

The Inspirational Women Religious Leader in Peacebuilding Viewed from the Concept of Multicultural Education (A Case Study in Salatiga as the Second Most Tolerant City in Indonesia)

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Abstraksi

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Perempuan di era kini memiliki peran dan fungsi yang sama dengan laki-laki dalam membangun perdamaian. Hal ini menjadi upaya untuk menyadari nilai, sikap dan perilaku dan cara hidup yang mendukung kehidupan yang damai. Survey menunjukkan bahwa, jika dibandingkan dengan laki-laki, perempuan lebih toleran terhadap perbedaan dan secara relatif tidak memiliki kecenderungan untuk menggunakan kekerasan terhadap kelompok-kelompok. Perempuan memiliki kemampuan untuk menyatukan perbedaan, memimpin komunitas non-kekerasan, menggerakkan komunitas perdamaian, sebaik keterlibatan mereka dengan aspek teologi dari peran gender dalam perdamaian. Penelitian ini bersifat kualitatif deskriptif dengan fokus mengurai peran pemimpin wanita religius yang menginspirasi dalam pembangunan perdamaian dan fokus terhadap bagaimana mereka mengajarkan pendidikan multikultural kepada pengikutnya. Selain itu, taksonomi Krathwohl digunakan untuk menganalisis temuan yang dilihat dari konsep pendidikan multikultural. Hasil penelitian menunjukkan bahwa tiga pemimpin religius wanita yang menginspirasi mampu memperkenalkan pendidikan multikultural melalui internalisasi nilai perdamaian, seperti harmoni inter-religius berdasarkan perspektif agama mereka, yakni Islam, Budha, dan Kristen.

Abstract

Women in this era have the same role and function as men in peace- building. It is an effort to realize the values, attitudes or behavior, and ways of life that support life peacefully. The survey showed that women are more tolerant of differences and relatively have no tendency to use violence against groups compared to men. They have abilities to unite the differences, lead nonviolent community, mobilize peace communities, as well as their engagement with the theological aspects of gender roles in peace. This is descriptive qualitative research which focused on exposing the role of the inspirational women religious leader in peacebuilding and how they teach multicultural education to their followers. Moreover, the Krathwohl Taxonomy is used to analyze the findings viewed from multicultural education concept. The result shows that the three of inspirational women religious leader are able to introduce multicultural education through internalize the value of peace, such as inter-

religious harmony, religious moderation and the value of tolerance based on their own respective religions, namely Islam, Buddhism and Christianity.

Keywords: women, leader, peacebuilding, multicultural, education

Introduction

Indonesia is a pluralist country which consists of various tribes, religions, and cultures. As a multi-religious state, creating peace in diversity is not an easy thing. Religious intolerance in Indonesia recently, is on the rise. At the end of the 20th century, Indonesians has experienced massive conflicts at the hands of inter-religious community. Many religious conflicts occur, including conflict in Poso district (1998), conflict in Ambon (1999), conflict in Maluku.

Island (2000), conflict in Kalimantan Province (2001), and conflict in Bali (2002). One of the large demonstrations also took place in Jakarta (2016) led by one of the largest social organizations in Indonesia, Islamic Defenders Front (Indonesian acronym: FPI) which was also triggered by alleged blasphemy. The non-violent and organized demonstration began around noon with a march from Istiqlal Mosque to the Presidential palace. Around 50,000 to 200,000 people participated in this demonstration. Unfortunately, after nightfall, groups of violent demonstrators provoked a riot and clashed with the police. One elderly man died in the riots, and at least 160 demonstrators and 79 police officers were injured in this demonstration. One solution to overcome these religious conflicts is by building a solid foundation from one another based on mutual respect for differences (Shihab: 2001).

