Christian perspective on the tolerance of Christian religious education teachers and students in the era of disruption

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Abstract: Amid the swift currents of globalization triggered by the explosion of the information technology revolution, conflicts often occur on issues of discrimination on race, class, and religion. Religions face challenges in resolving controversies and violent behavior and maintaining harmony between religious communities. Christian Religious Education educators need to teach their students positive responses to plurality and pluralism in Indonesia. The most important thing is the impact on students. Research using descriptive qualitative research methods concludes: first, there is a need to increase pluralism in the frame of a pluralistic society and an era of disruption. Second, believers, in this case, Christian Religious Education teachers and students, should understand pluralism from a biblical point of view. Third, Christian Religious Education teachers and students are responsible for actualizing an attitude of tolerance towards a pluralistic society both in everyday life and in behavior in cyberspace communities based on a biblical understanding of pluralism. Fourth, Christian Religious Education teachers act as students' guides and counselors to develop an attitude of state life and socialize in a pluralistic society in building togetherness without any form of identity politics.

INTRODUCTION

Harmony and plurality have often been critical issues in the nation and state from time to time. Until now, information technology is developing rapidly. Seeing this development, one cannot deny its negative impacts[1] on all aspects of life, including religious harmony. Amid the swift currents of globalization triggered by the explosion of the information technology revolution, the role and function of religion are challenged. Religion often faces challenges to resolve conflicts and violent behavior. These conflicts were due to various tensions and riots related to religious issues.[2] Jalil once stated that Islam has never justified using violence in spreading the religion and religious and political understanding. However, one cannot argue that in the course of its history, there have been certain Islamic groups that used violence to achieve political goals and to maintain rigid religious understanding, which the language of global civilization calls Islamic

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[1] Nurbaiti Marufah, Hayatul Khairul Rahmat, and I Dewa Ketut Kerta Widana, "Degradasi Moral Sebagai Dampak Kejahatan Siber Pada Generasi Millenial Di Indonesia," *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial 7*, no. 1 (2020): 191–201.
[2] Said Masykur, "Pluralisme Dalam Konteks Studi Agama-Agama," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 8, no. 1 (2017): 61–77.

radicalism.[3] The most serious mistake made by certain theologians and religious leaders is to see their theology or religion as correct and any other positions as wrong.[4] This situation is sensitive, and it can create opportunities for social conflicts due to low tolerance, political interests, fanaticism, [5] or the extreme attitudes of theologians and practitioners.[6]

As Christian, one should understand the biblical texts with deep study to avoid the rise to exclusive religious views and attitudes. The religious behavior of community amidst the plurality of religions is determined by people's worldviews, based on how they understand the Bible.[7] The role of religion is necessary to carry out the mission of togetherness to realize wholeness and welfare, that no problems in social harmony, including inter-religious relations and harmonization in the life of religious communities.[8] Yet, religion can function as a unifying factor or even a cause of division.[9] Conflict arises because there are differences in perceptions, differences in understanding, different perspectives, and conflicts due to interests. Among the differences in ethnicity, race, ethnicity, and religion, religious differences create the most conflict chances. These conflicts are due to the different perspectives and beliefs of divine beings.[10]

The topic of pluralism in the perspective of Christian faith towards tolerance for Christian Religious Education teachers and students in the era of disruption was studied by Toguan Rambe and Seva Maya Sari, titled Religious Tolerance in The Disruption Era: A Portrait of the Multi-cultural Society of North Sumatra.[11] This study concludes that the tolerance of religious life in North Sumatra has experienced much progress in the last few decades. However, several problems, both internal and interreligious, have lately emerged. This condition shows that the harmony of life for religious people is not invulnerable but influenced by social dynamics that continue to develop. Aulia Diana Devi and Seka Andrean conducted a similar study in an article entitled Implementation of the Normative Theological Approach in Religious Pluralism in Indonesia.[12] It concludes that religious tolerance upholds the values of different beliefs by respecting and honoring each other among adherents of other religions. Based on these two studies, there are still things that have not been researched, namely about pluralism in the view of Christian faith in implying the value of tolerance in the life of Christian religious education.

