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MULTICULTURAL ASPECTS IN THE CURRICULUM OF CATHOLIC RELIGIOUS EDUCATION IN FIRST MIDDLE SCHOOL

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Abstract. This research was motivated by the declaration of the year of religious tolerance in 2022. Of course, this tolerant attitude must be supported by the multicultural education that students receive. For this reason, it is necessary to examine whether there is a multicultural education content in Catholic Religion subjects taught in Junior High Schools. By reviewing the 2013 National Curriculum and conducting in-depth interviews with related parties according to qualitative methods. Finally, a surprising finding was found. It turns out that as long as students study Catholicism in Junior High School, they have learned 14 chapters of multicultural education from 29 chapters of learning and as many as 49 basic competencies out of 116 basic competencies that must be mastered by students. This means that Catholic students, when they graduate from junior high school, already have adequate provisions to living tolerantly with a multicultural society. It was also found that this multicultural content was in line with the core teaching of the Catholic religion. The conclusion of this study is that the declaration of the year of tolerance by the government in terms of teaching the Catholic religion has a fairly adequate basis

Keywords: Multicultural Curriculum; Catholic Education

I. INTRODUCTION

The declaration of the year of tolerance in 2022 by the government requires support from various community groups. For this reason, the school in charge of printing human resources and the character of the nation's children need to carry out the content of multicultural education (Nego, 2020). Of course, the content of multicultural education is contained in Religious Education and character according to the 2013 National Curriculum. In this context, it is the Teaching of Catholic Religion and Kindness. Broadly speaking, Teaching of Catholic Religion in Indonesia is implemented with reference to Law no. 20 of 2003, which explains what the purpose of religious education is precisely in Article 37 paragraph 1: "Religious education is intended to shape students into human beings who believe and fear God Almighty and have noble character". students through Teaching of Catholic Religion are directed to have a better church life. Church life can be understood as the realization of all the material taught in Teaching of Catholic Religion in the life of a student (Prawoto, Hubertus, 2021).

In an effort to implement the 2013 National Curriculum in this case Teaching of Catholic Religion, there are various kinds of problems faced by the teachers themselves. In 2018,

Junior High School 18 Pontianak and Junior High School St. Fransiskus Assisi are public and private schools that have implemented the 2013 National Curriculum for almost 3 years of implementation both in seventh, eighth, ninth grades

The 2013 National Curriculum is as follows: competency-based curriculum, which is a curriculum concept that emphasizes Focus on character development and the ability to perform tasks with certain standards, so that the results can be felt by students in the form of mastery of a certain set of competencies (Djogo, 2019).

Conceptually, the 2013 National Curriculum is aspired to be able to give birth to a comprehensive, intelligent future generation, which is not only intellectually intelligent, but also emotionally, socially, and spiritually intelligent. This can be seen by the presence of character values listed in the learning process (Rozi, 2014).

Based on the understanding of the Regulation of the Minister of Education and Culture Number 57 of 2014, Catholic Religious Education and Kindness can be understood as "an effort that is carried out in a planned and sustainable manner in order to develop the ability of students to strengthen their faith and devotion to God Almighty in accordance with the teachings of Religion. Catholic". Furthermore, according to the Ministry of Education and Culture (2014), Catholic and Moral Education can be

understood as "one of the efforts to enable students to interact (communicate), understand, struggle and live faith. With the ability to interact between the understanding of faith, the struggle of faith and the appreciation of faith, it is hoped that the faith of students will be further strengthened" (Daga, 2019).

From the government directive, when viewed more deeply, Teaching of Catholic Religion is not only directed at the development of students' faith but also emphasizes the development of character. and character (Iryanto & Ardijanto, 2019). Teaching of Catholic Religion is then always followed by Kindness so that it becomes Catholic Religious Education and Kindness. The position of Teaching of Catholic Religion, among other subjects in junior high school, gets a larger proportion than the previous curriculum (Suko et al., 2021). This shows that the 2013 National Curriculum pays considerable attention to the importance of the role of Catholic Religious Education in the context of the development of Indonesian Human Resources.

TABLE 1.