Wahid Foundation (2017) released the survey about the potential for intolerance to unwelcome groups. The data of survey showed that 57.1 percent of the majority of

Muslims were intolerant towards the disliked group. This data increased compared to the survey of intolerance was 51.0 percent in 2016. Normatively, religion always teaches kindness, love, and harmony. Unfortunately, right now, religion can be the source of conflict both internal and external. Creating inter-religious life in the midst of plurality can be done by understanding each other's religions in social life without questioning their respective religions or creeds (*aqidah*). Amin (2013) explains the causes of conflict between religious communities caused by two things; the weak ideology of harmony in one or each religious community so that it affects the outlook and attitude towards other religions with a suspicious pattern, accusing, debriding, even getting rid of, secondly, broadcasting religion as a form of provocation and distortion of the teachings of other religions, resulting in a backlash from other provoked religious communities. Therefore, peacebuilding is very crucial to do to save this nation from conflicts caused by religious differences.

Peacebuilding is an effort to realize the values, attitudes or behavior, and ways of life that support life peacefully. Moreover, peace education aims to foster awareness and understanding of the roots of conflict, violence, and peace in a personal, interpersonal, community/group, national, regional, and international scope (Asma, 2009). Meanwhile, Suparno in his book "Peace Education" stated that peace education refers to the characteristics of peace, which includes: 1) peace is dynamic, 2) peace is a just solution to problems without violence, 3) peace shows the results of a balance in social interaction, so that people live in harmony, 4) peace is friendly (good) for the community,

5) if violence is rampant, peace certainly will not be created, 6) aims to create a balance in the dynamics of social interaction, peace must be grounded in justice and freedom (justice and liberty), 7) if justice is ignored and freedom is paralyzed, then peace will not be created (Suparno in Muslihah, 2014). Recognizing religious pluralism that exists in Indonesia, inter-religious harmony is something that must be considered for shaping national unity. It is required the role of all elements in this country to participate.

Furthermore, to build peace we need an attitude of tolerance. Ali (2006) said that tolerance comes from the Latin language *tolerare* which means to refrain, be patient, let others think differently, be generous and be considerate towards people of different views, beliefs, and religions. In addition, Baidhawiy (2005) describes that tolerance is the readiness and inner ability with others who are fundamentally different even though there is a conflict with your understanding of the good and the proper way of life. Tolerance here is not in the field of Islamic creed, because the creed is clearly outlined in the Qur'an and Sunnah. Tolerance must be shaped and developed in social life in Indonesia. Salatiga got the predicate as the second most tolerant city in Indonesia from Setara Institute for Democracy and Peace in 2018. The city of Salatiga is known as the miniature of Indonesia where the community lives side by side with inter-religious harmony and ethnicity. In order to internalize the values of peace and tolerance in inter-religious communities, it takes the participation of all elements of society. Not only from the government, but religious leaders also have a very important role in Peacebuilding.

Women in this era have the same role and function as men in peace- building. In

2018, the Wahid Foundation supported by UN Women released research on the first gender-sensitive issue to see the threat of radicalism and intolerance among Indonesians. The results of the study show that there is tremendous potential among Indonesian women to promote peace. When compared to men, women are more tolerant of differences and relatively have no tendency to use violence against groups that are not liked. The survey shows 80.7% of women support the right to freedom of religion and belief, while 80.8% of women do not support radicalism. This percentage is higher than men, only referring to the figure of 76.7%. There are many inspirational figures of women religious leaders who actively participate in efforts to create inter-religious harmony in Indonesia. They have abilities to unite the differences, lead nonviolent community, mobilize peace communities, as well as their engagement with the theological aspects of gender roles in peace. In addition, the role of women religious leader can also be accepted by their community because of their attitude that is able to touch the hearts of their communities and becomes role mode in Peacebuilding.

