

RELIGIOUS TOLERANCE OF CHRISTIAN EDUCATIONAL INSTITUTION IN INDONESIA (A Case Study of Islamic Education in Christian Schools)

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Abstract

Indonesia is the multicultural country that has various customs, ethnicities, and cultures. Thus, awareness of the centrality of the value of the religious life of the Indonesian nation is embodied in the provision of religious material from kindergarten to college. This is done because the national development will succeed if we have qualified human resources, which the indicator is tolerance life in daily. Education is the right of every human being, including the right to receive religious education. Thus, education institutions are required to provide religious education based on the religion of students. This provision is written in the Law of the Republic of Indonesia Number 20 Year 2003 about National Education System in chapter V article 12 paragraph 1 point *a. setiap peserta didik pada satuan pendidikan berhak mendapatkan pendidikan agama sesuai dengan agama yang dianutnya dan diajarkan oleh pendidik yang seagama*. In fact, some Christian schools do it and implement it through a learning model with the characteristics and uniqueness taught by Muslim teacher. Based on the description, the researcher focuses on the discussion about Religious Tolerance of Christians Institution in Indonesia (A Case Study of Islamic Education in Christian Schools).

Keywords: tolerance, religious, Christian Educational Institutions

INTRODUCTION

Education is the right of every human being, including the right to receive education of religion. Business education institutions are required to provide religious education in accordance with religious affiliation of students. Legally, these provisions are described in the Law of the Republic of Indonesia Number 20 Year 2003 on National Education System, Government Regulation No. 55 Year 2007 on Religious Education and Religious Education, Religious Affairs Minister Regulation No. 16 Year 2010 on the Management of Religious Education in Schools. Ideal of religion education is applied to all units of education in Indonesia. Muslim students who are in Christian schools have the right to Islamic religious education and taught by teachers who are Muslims, as well as all students who are Christian.

The study shows that most Christian schools have the mandate to implement the learning model which is more unique than the learning model of Islamic education in public schools or madrassas in general. It is influenced by policy, curriculum and school atmosphere ideology. Therefore, the direction of Christian school education, as an educational institution distinctively religious, ideology tends to refer to a system that has become a belief system. School policy, the model of interaction between the school community, as well as the establishment of appropriate educational environment do ideological dissolved in the vision, mission and goals of the school. In the Christian school, learning Islamic religious education becomes less meaningful because the school environment is less supportive learning implementation of Islamic Education. Muslim students received less attention from the manager of the institution, so that the actualization of Islamic Religious Education cannot be materialized in the school environment freely, in

accordance with religious affiliation of students.

Seen from this phenomenon, the challenges facing the Islamic Religious Education as a subject, especially in a Christian school become more complex, because this phenomenon occurs in the frame of the school ideology. On the other hand, the target of Islamic religious education classes are required to implement the Islamic religion, not only to teach knowledge about religion. Internalization of knowledge and practice of religion in real terms become the learning needs of the Islamic Education.

Dynamics of Islamic education in Christian schools are quite interesting to be studied scientifically, because there are issues that need to be discussed, that is about a model of learning Islamic education in Christian schools. Cases were recorded beginning in the early pre-research studies in SMA (senior high school) St. Bonaventura and SMK (vocational school) Bina Farma Pharmaceuticals Madiun. Islamic Education has been given in terms of subjects, but not in accordance with the standards of good government on the quantity of hours of lessons and subject matter. In the Christian schools, Islamic religious education was given in an hour lesson of a week, while the government standard is two hours of lessons in one week. Besides Islamic religious education is only given to twelfth grade rather than all grade levels, but.

Islamic education in Christian schools are also not taught by a qualified teacher of Islamic education academic but taught by Muslim teachers who teach general subjects that do not have specific expertise in the field of Islamic Education.

Based on the background of the problems mentioned above, there are academic issues that need to be studied more deeply, more focused through research on the learning model of Islamic education in a Christian school. The case is interesting enough to be studied and investigated; how learning models are applied to Islamic religious education in Christian schools, the reasons why using the learning model, and how the model is implemented in Christian schools.

Based on the research background and problems above, the researcher intends to investigate the Model of Religious Tolerance in Indonesian Education Institutions, (Learning model of Islamic education in Christian schools).

LITERATURE REVIEW

The learning model is a plan or a pattern which is used as a guide in learning in the classroom. Learning model refers to the learning approach that will be used, including the purposes of teaching, the stages in the learning activities, learning environment and classroom management (Arends in Triatno, 2007: 51). It can be concluded that the learning model is a conceptual framework that describes a systematic procedure for organizing a learning experience to achieve specific learning objectives, and serves as a guide for learning designers and teachers in designing and implementing the learning process.

Islam is a “peaceful”, peaceful, or religion brought by Prophet Muhammad SAW with holy Quran Karim (Tafsir, 2008). So, the word Islam in Islamic Studies show the color of education, colorful education (shades) Islam (Islamic Education).