The question that arises related to the pluralism issue and the religious conflicts above is how does the understanding of teachers and students regarding the concept of pluralism in the perspective of the Christian faith bring impact on religious tolerance in the disruption era? The purpose of this article is to provide teachers and students an understanding of the importance of tolerance value in building the nation and human civilization in today's pluralism. Through the attitude of tolerance, Christian education would achieve the goal for the students to apply love for others even though they have different beliefs. This article also aims to inspire teachers and students to think forward, be innovative, and have a healthy competitive spirit in various areas

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[3] Mat Jalil, "Sinergitas Filsafat Dan Agama Bagi Masyarakat Di Era Kontemporer," *Ath Thariq Jurnal Dakwah dan Komunikasi* 3, no. 2 (2020): 215–234.

[4] Desi Sianipar, "Pluralisme Agama Menurut Abraham Kuyper Dan Kontribusinya Bagi Pengembangan Pendidikan Agama Kristen," *Jurnal Shanan* Vol.3, no. No.1 (2019): 105–107.

[5] Erman Sepniagus Saragih, "Analisis Dan Makna Teologi Ketuhanan Yang Maha Esa Dalam Konteks Pluralisme Agama Di Indonesia," *Jurnal Teologi Cultivation* 2, no. 1 (2018): 1–14.

[6] Williem Ferdinandus, "Trinity and Religious Pluralism," *Jurnal Amanat Agung* 9, no. 2 (2013): 199–219.

[7] Saragih, "Analisis Dan Makna Teologi Ketuhanan Yang Maha Esa Dalam Konteks Pluralisme Agama Di Indonesia."

[8] Laode Monto Bauto, "Perspektif Agama Dan Kebudayaan Dalam Kehidupan Masyarakat Indonesia," *Jurnal Pendidikan Ilmu Sosial* 23, no. 2 (2014): 99–108.

[9] Angga Natalia, "Faktor-Faktor Penyebab Radikalisme Dalam Beragama (Kajian Sosiologi Terhadap Pluralisme Agama Di Indonesia)," *Al-Adyan: Jurnal Studi Lintas Agama* 11, no. 1 (2016): 36–56.

[10] I Wayan Rudiarta, "Implementasi Pendidikan Berbasis Hindu Dalam Membangun Harmoni Di Era Disrupsi Sosial," *Prosiding STHD Klaten Jawa Tengah* 1, no. 1 (2020): 39–50.

[11] Toguan Rambe and Seva Maya Sari, "Toleransi Beragama Di Era Disrupsi: Potret Masyarakat Multikultural Sumatera Utara," *Tazkir: Jurnal Penelitian Ilmu-ilmu Sosial dan Keislaman* 6, no. 1 (2020): 133–146.

[12] Aulia Diana Devi and Seka Andrean, "Implementasi Pendekatan Teologis Normatif Dalam Pluralisme Beragama Di Indonesia," *TA'LIM: Jurnal Studi Pendidikan Islam* 4, no. 1 (2021): 60–73.

of life to face the era of globalization and the age of disruption in such heavy and fierce competition. Educators should be humanist in their social lives but be religious in their spirituality. Besides, they should apply the human values based on biblical principles and perspectives in plural social interactions within horizontal communities. These attitudes must be a priority in learning. Therefore, this article will study and discuss this topic.

METHOD

The method used in this research is literature research with a descriptive qualitative approach.[13] The author explored kinds of literature regarding the concept of pluralism from the perspective of the Christian faith. Besides, the author used parallel biblical texts that support pluralism to obtain descriptive information about the meaning of tolerance or religious harmony as a form of understanding and role models for Christians today to apply. The author examines based directly on the understanding of Christianity, specifically from the Scriptures of the Bible, which talks about religious pluralism and tolerance.[14] This paper also described the roles of Christian Religious Education teachers and students, in the disruption era, in bringing impacts on current pluralism.

DISCUSSION

Pluralism comes from the word plural, which means more than one. Meanwhile, pluralism is a condition or view in a pluralistic society related to its socio-political system as different cultures in society.[15] Therefore, one of the facts everyone cannot deny in the current era is a world that is increasingly pluralistic in culture, language, worldview, morality, art, and religion. This situation then develops into a way of thinking or philosophy called pluralism.[16] Pluralism is substantially manifesting in the acts of mutually acknowledging, respecting, honoring, maintaining, and enriching the plural or many situations.[17]