On the other side, the cultural spectrum of Indonesia society that is very diverse has become a challenge for everyone in order to deal with these differences into an asset, not a source of conflict. A multicultural education is believed to be one solution to prevent the conflict that can happen because of disharmony in society. It can be the alternative in overcome socio-cultural conflict. Actually, multicultural education has two major responsibilities, namely, to prepare the Indonesia nation to face the foreign cultures in the era of globalization; and 'unite' the nation itself which comprises a variety of ethnic groups, cultures, religions, territories, and so forth (Slamet: 2017)

This research focused on exposing the role of inspirational women religious leader in Peacebuilding viewed from multicultural education, a case study in Salatiga as the second most tolerant city in Indonesia. This study involved three women religious leaders, namely *Nyai* (Rosyidah), a female monk (Bhikunni Sammodana) and a female priest (Pdt. Esther Helena Tulung) in an interfaith dialogue that was held in "live in" program at the Edi Mancoro Islamic boarding school (*pondok pesantren*) on 12 September 2018. "Live in" was an activity that was held at *Pondok Pesantren* Edi Mancoro, which was attended by various religious leaders and foreigners. In this program there was an interfaith dialogue activity which mostly discussed tolerance and inter-religious harmony. The purpose of this activity was to enhance national unity and integrity, respect among religious communities and introduce local cultural wisdom in this *pesantren*, and support Salatiga as the second most tolerant city in Indonesia.

There are several previous studies that are used as the references in this research. The research conducted by Imran and Lubis (2018) on "The Role of Religious Leaders in Maintaining Religious Harmony in Medan", obtained data that the religious leaders in Medan have different views regarding its urgency and importance arrangement of relations between religious believers. Moreover, the research conducted by Safi'i (2018) entitled "The Harmonization of Life Society (Study of Educational Values between Islam, Hinduism, and Christianity), showed that the value of education which is applied by Muslims in building social life is the values of moderate, *tawazun* and tolerance, hard work, democratic, social care, love the homeland, and honesty.

Meanwhile Hinduism in the context of social life teaches the values of tolerance, equality, peace-loving and cooperation. Then Christianity emphasizes more on the values of love, responsibility, and patience.

In addition, Atabik (2016) conducted the research on "The Harmonization between Ethnic and Religious Adherents in Lasem" found that the presence of ethnic Chinese in Lasem creates a culture and plurality in society. Another research conducted by Nisvilyah (2013) about inter-religious tolerance in strengthening the national unity in Mojokerto found that the relationship between brotherhood was deeply reflected the life of the people in Mojokerto. Based on the previous research above, there are several novelty aspects of this research, including: (1) there is no research related to the role of women religious leaders in Peacebuilding. This research is not only describing the existing forms of tolerance in society, but also gets the data about the role of women religious leaders in educating their followers to introduce moderation and tolerance in practical life, (2) this research strengthen how gender responsive leadership patterns (women religious leaders) has a big role in determine the future of their followers to build communication in peace- building.

Salatiga is one of the ten cities that uphold tolerance in Indonesia. Based on the data from Study of Tolerant City Index (IKT) in 2018, Salatiga got the predicate as the 2nd most tolerant city from 94 cities in Indonesia. With the high level of pluralism, Salatiga can maintain the harmony and peace of its citizens. This tolerance is measured by several variables, such as government action in practicing the good tolerance that set out in the policy, response to an event, an official statement, and in building a culture of tolerance in community (Ginting & Ayaningrum, 2009). This achievement cannot be separated from the role of the government in educating religious moderation. The six major religions that exist in Indonesia can live harmoniously side by side in the city. There is not deep conflict occurred in this city.

From the sociological theory explained that the role of religious leaders is very important in determining the future of the group. Leadership is an attempt to break the relationship in the organization and eradicate conflict between followers to create a good cooperation. If the leader in the organization is a best cadre, then the future of the organization can be expected for its success (Aziz, 2016). Meanwhile, the presence of women religious leader reflects a gender responsive leadership. The women leadership style is more democratic compared to men (R, 2018). Therefore, the role of women religious leader needs to be studied more deeply, whether it is significant or not in Peacebuilding.