2013 NATIONAL CURRICULUM STRUCTURE IN JUNIOR HIGH SCHOOL

LESSON	7th Grade	8th Grade	9th Grade
GROUP A			
1 Religious Education	3	3	3
2 Pancasila and Citizenship Education	3	3	3
3 Indonesian	6	6	6
4 Mathematics	5	5	5
5 Science	5	5	5
6 Social	4	4	4
7 English	4	4	4
GROUP B			
1 Arts and Culture and Skills (including local content)	3	3	3
2 Physical Education, Sports and Health (including local content)	3	3	3
3 Craft	2	2	2
Total Allocation per Week	38	38	38

Group A is a collection of subjects that provide orientation more competence to the intellectual and affective aspects. While group B is a subject that emphasizes psychomotor and affective aspects. In this structure, Religious Education is included in group A which gives the same emphasis. However, Religious Education certainly has its own character that distinguishes it from other subjects. In this case, the characteristics of Catholic Religious Education are: a) a subject developed from the main teachings contained in Catholic teaching; b) an effort to enable students to interact (communicate), understand, struggle and live the faith; c) has a scope of material about students' personalities, Jesus Christ, the Church and society; d) has a goal so that students have the ability to build a more faithful life. (Supriyadi, 2018)

This character then becomes clear by looking at Emanuel Haru's presentation of the four aspects of the teachings of faith and basic competencies in Teaching of Catholic Religion; first, students' personal aspects, including their

relationships with others and their environment; second, the personal aspect of Jesus Christ by imitating the person of Jesus and the Good News; third, the aspect of the Church which includes the material that the Church is a fellowship of Jesus' disciples who continue the work of Jesus Christ; Fourth, the social aspect that is manifested by students in the life of faith and society (Haru, 2020).

This research has a novelty in terms of exploring the content of multicultural content in Teaching of Catholic Religion according to the 2013 National Curriculum, which has never been studied before. The existing Teaching of Catholic Religion research is about the problems of Catholic religious education and character as a field for planting and developing Christian values by Emanuel Da Santo Meo Djogo (Djogo, 2019). There is also an Analysis of Multicultural Values in Teaching of Catholic Religion (Viktorahadi et al., 2021). However, it only examines the text of textbooks, while this research explores the content of multicultural education contained in Teaching of Catholic Religion according to the 2013 National Curriculum. This research was conducted at Junior High School Negeri 18 Pontianak and Junior High School St. Fransiskus Assisi Pontianak.

II. METHODS

This research was conducted using a qualitative type of research, where the researcher, before going to the field studied the curriculum and textbooks for Catholic religious education in Junior High School 7th grade, 8th grade and 9th grade. After that, researchers in the field made observations, followed by in-depth interviews with related parties (Farida, 2010). Researchers met with Catholic religious teachers and school principals. The researcher, as with the principle of qualitative research, is actively involved with the object under study. The researcher conducts in-depth interviews with Catholic religious teachers. Researchers try to see a phenomenon in the field structurally and functionally.

Qualitative research is research that is intended to understand the phenomenon of what is experienced by the research subject, for example, behavior, perception, motivation, action and others, holistically and by means of description in the form of words and language, in a special natural context. and by utilizing various natural methods (Lexy J. Moleong, 2019). One of the characteristics of qualitative research is the data collected in the form of words, pictures, and not numbers. Thus, the research report will contain excerpts of data citations to illustrate the presentation of the report. Researchers also used field notes in the form of observation notes and other sources.

In addition, researchers also conducted document studies which were carried out by reviewing documents related to the research topic (Sugiyono, 2016). These documents can be in the form of letters, photo archives, meeting minutes, journals, diaries, student grades, lesson plans, and the 2013 National Curriculum. The data source consists of several data obtained by researchers through data collection

techniques. The main data sources in this study are words, actions, the rest are additional data such as documents and others. related to this, in this section, the types of data are divided into words and actions, written data sources, and photos. Sources of data used in this study is primary data sources.

Researchers conducted observations followed by in-depth interviews with related parties. Researchers use the research approach according to Moleong because in detail they can understand the social problems faced by humans, which will be studied directly at Junior High School 18 Pontianak and junior high school St. Fransiskus Assisi in Pontianak City.