Pluralism is also the plural situation and condition of people in terms of social, religious, racial, political groups but agrees to live together as a society.[18] People consider it as a new consciousness that assumes all beliefs have something in common with one another.[19] According to Alwi Shihab, the notion of pluralism can be summed up into several parts, namely: First, pluralism does not merely refer to the reality of plurality. However, what is meant by pluralism is active involvement in the reality of plurality. Second, pluralism must be distinguished from Cosmopolitanism. In this case, Cosmopolitanism refers to a reality in which various races and nations coexist in a location. It means that even though a race and a nation live side by side, there is no social interaction. Third, the concept of pluralism cannot be equated with Relativism. Relativism views "all religions are the same." Fourth, religious pluralism is not syncretism which combines certain elements or teaching components of several religions to create a new religion.[20]

According to D.A. Carson, there are three understanding of using pluralism: first, it states the diversity of races, cultural heritage, religion, and value systems. Second, it represents tole-

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[13] Umrati and Hengki Wijaya, *Analisis Data Kualitatif Teori Konsep Dalam Penelitian Pendidikan* (Sulawesi Selatan: Sekolah Tinggi Theologia Jaffray, 2020), 12.

[14] Christian Siregar, "Pluralism and Religious Tolerance in Indonesia: An Ethical-Theological Review Based on Christian Faith Perspectives," *Humaniora* 7, no. 3 (2016): 349–358.

[15] "Kamus Besar Bahasa Indonesia."

[16] Andry Setiawan, "Apologetika Prasuposisional Triperspektivalisme John M. Frame Dan Aplikasinya Terhadap Pemikiran Kristen Pluralis Tentang Pluralisme Agama Di Indonesia," *Veritas: Jurnal Teologi dan Pelayanan* 17, no. 1 (2018): 61–80.

[17] Ngainun Naim and others, *Pendidikan Multikultural, Konsep Dan Aplikasi*, vol. 1 (Ar-Ruzz Media, 2017).

[18] Sianipar, "Pluralisme Agama Menurut Abraham Kuyper Dan Kontribusinya Bagi Pengembangan Pendidikan Agama Kristen."

[19] Setiawan, "Apologetika Prasuposisional Triperspektivalisme John M. Frame Dan Aplikasinya Terhadap Pemikiran Kristen Pluralis Tentang Pluralisme Agama Di Indonesia."

[20] Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka Dalam Beragama* (Diterbitkan atas kerja sama AN Teve dan Penerbit Mizan, 1997), 41–42.

rance; and third, it expresses a philosophical stance. Tolerance is a mandate in which every religion can claim to be the most righteous, but at the same time, its adherents may not judge and declare other religions as wrong.[21] Based on the original definition, pluralism emphasizes interactions without conflict and assimilation. In Indonesia, there are ambiguities in defining pluralism, whether it is non-assimilation pluralism or assimilation pluralism. Assimilation pluralism is not pluralism but relativism because assimilation (unification) nullifies the substance of differences, while pluralism recognizes and accepts differences. Precisely because there are differences, an attitude of pluralism is needed to represent the value of tolerance amid the pluralities; for the sake of the nation's continuation and security.[22] Pluralism as the part of plurality especially presents in the middle of the era of disruption with all advances of technology and information, which demands togetherness to maintain harmony to support the national defense.

Pluralism in the Frame of a Pluralistic Society and The Era of Disruption

Indonesia is one of the countries that are mostly Muslim. Even so, Indonesia is not a theocratic country that makes Islamic teachings its constitution. That is because most Muslims live side by side with adherents of other religions. They are also the legal owners of this country.[23] Religion is a type of social system created by its adherents who process non-empirical forces that they believe in and use to achieve salvation for themselves and the wider community.[24] However, the tendency of followers of each religion to glorify certain forms of religion makes it a closed or an exclusive one, where the reciprocal relationship between religion and its social situation becomes stuck and disharmonious.[25]

Efforts to avoid the development of religious radicalism motivate the growth of religious pluralism.[26] In line with this, Burhanuddin Daya stated that every religion or belief has two kinds of teaching tendencies that seem contradictory. First, the tendency to teach that one's religion is the truest, absolute, superior, and saving religion. They argue that people of other religions are heretical, infidels, wretched, and must be shunned or persuaded to follow their religion. Second, the teaching that everyone must respect, love, do not impose religion and do good deeds to anyone. They see that goodness is the core of the teachings of every religion.[27] From this difference, the inviolable belief of faith gives rise to the claims that the concept and essence of certain religions are the truest. Therefore, along with the technological and informatics advances, different views in the concept of religion will lead to bias from the teachings that can endanger diversity.[28] The inability to respond to it properly in the era of disruption will quickly destroy the existing harmony.