Konsep dasar pendidikan Islam bersumber dari landasan teologis dan filosofis yang berorientasi pada dimensi filsafat pendidikan Islam mencakup isi, aksi dan perilaku. Sementara itu, pembahasan teologis berorientasi pada persoalan nilai-nilai ketuhanan dan keimanan. Fondasi pemikiran pendidikan Islam berasal dari konsep teologis Islami yang bersumber dari Al Qur'an dan Hadits dan Ijtihad Ulama (Tobroni, 2008:19).

Arifin (2008) explains that “Islamic Education can be defined as the study of the educational process that is progressively moving towards optimal ability of students to take on the values of Islam. While the science of Islamic education theoretically serves as a signpost for the operations that will be feedback to correct the various theories which have been prepared in the science of Islamic Education, for example on how to educate the faith to

the children, or the negative impacts of advances in science and technology should be resisted through Islamic education and so on. Thus, the authors suggest that Islamic education is the work done consciously through the process with the goal of “humanizing” or in other words how to guide children full human beings, who believe and have good manners, and have Islamic personality, and high moral standards, so that the children are expected to be able to do things better for themselves and others, and so that they are useful for the nation and the state.

The word “religion” comes from the Sanskrit, religion means “tradition”. In other words to express this concept, religion comes from the Latin *religio* and rooted in *re-ligare* verb meaning “to bind back” which stands from “doing religion”, a person binds himself to God. Religion is defined as rules or procedures for human life and relationship with God and neighbor. In Al-Qur’an, religion is often called as the *din*. This term comes from the teaching of Islam that has meaning content of a general nature and universal. That is the concept that there should be included in the terms of the meanings that exist in terms of religion and religious. Culture is a holistic lifestyle. Culture is complex, abstract, and spacious. Many aspects of culture also determines the communicative behavior. The elements of this socio-cultural spread and cover a lot of human social activities.

Tolerance comes from the word *Tolerare* which means restraint, be patient, let the other person, and be open to people who have a different opinion (W.J.S Poerwodarminto). Widely, tolerance is an attitude or behavior which does not deviate from the rules, in which a person appreciate or respect any action that others do. Tolerance can also be said the term in the context of socio-cultural and religious attitudes and actions that prohibits discrimination against different groups or cannot be accepted by the majority in a society. Tolerance does not mean having sacrifice a belief or principle that was followed by them (Ajad Slater et al, 2009: 65). Religious tolerance is gracefully attitude in appreciating their beliefs, principles and way of life of others without having to admit the truth or compromising beliefs espoused (Dwiwandono). Dictionary of Popular Science, “tolerance” means the behavior and attitude of respect (Partonto & AL Barry, 2001: 760). Tolerance (Arabic: *tasamuh*) is a means for measuring the increase or decrease that is still allowed. Etymologically, tolerance is patience, attitude is tolerated (appreciate, suffer, allow) establishment (views, opinions, beliefs, habits) which is different or contrast to its stand, so tolerance is the attitude of the patient and refrain from interrupting and insulting religion or system of belief and worship of other faiths. Al-Qur’an never mentions the word *Tasamuh* (tolerance) expressly that we do not find the word embodied in it. However, explicitly, Al-Qur’an explains the concept of tolerance with all its limitations clearly and vividly. Therefore, the verses that describe the tolerance can become a reference in the implementation of tolerance in life.

From the study of these languages, tolerance leads to openness and willingness to admit the existence of a wide range of differences, both in terms of race, color, language, customs, culture, language, and religion. These all are nature and *sunatullah* that have a statute of God. The rationale for this is in Al-Qur’an. Al-Hujurat verse 13; which means: “O mankind! We created you from a male and a female, and made you - nations and tribes that you may know one another. Verily, the most honorable of you with Allah is the most righteous of you. Allah is Knower, Aware.” (Quran; Al-Hujurat verse 13).

METHOD

The study is qualitative research. Qualitative research is chosen due to the nature of data collected which uses qualitative data rather than quantitative one. Meanwhile, this type of research is a case study. Case study is selected because the studies are grounded and ideal for synthesizing the data emerging from the context and the subject of research, in which case the site and background research (Ahmadi, 2005: 36). Researchers used a model multi site for this study

looked at two schools that have almost the same characteristics.

This research was conducted in the City of Madiun especially in Christian schools in Madiun, namely SMA St. Bonaventura and SMK Bina Farma Pharmaceuticals. The schools are located under the foundation of Christian religious institutions that have provided lessons of Islamic religious education for Muslim students. The subjects of this study is a manager or foundation, principals, parents, teachers, students, employees, agencies and institutions associated with the implementation of Islamic religious education in Christian schools.