The author analyz the data in this study using the Miles and Huberman model, that activities in qualitative data analysis are carried out interactively and take place continuously until complete, so that the data is saturated was also carried out by confirming the data with the interviewees and drawing conclusions that also involved related parties. Since the beginning, in conducting research, efforts have been made to find the meaning of the data collected to look for patterns and so on, so that researchers draw conclusions from the data obtained at the research location (Miles, M., & Huberman, A (2014).

III. RESULT AND DISCUSSION

The findings of this study are quite surprising. It turns out that while students study Catholicism in Junior High School, from 29 chapters of learning and 116 basic competencies that must be mastered by students, 14 chapters and 49 basic competencies containing multicultural education are found. This condition, when viewed per class, the details are in the following table.

TABLE 2.
 MULTICULTURAL EDUCATION CONTENT PER CLASS

Class	Number of Chapters	Chapter Containing Multi-culture	Number of Competencies	Competencies related to Multi-culture
7th grade	8	5	32	16
8th grade	11	2	44	8
9th grade	10	7	40	25
Total	29	14	116	49

From the table, we can see that a significant portion of the content of multicultural education is in the seventh and ninth grades. According to the Catholic religion teachers at the two schools studied, this was acceptable. According to Susana, a Catholic Religion teacher at Junior High School 18, students in grade seven need to have sufficient multicultural knowledge so that during school they can interact well with all students. Meanwhile, in the ninth grade, according to him, students will prepare themselves to go to secondary school so that understanding multiculturalism will help these students to choose a school and later be able to study anywhere better.

The St. Fransiskus Asisi Middle School is different. According to him, in the seventh grade, the students come from various elementary schools, and some even come from areas outside the city, so they need to be equipped with a lot of multicultural knowledge in order to live a calm life. As for the ninth grade, he agreed with Susana's opinion but also added that students who later went on to high school could really live multiculturally and not be awkward.

The opinion of the two Catholic Religion teachers, in accordance with the findings of Emanuel (Djogo, 2019) has a connection with the task of Catholic religious education, namely *martyria* or testimony for everyone. God's people personally and communally must be able to show their faith not only through words but especially through good actions and deeds that demonstrate the values of the gospel. The delivery of this appreciation and experience of Jesus can be carried out through these concrete words, attitudes, and actions as stated by Prabowo and Hubertus (Prabowo, Hubertus, 2021).

In addition, within the scope of the school, *martyria* can be realized by students through their actions which show the catholicism that has been ingrained in each of them. For example, this task can be contained in activities with other students such as community service, group work and also other learning activities, compare it with findings (Renwarin, 2016).

According to the multicultural education content which contained in the teaching of the Catholic religion, it can be explained that the role of parents is also important. They have also provided knowledge and practices about religious tolerance. This has been taught and applied by parents to their children as a manifestation of the Catholic marriage vows. So, before getting knowledge and practice directly in the school and church environment, students have got it through both parents and other families. Parents are the first to have an obligation to educate their children (Nego, 2020).

The content of adequate multicultural education in learning Catholicism is really beautiful, but it is also difficult to educate students to be able to carry out their religious orders but at the same time be able to tolerate them. Students are invited to fulfill their obligations as part of the community and at the same time practice the teachings of their faith. This vocation requires multicultural knowledge as well as heart, careful preparation, a constant willingness to renew and adapt (Sili, 2021).

Through schools, students are not only taught about the theory of church life in the Church and in society. The students are also directly taught the practice of carrying out their duties as true Christian in the church environment and also in the community.

The knowledge that students gain from both parents and their families, teachers at schools, priests in the Church, and also other figures can of course lead to a better life, be it social life or faith life. However, not apart from that in religious life, a person is saved not only by the knowledge of his faith but by his ability to interpret and apply the knowledge of his faith in real everyday life.

The entry of globalization has made parents, the Church, and also teachers feel worried about the growth and development of the social life and faith of the students who are the younger generation, the generation on which the fate of the nation and the Church will depend. This concern is not without good reason. Today the lives of the younger generation, students at all levels of education are quite threatened by the currents of globalization. Therefore, through the 2013 National Curriculum that is applicable and applied in schools, it is increasingly possible for students to apply and balance knowledge and faith development through character education. Thus, the hopes of the nation and the Church for the younger generation, future generations are all realized and give birth to intelligent people who also have good character.