Pluralism in the era of disruption provides its meaning for the running of religious harmony. The era of disruption is defined as a situation that occurs due to the fundamental change in industrial patterns, originates from the development and innovation of information technology. It has the potential to replace the old system with digital technology.[29] This era is also an era of transition, where information spread on social media is getting faster and more efficient, causing

[21] D A Carson and John D Woodbrige, "Allah Dan Kebudayaan" (Surabaya: Momentum, 2002), 35.

[22] Sahat M Sinaga, "Negeri Pancasila: Panggilan Inklusif Gereja Di Indonesia," in *Melaksanakan Amanat Agung Di Abad 21*, ed. I Putu Ayub Darmawan (Ungaran Timur, Semarang: Sekolah Tinggi Teologi Simpson, 2017), 1–22.

[23] Natalia, "Faktor-Faktor Penyebab Radikalisme Dalam Beragama (Kajian Sosiologi Terhadap Pluralisme Agama Di Indonesia)."

[24] D. Hendropuspito, *Sosiologi Agama* (Yogyakarta: Kanisius, 1998), 34.

[25] Abdul Halim, "Pluralisme Dan Dialog Antar Agama," *TAJDID: Jurnal Ilmu Ushuluddin* 14, no. 1 (2015): 35–62.

[26] Toruan Ronald L., "Umat Kristiani Dalam Masyarakat Pluralistik," *Kompasiana.Com*.

[27] Daya Burhanuddin, *Agama Dialogis: Merenda Dialektika, Idealita, Dan Realita Hubungan Antaragama* (Yogyakarta: Mataram-Minang Lintas Budaya, 2004).

[28] Yonatan Alex Arifianto and Joseph Christ Santo, "Tinjauan Trilogi Kerukunan Umat Beragama Berdasarkan Perspektif Iman Kristen," *Angelion* 1, no. 1 (2020): 1–14.

[29] Hendra Suwardana, "Revolusi Industri 4. 0 Berbasis Revolusi Mental," *JATI UNIK : Jurnal Ilmiah Teknik dan Manajemen Industri* 1, no. 1 (2018): 102.

the updating of information quickly and without realizing it.[30] The shift changes the way humans live differently from the previous era. This development brings people into an era of optimism, intelligence, and practicality in making transactions. However, the advanced era of globalization with technological sophistication and information has many pluses and minuses. One of the saddest negative impacts of this sophistication is the emergence of behavior that does not prioritize morals, insults, scolds, and hurts others.[31] This change occurs fundamentally by changing all systems and orders with innovations. The era of disruption initially emerged in the business world or competition, such as online transportation. Later, this technological innovation began to propagate in the telecommunications sector, marked by the emergence of many social media applications.[32]

The evolution of technology (especially information) results in digitalization, which has changed almost all the orders of life.[33] One of the order changes is harmony, which human intolerance in technological advancement erodes. Currently, "digital media" or social media can become a medium for intolerant actions. On social media, everyone can write, convey, criticize, and even insult anything and anybody freely without any restrictions. Strong tolerance for mutual respect does not limit the development of increasingly open media. Many people commit blasphemy, criticism, and bullying in online media. One of the things that attracted attention was blasphemy which insulted and cornered religious groups.[34] The misinterpretation of religions' teachings is the root of the potential of religious intolerance. If every religious believer views his/her religion as the truest one and becomes too fanatical, it will result in an attitude of intolerance. Intolerance is an attitude of rejection of diversity and a tendency to impose principles on others. For this reason, society needs to be open (inclusive) to the truths contained in other religions, and an understanding of pluralism and multiculturalism is a necessity. Opened attitude aims to reduce and minimize the possibility of violence that can occur at any time. [35] We should not see pluralism as a barrier to unity but as something that enriches and complements one another.[36] Religions in the era of social disruption have more challenges than in the previous one. Advances in information technology provide opportunities for the rapid mobilization of knowledge and information, including those related to religion, which become a challenge in building religious moderation.[37] Religions teach about human values, such as the various concepts of pluralism, which are a continuation of moral tolerance and coexistence. Pluralism is also a spirit to uphold and protect equality as well as develop the sense of brotherhood among humans, both as individuals and as groups. We need cooperation to build universal human values and provide equal opportunities to other parties, especially civil rights.[38]

Pluralism: A Biblical Perspective

Pluralism is not a new thing or challenge for the church. In times of the Old Testament and the New Testament, God's people continue to face the phenomena and demands of religious and cultural diversity. In Israel's history, as written in the OT, it appears that Israel has lived in a

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[30] Kasali Rhenald, *The Great Shifting* (Jakarta: Gramedia Pustaka, 2018), 34.

