having I~~ described the challenges of ~~everyday~~ religious conflicts in Indonesia. ~~In context in chapter 2, I will now~~ propose a model of religious education that can address this crisis. ~~I will do this by pursuing this goal, I will elaborate~~ laborating on the model of religious education for social transformation.

Religious education ~~in its most fundamental~~ fundamentally sense is transformative, aimed at “reshaping of life’s form with end and without end in a lifelong and ~~lifewide~~ life-wide form” of forging, fashioning, nurturing, and exercising our faith by which “we nourish a commitment to active peaceful, nonviolent living” (Moran 2011, 167). Its curriculum is embedded in a “political activity” that seeks to inform, form, and transform people’s lives ~~that by~~ influencing ~~es~~ how they live ~~their lives~~ as social beings ~~in history~~. Thus, as Groome (2011, 13) argues, ~~the~~ is political purpose of religious education invites people to a “lifelong journey of conversion toward holiness and fullness of life for themselves and for the life of the world” (John 6:51) and to “bring their lives to their Faith and their Faith to their lives.” ~~(Groome 2011, 13)~~. These transformative ~~purpose aspects then~~ is not ~~simply merely added or constructed as one~~ of the themes ~~in the trajectory~~ of religious education, but ~~rather~~ rather its, ~~it is the~~ overarching telos ~~that~~ define ~~ds and directs religious education enterprise~~ as facing the world in need of repair. This ~~driving~~ telos, ~~as~~ Le Tran (2017, 74) points out, invites us to “reset our hearts” by rooting ~~it them in in the~~ what Christian belief ~~eve~~ that “God call them to

incarnate on earth the abounding grace, love, and hope of God ~~peaceable~~peaceable realm.” (Tran 2017, 74).

In Indonesian ~~context~~context, religious ~~educated~~educators ~~ion need~~musts to articulate more clearly and strongly articulate this ~~this~~-transformative vision by, ~~particularly in~~ assisting~~helping~~ Christians ~~to~~-relate their faith with~~to~~ everyday life and ~~to participate~~ e responsibly ~~in~~-addressing ~~everyday~~-religious conflicts in the present time. Borrowing Walter Brueggeman’s concept of-“transformative imagination” as the way the church education nurtures an alternative reading of reality imaginatively and critically, ~~I argue~~ that can help ~~religious~~ educated~~educators~~ ~~ion~~-in Indonesian ~~context~~ can learn from such an approach to as they address~~addressing~~ the ~~dominant~~ daily reality of conflict and violence that has been between ~~directing~~ Muslims and Christians’ s relationships.¹ I propose the ~~image of that~~ “unity and in diversity,” the national motto of Indonesia as ~~be~~ the ~~transformative~~-image for social transformation that facilitates national reconciliation, envisions a community of harmony, and affirms social justice ~~in Indonesian context~~in Indonesian context. Unity in diversity will be the guiding image for renewed practices of faith and education.

This chapter will be divided into three sections: 1) mapping the territory; 2) contextualizing the problem, and 3) building visions. In the first section, I will highlight~~outline~~ the ~~histor~~history ~~real legacy~~ of religious education for social transformation from the nineteenth century to the present time. ~~This~~ ~~part~~ will provide a map~~making~~ of religious education for social transformation. In the second section, I will

¹ Brueggemann argues that church education is properly and legitimately sectarian if it is nurture an alternative reading of reality that can interface the dominant reading of reality freely, imaginatively, and critically. This is the language of transformative imagination. Brueggemann’s perspective has been developed by Mary E. Moore in her *Teaching as a Sacramental Act* (2004) which focuses on how teaching can be prophetic as it includes several elements, namely, expect the unexpected, remember the dismembered, seek reversals, give thanks, nourish a new life, and reconstruct community and repair the world. See. Mary Elizabeth Moore, *Teaching as a Sacramental Act* (Cleveland: The Pilgrim Press, 2004).

religious education, and the sense of its need and value.”¹² With its emphasis on educational ideal to religious education and religious ideal to general education, it ~~seeks~~sought a mutual relationship between the religious organizations and the public ~~areas~~sphere in which each would teach the other about how to live religiously in the world. Thus, the REA is best understood as a movement ~~that tend to focus~~focused on pressing ~~issues a group wants to address~~: ~~its~~Its focus ~~is~~was external, ~~one~~not internal that ~~need~~needed to be agile, open-ended, and adaptive (Horell 2018, 15).

Twentieth Century ~~Era~~: Vatican II (1965)

Beginning ~~Decades~~ before the Second Vatican Council, on the fortieth anniversary of *Rerum Novarum* in 1931, Pope Pius XI issued *Quadragesimo anno* of the twentieth century in the preceding years of the Vatican II council, the hierarchical Church continued to spread the social message by promulgating the encyclical of *Quadragesimo anno* in 1931 on the fortieth anniversary of *Rerum Novarum*. In This encyclical on Catholic social teaching ~~this document~~, Pope Pius XI ~~reaffirm~~reaffirms the positions taken by Leo XIII on behalf of workers, now further disadvantaged by the Great Depression and the horrors of the Holocaust/Shoah that killed approximately 6 million Jews from 1933 to 1945.¹³

In 1962, Pope John XXIII convened the Second Ecumenical Council of the Vatican (more commonly known as “Vatican II.”). Under his leadership, the members of the Council ~~Vatican~~ hierarchy acknowledged that an “aggiornamento” (“bringing up to

¹² Religious Education Association, *The Aims of Religious Education: the Proceedings of the Third Annual Convention of the Religious Education Association, Boston, February 12-16, 1905* (Chicago, IL: The Association, 1905), 474

¹³ The social movement also emerged among lay people, such as Catholic Worker Movement founded by Dorothy Day (1897-1980) and the Social Gospel Movement.