Religious leaders are the important component in society who play a role in multicultural education. Multiculturalism itself can be simply defined as a value system or policy that respects diversity in a society based on a willingness to accept and respect the existence of other groups with different ethnic, gender, and religious differences. Nasution, (2003: 334-339) explains the indicators of multicultural education, such as the ability to accept, respect and build cooperation with anyone who has differences from himself. Religious leaders have a function inherent in themselves as representatives, as contributors, as communicators, as mediators and facilitators, and as integrators. Multicultural education is a process of developing all potential humans who value their plurality and heterogeneity as consequences

diversity of culture, ethnicity, and flow (religion). Then, it can be concluded that religious leaders have a very important role in teaching multicultural education to build inter-religious harmony and world peace.

While in conducting the analysis viewed from multicultural education, Krathwohl Taxonomy (2001) was used in which there was the component of scientific attitude or affective component. There are five levels of the affective domain in Krathwohl Taxonomy namely, (1) Receiving (attending) which describes the stage of being aware of or sensitive to the existence of certain ideas, material, or phenomena and then being willing to tolerate them. The ability is as such: to differentiate, to accept, to listen (for) to respond to, (2) Responding which describes the commitment in some small measure to the ideas, materials, or phenomena involved by actively responding to them such as: to comply with, to follow, to commend, to volunteer, to spend leisure time, to acclaim, (3) Valuing means being willing to be perceived by others as valuing certain ideas, materials, or phenomena. The attitude are to increase measured proficiency in, to relinquish, to subsidize, to support, to debate, (4) Organization means involve relating the new value to those one already holds and bringing it into a harmonious and internally consistent philosophy. People do it by to discuss, to theorize, to formulate, to balance, to examine, and (5) Characterization are done by acting consistently in accordance with the values the individual has internalized. He or she would: to revise, to require, to be rated high in the value, to avoid, to resist, to manage, and to resolve.

Methodology

This research was descriptive qualitative research using a sociological approach which was an approach about the interrelation of religion and society as well as forms of interactions that occurred between them (Wach in Kahmad: 2000). In addition, this research took the form of a case study that discussed about the efforts of women religious leader in Peacebuilding in Salatiga as the second most tolerant city in Indonesia. This research was field research using objective facts. Data sources in this study included primary data and secondary data. Primary data was data which was obtained by observations during the "live in" activity in *Pondok Pesantren* Edi Mancoro and strengthened by the results of interviews with three women religious leader in Salatiga. Whereas secondary data was data that was related to the literatures such as books, journal articles, and others.

The data of this study were collected using participant observation techniques that involved researchers directly at the object of the study. The interview was conducted informally together with the participatory observation method. Literature studies or documentation were used to complement and strengthen the data obtained both from interviews and observations. After the data was collected, the data was tested for validity by using data triangulation techniques. Then, it was edited, sorted, and analyzed with an interactive model.

Result and Discussion

In this study examined three inspirational figures of women religious leader in

Salatiga. The first was Nyai Rosyidah. Nyai is a term for the Kyai's wife or the leader of an Islamic boarding school (*Pondok Pesantren*). Nyai Rosyidah was a woman leader in *pondok pesantren* Edi Mancoro. Aside from being a partner from her husband, Nyai Rosyidah also had an important role in this *pesantren*, including as a teacher in the *tahfidz* program and the principal in Edi Mancoro Kindergarten. In the community, Nyai Rosyidah was also active in *dakwah* (preaching) activities. Moreover, her views on the issue of preventing radicalism and being tolerance in inter-religious community had inspired her *santri* (students) to behave in the same manner as her. The role of *bu Nyai* in *pesantren* generally was respected because of her position as the wife of *Kyai* (Adisti, 2018). In fact, Nyai Rosyidah can be a role model of women Muslim leader who inspire through teaching, values, and views. Below was the transcription of the thought and perspective of Nyai Rosyidah about inter-religious harmony:

"A pesantren will bring the ideology to the santri, it is clear. When Kyai has radical understanding or uphold the state of "sharia" then automatically santri without prompted will be carried away. Kyai and bu Nyai can influence the santri ideology as this is called as the scientific ethics, since santri must be "sami'na wa atho'na" (I listen, then I do). For example, recently, the issue of 212 and sharia NKRI movement appeared, certainly the ideology of Kyai will influence his santri. Pesantren has role in the society to enforce the shariah but still they must also maintain the peace. Supporting pluralism does not mean to equate but it can be interpreted as our ability to live well side by side with non-Muslims. In Edi Mancoro, there is a program called "Live in" where the priest stays in this pesantren for several days. This program also introduces and shows that we love peace and can live side by side with the followers of other religions. This program involves santri to mingle with them, having lectures, doing activities and religious discussions together. The pesantren Edi Mancoro is against radical Islam. I learned from my grandfather, Prof KH. Anwar Musaddad who was one of ulama' that opposed sharia NKRI and the Islamic state. Obligation and sunna must be hold. For instance, we must not denounce the veiling of women because they are firm in the sharia, nor we must criticize the bearded man for that reason. The main point is that we must not impose the Republic state by taking the law of the sharia state. Sharia is not for politics. We do have to enforce sharia lawfully on worship and muamalah but it does not mean that we are not communicating with non-Muslims and even caliphs like Umar bin Khatab cooperated with Jews." (Nyai Rosyidah, 2018 at Pondok Pesantren Edi Mancoro).

Based on the views and thoughts of Nyai Rosyidah, it showed the firmness of *bu Nyai* in opposing the understanding of radicalism. She also invited all *santri* and society to be able to live peacefully side by side with non-Muslims. In addition, she also explained the importance of upholding the Republic of Indonesia (NKRI) by rejecting the establishment of a sharia-based state.

Meanwhile, the second figure who became an inspiring women religious leader was female monk, named Bhikunni Sammodana. Aside from being a monk, she was also a lecturer in Sekolah Tinggi Ilmu Agama Budha Samratungga. Even in society, she had a role of being an agent of peace by having many interactions with various social organizations in introducing inter-religious harmony. Her tolerant attitude made her often invited to interfaith dialogue in strengthening nationalism especially in Salatiga as the second most tolerance city in Indonesia. Below was the transcription of the

thought and perspective of Bhikunni Sammodana about inter-religious harmony.

In my view, I believe that all religious teachings are good. As I have learned about Islam, that even if there is a war a Muslim will not hurt women and children. But unfortunately, there are Muslims who do not have a broad understanding of it. They act according to their own will, not from the teachings. From the results of the dialogue, we have today it turns out that it is extraordinary. It is very useful especially for me personally because we can get knowledge and get an extraordinary welcome with a very warm and loving. This is what is meant by a life full of harmony where fellow human beings must love one another and live peacefully side by side." (Bhikunni Sammodana: 2018 at Pondok Pesantren Edi Mancoro).

From the views of Bhikunni above showed that she respected all religions, especially Islam. She believed that a Muslim who cannot be tolerant to other religions followers means that they do not understand their teachings. Bhikunni also invited the entire community to be able to live peacefully side by side, one of them with doing the interfaith dialogue activities that she did at Pondok Pesantren Edi Mancoro.

Moreover, the third inspirational figure of woman religious leader was a female priest, named Pdt. Esther Helena Tulung. Aside from being a priest, she was also the lecturer at Satya Wacana Christian University (Universitas Kristen Satya Wacana) in Salatiga. In her daily life, she was also a peace activist who had contribution to promote tolerance among religious communities. One of the activity was being active in interfaith discussion with all the elements of society especially in Salatiga. Below was the transcription of the thought and perspective of Pdt. Esther Helena Tulung about inter-religious harmony.