[31] Ranny Rastati, "Bentuk Perundungan Siber Di Media Sosial Dan Pencegahannya Bagi Korban Dan Pelaku," *Jurnal Sosioteknologi* 15, no. 2 (2016): 169–186.

[32] Johanis Ohoitimur, "Tantangan Bagi Perkembangan Ilmu Pengetahuan Dan Peluang Bagi Lembaga Pendidikan Tinggi Johanis Ohoitimur," *Respons* 23, no. 02 (2018): 143–166.

[33] I Wayan Lasmawan, "Era Disrupsi Dan Implikasinya Bagi Reposisi Makna Dan Praktek Pendidikan (Kaji Petik Dalam Perspektif Elektik Sosial Analisis)," *Jurnal Media Komunikasi Pendidikan Pancasila dan Kewarganegaraan* 1, no. 1 (2019): 54–65.

[34] Lina Herlina, "Disintegrasi Sosial Dalam Konten Media Sosial Facebook," *TEMALI: Jurnal Pembangunan Sosial* 1, no. 2 (2018): 232–258.

[35] Beko Hendro, "Makna Pluralisme Dalam Perspektif Islam Dan Kristen: Dari Wacana Keberagaman Menuju Implementasi," *Jurnal Studi Agama* 2, no. 1 (2018): 51–61.

[36] Ibid.

[37] Rudiarta, "Implementasi Pendidikan Berbasis Hindu Dalam Membangun Harmoni Di Era Disrupsi Sosial."

[38] M Yusuf Wibisono, "Pluralisme Agama Dan Perubahan Sosial Dalam Perspektif Islam," *Religious: Jurnal Agama dan Lintas Budaya* 1, no. 1 (2016): 12–24.

pluralist society. Many other nations and religions coexisted with the Israelites. The ancestors of the Israelites, namely Abraham, Isaac, and Jacob, have also experienced encounters with the Gentiles. Abraham himself came out from Ur in the city of Chaldea and went to live in the regions of the Gentiles. Even his descendants, the twelve tribes of Israel, lived in slavery in Egypt.[39] Syncretism was one of the attitudes towards the fact of religious and cultural plurality. It had become a matter of faith and worship of the Israeli people. Therefore, the prophets throughout the ages were exclusive in the worship of the Israelites, although some people were inclusive in other religions and worship.[40]

In the New Testament, Jesus' encounters with Judaism and Hellenism (Greek culture-religion) influenced His teachings regarding attitudes towards pluralism. Particularism or exclusivism sees Jesus and His teachings as the prime and only truth. The teaching on Jesus as the only way to salvation dominates the New Testament teachings, including the Gospels, Paul's letters, and the general letters.[41] The Bible states that there is only one God in whom humans put their faith (Deut. 6: 5). Therefore, religious pluralism is not in line with biblical teachings because pluralism accepts various viewpoints about God, even beliefs that believe in more than one God. The Bible teaches exclusivity because there is only one way to know God, namely through Jesus Christ. John 14: 6 teaches that Jesus is the way, the truth, and the life and that no one can come to the Father except through Him. The apostles teach the same message in Acts 4:12: "And salvation is not in anyone but Him, for under heaven there is no other name given to man by which we can be saved." However, as the Lord Jesus and Paul have set an example, they preach the gospel without forcing those who hear to accept it. They respect the free choice of listeners to accept or reject the gospel. Every Christian must spread the message of salvation in Christ to unbelievers with love and gentleness.

Religious pluralism teaches that all religions are true and means that all religions lead to salvation after death. It is incompatible with the exclusivity of Christianity and contradicts the Bible's teaching of saving truth. Even though we support religious freedom, we must convey the Bible's teaching that "God is one and there is one mediator between God and man, the man Christ Jesus" (1 Timothy 2: 5). Indeed, pluralism recognizes the differences regarding the rights of different religious groups such as Judaism, Islam and Christianity are legally permitted to function in one society.[42] However, if we look from the exclusive concept and Jesus' words point of view, He is the only way to God, the source of salvation. This teaching has colored the teachings of the NT Bible and Christianity throughout history to the present day. That Jesus as the Savior is the core teaching in Christianity; He gives or leads people on the right path to God and attains salvation. However, Jesus never rejected the presence of other nations/people around him. Neither did Jesus give negative judgments, nor did He think bad or evil of the Gentiles. Jesus accepted the existence of other nations and was willing to associate with them, and even took a good example from that foreign nation for His moral-ethical teachings.[43] So, pluralism in the perspective of the Bible means respecting and respecting every difference and pluralism that exists in society, be it ethnicity, culture, language, even religion, but still upholding the true salvation in faith in believing in Jesus Christ. An attitude of respect but still preaching the gospel in peace will result in harmony in social life.