Implementation of the 2013 National Curriculum, which is based on character and competence, plays the role of the teacher as a shaper of the character and competence of students, who must be creative in sorting and choosing, as well as developing learning methods and materials. Teachers must be professional in shaping the character and competence of students in accordance with the individual characteristics of each and must appear pleasant in front of students in any situation and condition. This means that learning and learning must be the daily staple food of teachers, who must be loved in order to form and arouse a sense of love and desire to learn from students.

The 2013 National Curriculum carries the theme; produce Indonesian people who are productive, creative, innovative, and character, through strengthening attitudes, skills, and knowledge in an integrated manner. To realize this, it is necessary to change the teacher's mindset, especially in the learning process and assessment, which must be more oriented to students. Teachers must be creative in designing various learning innovations that can develop the creativity of students, in order to develop their potential optimally. Learning that can develop creativity requires a change in the mindset of teachers in accordance with the political will of the government; the development of science, technology and art, as well as the demands of life in a global perspective.

In order to successfully implement the 2013 National Curriculum, it is felt that it is necessary to develop the mindset of teachers, especially in this discussion, Catholic Religion teachers. It is intended that teachers are aware, understand, care, and have a high commitment to implementing the curriculum wholeheartedly. Changing the mindset in structuring the curriculum is meant to change the mindset and perspective of Catholic Religion Teachers, especially their perspective on learning and students. This change is in line with the development of Science, Technology, and Arts (IPTEKS), as well as changes in the characteristics and learning methods of students (Atwater, 2010).

Mindset development is needed, because the teacher is the person who conveys knowledge to students, both in groups and individually. The knowledge conveyed is a basic provision for students to face their lives in the future. Therefore, every teacher must always adjust the knowledge

he has to suit the needs of society and the progress or development of the times (relevant). Mindset development is also needed because in order to carry out their duties and functions as parents in schools, teachers are required to prepare their students to become human beings who are useful for society in the future.

In Law no. 20 of 2003 says that Catholic Religious Education is a conscious and planned effort to help students actively develop themselves into more faithful individuals in accordance with the teachings of the Catholic Church. Religious education is a process that tends to maintain and develop Christian values so that they become a habit in the lives of students (Wea, 2019).

The purpose of Catholic religious education must produce changes in the personality of students towards a more perfect, higher level of development of the Christian life of faith, and ultimately can achieve true Christian maturity, namely personal maturity patterned on Jesus Christ, compared to Magdalene's research in 2020. (Magdalena et al., 2021).

Society in general views teachers as people who carry out various educational activities, both formally, informally, and non-formally. Teachers in a broader sense, are not limited to people who do learning in the classroom, but also include community members who carry out their services in various social institutions. Specifically in this discussion, the role of the Catholic religion teacher invites students to be involved in their duties as a true Christian believer through church life in a multicultural spirit (Kristianus, 2017).

IV. CONCLUSIONS

The conclusion of this study is that multicultural content is quite significant in teaching Catholicism based on the 2013 National Curriculum. This content of multicultural education can be an indicator that the designer of the Catholic religious education curriculum has taken into account the conditions of multicultural life in Indonesia. Social life can be realized by students with good knowledge.

The multicultural content in Catholic Religious Teaching based on the 2013 National Curriculum inspires students to take part in religious activities as a form of actualization of their involvement in living with a multicultural society. This research is able to reveal that the content of multicultural education in junior high schools is quite adequate, but of course the ability of teachers also determines its success.

Catholic Religion teachers need to invite students to participate, care and be actively involved in various multicultural-based activities. However, in relation to faith, Catholic teachers also need to invite their students to be involved in church activities such as; become a member of Remaka (Catholic youth), acolyte, lector, psalmist, involved in the choir at school and in the neighborhood/cring. In fact, they already have the capacity to become leaders of the Rosary, conductor or leader of songs/singings in worship/mass.

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