"When talking about tolerance in Christianity that is very strong message. When Jesus teaches about loving, he does not only teach about how to love God, but also when loving God means he must love others. A woman's role in promoting radicalism must begin when she becomes a wife or mother. It turned out that in Pondok Pesantren Edi Mancoro I saw another role from a Nyai. A nyai takes on an extraordinary role and she will be able to convey the values of goodness especially the value of loving one another, of course through her extraordinary heart as a woman. I am very happy when she can be an inspiration and motivation for women in Indonesia. And I'm also happy when we can live peacefully side by side." (Pdt. Esther Helena Tulung: 2018 at Pondok Pesantren Edi Mancoro).

From the quote above showed that Pdt. Esther Helena Tulung also had the same concept in tolerance that was not only the relationship between humans and God but also the relationship between humans and others. In addition, she also appreciated the role of *bu Nyai* who was considered capable of instilling the value of kindness, especially in teaching love. She also invited all people to live in harmony.

The three women religious leader in this study had the similarities in teachings, that they were agents of change who can be role models to invite people to live peacefully side by side with tolerance, love human beings, respect each other, and accept a difference as a grace. Furthermore, they also invited people to stay away from radicalism, extremism, and narrow fanatics. In interacting during "live in" program, they respected each other's opinions, appreciated the arguments of each religious leader, and showed openness in accepting the views of adherents of other religions. In addition, they also equally supported the implementation of Salatiga as a tolerant city in the interfaith dialogue that they did in the "live

in” program at *Pondok Pesantren Edi Mancoro*. They argued that conducting interfaith dialogue in the “live in” program can increase their nationalism and Peacebuilding in the context of unity in diversity. Below were the documentations during “live in” program in *Pondok Pesantren Edi Mancoro*.



Figure 1. “Live in” program at *Pondok Pesantren Edi Mancoro*.



Figure 2. *Bu Nyai Rosyidah*



Figure 3. *Bhikunni Sammodana*



Figure 4. Pdt. Esther Helena Tulung

In terms of Krathwohl Taxonomy, the three women religious leader had been able to influence society in 5 levels. In receiving level, they were sensitive to the situation that occurred in Indonesia, especially about many conflicts happen among inter-religious. They also responded to the situation and tried to peace-building through inter-religious harmony. In the level of responding, they were strongly committed to inviting religious adherents to live peacefully side by side by providing examples of good interactions with other religious leaders. In the level of valuing, they expressed their views, opinions and ideas specifically about how to build peace in diversity. In the level of organization, they internalized the new values and belief to the adherents of religion about the importance of increasing nationalism through mutual respect for one another and also considering that all differences as a gift from God. In the level of characterization, the new embedded values had become a strong inherent character in themselves. Thus, those three women religious leader were able to be categorized as inspirational leaders in peace-building in Salatiga.

In terms of the multicultural education aspect, the three women religious leaders have taught multicultural education to their followers through their daily activities. Some activities they did: (1) inspiring the followers to love the Republic of Indonesia (NKRI), unity in diversity (*Bhineka Tunggal Ika*) and religious moderation, (2) teaching the followers to respect differences in culture, ethnicity, gender and religion, (3) engaging the followers to join in social activities without differentiating between ethnicity, religion and race, (4) persuading the followers to care all the human (5) holding sharing and discussion activities between religious communities such as "*sarasehan*" and interfaith dialogue such as "live in" activity, (7) introducing the culture and tradition from their religions, (6) holding charity activities that involve others religious, (7) inviting the followers of other religions when having universal events and (8) becoming the role model from the attitudes, words and behavior towards other religions.

Conclusion

Finally it can be concluded that peace-building is an obligation for all elements of Indonesian society. It is not only concerning the leadership role of men but actually

women also have the same role even able to be a good role model for peace-building in Indonesia. This research had shown the role of three inspirational women religious leader who were able to teach multicultural education through internalize the value of peace such as inter-religious harmony, religious moderation and the value of tolerance based on their respective religions, namely Islam, Buddhism and Christianity. Through the values that they had taught give the impact on the attitudes and views of their followers. Therefore, it is time for all societies to imitate the inspirational women religious leader in peace-building and also uphold nationalism.

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