The Christian approach in the biblical concept to adherents of other religions is soft contextualization. Yet, the content of the preaching of the Bible does not compromise the slightest to affirm the uniqueness of God and Jesus Christ. That is the biblical attitude that believer's must-

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[39] Stanley R. Rambitan, "Pluralitas Agama Dalam Pandangan Kristen," *Shanan Journal Pendidikan Agama Kristen* (2017).

[40] Yafet M Paembonan, "Memahami Tantangan Teologi Pluralisme Dan Teologi Pembebasan," *Jurnal Teologi Berita Hidup* 2, no. 1 (2019): 48–59.

[41] Stanley R. Rambitan, "Pluralitas Agama Dalam Pandangan Kristen."

[42] James Dixon Douglas, Walter A Elwell, and Peter Toon, *The Concise Dictionary of the Christian Tradition: Doctrine, Liturgy, History* (Zondervan, 1989), 298.

[43] Stanley R. Rambitan, "Pluralitas Agama Dalam Pandangan Kristen."

have. When believers approach followers of other religions, they should try to find a general premise to lead them into discussing religious matters in a friendly and humble manner. However, Christians must be careful not to change their faith in Christ.[44] Some suggestions for Christians, especially those who live in a pluralist society, on the one hand, need to cultivate an attitude of tolerance and respect for non-believers as a form of actualizing their Christian faith. On the other hand, it is necessary to strengthen their faith in Christ by deepening their relationship with Christ, studying the Bible, and fellowshipping with fellow believers so as not to fall into the agreement that there is salvation in all religions.

Actualize the Attitude of Tolerance

Pluralism in religion has become a renowned understanding in the world. The background is an increasingly pluralistic world context. Indonesia is a pluralistic country in all respects, including religion. Therefore, Indonesia cannot avoid religious pluralism and its influence on Christianity in Indonesia.[45] But in fact, pluralism is a genuine connection between diversity within the ties of civilization.[46] Pluralism, or what is closer to the term pluralism, on the one hand, is a national cultural treasure that people need to maintain. If religion is part of the nation's cultural treasures with the religious values of its respective adherents, then the other side to watch out for is the conflict or tension between those adherents.[47]

Diversity is one of the distinctive characteristics possessed by Indonesia as a great nation. Ethnic, race and religious diversity have blended into the Unitary State of the Republic of Indonesia. Diversity is synonymous with differences, and differences are natural. For a country of various races, ethnicities, cultures, and religions, diversities are evident in reality. Questioning differences will lead to conflict.[48] Those conflicts are in contrast to the demand of citizens to maintain harmony and unity in social life, which is a necessity and desire of every human being.[49] Therefore, every believer needs to promote an understanding and awareness of pluralism while being a member of society; a person can position himself as an integral and constructive part of society or the world.[50] Thus, the believers can maximize their roles to bring harmony in the era of disruption.

Religious maturity leads to relationships between religious communities in the context of peacekeeping and peacebuilding. In general, people who have spiritual maturity can tolerate and accept multiculturalism. They also do not associate existing differences with political issues or specific interests.[51] Plurality in Indonesia is not only about various religions but also the many different views within a religion. Therefore, it is necessary to understand each other to promote coexistence. As early as possible, children and adults alike must learn religious tolerance, pluralism, and mutual respect, so that conflicts in the name of religion do not flourish in Indonesia.[52]

Christian Religious Education Teachers in Responding Pluralism

Christian Religious Education teachers who are guides and counselors for students can develop an attitude of state life and socialize in a pluralistic society. Christian Religious Education teachers

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[44] Sinaga, "Negeri Pancasila: Panggilan Inklusif Gereja Di Indonesia."

[45] Setiawan, "Apologetika Prasuposisional Triperspektivalisme John M. Frame Dan Aplikasinya Terhadap Pemikiran Kristen Pluralis Tentang Pluralisme Agama Di Indonesia."

[46] Abdullah Abd Talib, "Pluralisme Sebagai Keniscayaan Dalam Membangun Keharmonisan Bangsa," *UIN Alauddin Makasar* 1 (2015): 61–78.

[47] Halim, "Pluralisme Dan Dialog Antar Agama."

[48] Rudiarta, "Implementasi Pendidikan Berbasis Hindu Dalam Membangun Harmoni Di Era Disrupsi Sosial."

[49] Rinto Hasiholan Hutapea and Iswanto Iswanto, "Potret Pluralisme Agama Dalam Masyarakat Di Kota Kupang," *Dialog* 43, no. 1 (2020): 99–108.

[50] Sianipar, "Pluralisme Agama Menurut Abraham Kuyper Dan Kontribusinya Bagi Pengembangan Pendidikan Agama Kristen."

[51] Dudung Hamdun, "Pendidikan Keluarga Sebagai Manifestasi Basic Nilai-Nilai Pluralisme Di Dukuh Kalipuru Kendal," *Al-Bidayah: Jurnal Pendidikan Dasar Islam* 9, no. 2 (2017): 131–146.

[52] Hendro, "Makna Pluralisme Dalam Perspektif Islam Dan Kristen: Dari Wacana Keberagaman Menuju Implementasi."

develop this attitude in building togetherness without identity politics in any form. The social units that horizontally characterize a plural society are based on different ethnicities, religions, customs, and regions, and so on. Therefore, Christian Religious Education teachers can provide a solution, namely by using a tolerance approach as a policy value in life together.[53] It means that respecting and appreciating all people is part of building the nation's integrity in the priority of society life. The teacher also argues that pluralism is related to an appreciation for mutual progress in security that can be accepted and taught to students to apply tolerance.

The basis and background for tolerance or harmony in this nation are final and absolutely must be applied, namely: Jesus' command to respect others as the foundation of biblical theology. Besides, Pancasila, as the basis of the state and the only principle in society, nation, and state, is a strong, solid, and fundamental stepping point in developing and implementing harmony.[54] The first precept of Pancasila, which reads "Belief in the One and Only God", reveals that the Indonesian people declare their devotion or belief in God Almighty, regardless of their religion.[55] In line with the idea of harmony, Yewangoe wrote that with Pancasila as the basis of the state, the Republic of Indonesia does not recognize "Religious State" or "State Religion." Positively, this means that the Pancasila state protects and nurtures all religious affiliation while at the same time giving place to their freedom.[56]

Apart from Pancasila, the 1945 Constitution of the Republic of Indonesia protects the civil rights to embrace their respected religions. Article 28E paragraph (1) Every person shall be free to adopt a religion and to worship according to their religion, to choose education and teaching, to choose work, to choose citizenship, to choose a place to reside in the territory of the state, and to leave it, as well as be entitled to return. Paragraph (2) Every person shall be allowed the freedom to be convinced of a belief and express thought and attitude following their conscience. While Article 29 paragraphs 1 and 2 are the constitutional basis of religious harmony, Indonesia is based on one God. It guarantees the freedom of every inhabitant to embrace their respective religion and to worship according to their religion and faith as such. Besides, another foundation is Article 22 of Law no. 39 of 1999 concerning Human Rights Law, (1) Everyone has the right to freedom to choose his religion and to worship according to the teachings of his religion and belief. (2) The state guarantees everyone the freedom to choose and practice his religion and worship according to his religion and beliefs. Moreover, in Joint Regulation of the Minister of Religion and Minister of Home Affairs No. 9 and 8 of 2006, the government officially uses the concept of terminology for the harmony of religious life, which includes three harmonies, namely: (1) Internal harmony of religious communities; (2) Harmony between religious adherents; (3) Harmony between religious communities and the government. This rule should encourage people to tolerate diversity by looking at the law and the basic social foundations protected by law.

The diversity of social life is an irresistible natural process. The active role of Christian Religious Education teachers in social life and the world of Christian education is to understand the attitude of pluralism and its values when respecting plurality is the basis for carrying out this pluralism. The teacher should play this role when carrying out daily activities using social media networks to connect with the students and educate the students in the right corridor according to the truth of the Bible and the applicable laws. Social media is a battle room or "boxing ring" which changes the face of social media. It first appeared as a medium to confide in and a place for social interaction, but now it becomes a space that presents various battles from many players with different backgrounds. Without teachers' role in building the value of tolerance, many generations in a pattern will no longer care about pluralism that leads to building national

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[53] Rosalina Ginting and Kiki Ayaningrum, "Toleransi Dalam Masyarakat Plural," *Jurnal Majalah Ilmiah Lontar* (2009).

[54] Weinata Sairin, *Kerukunan Umat Beragama Pilar Utama Kerukunan Berbangsa* (Jakarta: BPK Gunung Mulia, 2006).

[55] Adon Nasrullah, *Agama Dan Konflik Sosial Studi Kerukunan Umat Beragama, Radikalisme Dan Konflik Antarumat Beragama* (Bandung: CV.Pustaka Setia, 2015), 96.

[56] A. A. Yewangoe, *Agama Dan Kerukunan* (Jakarta: Gunung Mulia, 2015), 48.

security.[57] As a result, students can face the reality of differences and reduce conflicts ridden by evil interests to the nation.

The teacher's role promotes tolerance in plurality by using social media will impact on the student individually, as a member of society who is willing to accept the conditions of diversity.[58] Accept diversity is a form of respecting others. A pluralistic society is a very great gift from God for the Indonesian people. Therefore, like other social creatures, every believer or Christian must be obliged to cooperate maximally with other religious communities. Christians live tolerance without having to agree with the view of pluralism, which teaches that salvation is present in every religion. Christians must stick to the Bible's teaching on salvation is given by God to everyone who accepts Jesus Christ as Lord and Savior and lives according to His Word.[59]

Christian Religious Education must also target every student to stick to the values of biblical truth as part of creating tolerance among religious communities. Educators must optimize the educational process to stem the flow of radicalization. [60] Christian religious education should educate students to produce fruits of repentance and live the values of truth and holiness. When teachers and students live in the true teaching of Christian Religious Education, it will be a blessing and a light to the world. [61] The Bible states that God wants believers to do good to silence the pettiness of the foolish (1Pet 2:15). [62] One of the good deeds that are done is to show religious tolerance virtues and maintain harmony in society. With this tolerance, people of other religions will see that the Bible's teachings are love and peace. It is possible for this to be a way for believers to preach the gospel with love to them. [63]

CONCLUSION

People must maintain the tolerance echoes in pluralism to support security and harmony in a pluralistic nation. Without tolerance, the nations will scatter and will lead to horizontal conflicts in society. There are four things that we can conclude from the explanation about pluralism above, namely: First, the need to increase pluralism in the frame of a pluralistic society and an era of disruption. Second, believers, in this case, Christian Religious Education teachers and students, should understand pluralism from a biblical point of view. Third, Christian Religious Education teachers and students are responsible for actualizing an attitude of tolerance towards a pluralistic society both in society in everyday life and in behavior in cyberspace communities based on a biblical understanding of pluralism. Fourth, Christian Religious Education teachers act as students' guides and counselors to develop an attitude of state life and socialize in a pluralistic society in building togetherness without any form of identity politics.

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[57] Alief Sutantohadi, "Bahaya Berita Hoax Dan Ujaran Kebencian Pada Media Sosial Terhadap Toleransi Bermasyarakat," *DIKEMAS (Jurnal Pengabdian Kepada Masyarakat)* 1, no. 1 (2018): 1–5.

[58] Mumpuni, "Pembelajaran Nilai Keberagaman Dalam Pembentukan Karakter Siswa Sekolah Dasar Inklusi," *Jurnal Pendidikan Karakter* 0, no. 3 (2012): 248-257.

[59] Toruan Ronald L., "Umat Kristiani Dalam Masyarakat Pluralistik."

[60] A Jauhar Fuad, "Pembelajaran Toleransi: Upaya Guru Pendidikan Agama Islam Dalam Menangkal Paham Radikal Di Sekolah," in *Proceedings of Annual Conference for Muslim Scholars*, 2018, 561–571.

[61] Yonatan Alex Arifianto and Asih sumiwi Rachmani, "Peran Roh Kudus Dalam Menuntun Orang Percaya Kepada Seluruh Kebenaran Berdasarkan Yohanes 16 : 13," *Jurnal Diegesis* 3, no. 1 (2020): 1–12.

[62] Minggus Minarto Pranoto, "RELASI GEREJA DENGAN NEGARA Sebuah Perspektif Teologi Kristen," *Jurnal Amanat Agung* 5, no. 1 (2009): 1–12.

[63] Kosma Manurung, "Efektivitas Misi Penginjilan Dalam Meningkatkan Pertumbuhan Gereja," *DUNAMIS: Jurnal Teologi dan Pendidikan Kristiani* 4, no. 2 (2020): 225–233.

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