The qualitative data in this study contains statement, speech, and action research subjects recorded by the investigators through data collection techniques that have been determined. Most of the data are quantitative, including number of students, number of teachers, number of classes, as well as other quantitative data. The data collection is done through observation, interviews, and documentation. Due to criteria related to the research that has been presented above, this study uses triangulation techniques to check the validity of the data. To maintain the credibility of the data, the researcher uses triangulation and Focus Group Discussion (FGD).

FINDINGS AND DISCUSSION

Based on the findings of the study, result obtained in terms of religious tolerance in the Christian educational institutions (Islamic Religious Education Learning Model in Christian schools) is described as follows.

The Islamic Education Policy

a. Case in SMA St. Bonaventura Madiun

The Islamic religious education in SMA St. Bonaventura Madiun has been implemented since 1993, before the Education Law was decided. According to the principal, the implementation of Islamic religious education in Christian schools is the school choice. Historically, the policy to provide Islamic education for Muslim students did not merely refer to government regulations. "We have implemented this policy for long ago. The government has not made a policy we have conducted. The recent rules are for strengthening the previous rules." (Marsiyanto).

b. Case in SMK Bina Farma Madiun

The headmaster of SMK Bina Farma Pharmaceuticals, Dien Riyani, said that the school was established in 1969 and the implementation of Islamic religious education was only implemented in 2007. This means that the model was founded over 38 years ago.

This statement is in line with the statement of Islamic religious teacher, Sugiri, who said that the school and the social system must follow the rules set by government. Therefore, the implementation of the Islamic religious education at SMK Bina Farma Pharmaceuticals has been adapted with the existing government regulations. "Obviously, we have to see and understand the law. Education of religion was the right of young people, so we give the appropriate education of religion. If the present era is different from the first year, it can get crowded religious coercion in violation of human rights." (Sugiri)

Factors causing learning model implementation of Islamic Education in Nazarenes Schools

Practically, there are problems in the implementation of Islamic education in Christian schools. In this section, the author describes the problems of the implementation of learning Islamic education as well as inhibiting factors that cause learning model implementation of Islamic Education in wibe Christianity.

a. Problem Ideology and Sociology

1) Case in SMA St. Bonaventura Madiun

Historically, the initial motivation for the establishment of this school is the mission endeavor of the Catholic religion through education sector. Mission ideology in SMA St. Madiun Bonaventura

is quite strong, especially in the early years of its establishment. Various activities of the Catholic religion were a lot to do, especially in its heyday around 1985 until the 1990s. Although the number of Muslim students is quite a lot, education of religion was given at that time still a Catholic religious education. All students must attend Catholic religious education, and learn the religion. The knowledge of the religion was tested.

After 33 years of Catholic education goes, in 1993, Principal of SMA St. Bonaventura Madiun, Drs. Samidi who is also a Christian, makes policies that could attract the attention of many people. Catholic education commands for all students originally Muslim, to be replaced with Islamic education. This policy would reap a lot of protests from some circles, especially among Christians. Contradictions and pull between maintaining social mission and the mission of SMA St. Bonaventura ideology in Madiun were discussed after the Islamic religious education policies implemented.

2) Case in Pharmaceutical SMK Bina Farma Madiun

In terms of procedure and process, there is no tug of war strong school community in responding to the policy of Islamic religious education at SMK Bina Farma Pharmaceuticals Madiun because decisions are under the peak of the owners of the institution. The interesting research findings are the motive of giving Islamic religious education at SMK Bina Farma Pharmaceuticals Madiun. Provision of Islamic religious education is based more on marketing orientation of the school, in order to recruit students.

b. Problem of Islamic Culture in Christian Schools

1) Case in SMA St. Bonaventura Madiun and SMK Farmasi Bina Farma Madiun

Since the policy of Islamic religious education in Christian institutions is implemented, there Islamic religious nuance develops in SMA St. Bonaventura and SMK Bina Farma Pharmaceuticals Madiun although not so striking and Muslim students can not implement Islam and Islamic culture freely.

From the interaction between students and students, and students and teachers, Islamic atmosphere in Christian schools are not visible. The schools have their own characteristics in establishing patterns of interaction in schools.

c. Factors hindering the Islamic Education in Schools Nasrani

1) Case in SMA St. Bonaventura Madiun

Although it has been run for a long time, the implementation of Islamic education in SMK St. Bonaventura Madiun still retains problems. Various problems become a barrier in the implementation of Islamic religious education at this school. In more detail, the factors inhibiting the implementation of Islamic religious education in SMA St. Bonaventura Madiun are identified as follows:

a) The number of meeting is not as government standards

The number of meeting of Islamic Religious Education subject set by the government is a two hours lesson in a week, but in SMA St. Bonaventura, this subject is only conducted in an hour lesson per week. Practically the time allotment of teaching Islamic religious education in SMA St. Bonaventura which is only one hour lesson in a week to complete the material in the syllabus does not meet the standard, so the policy of the time allocated to the subject becomes a factor inhibiting the implementation of learning Islamic religious education in SMA St. Bonaventura.

b) Islamic education is not given to all students all grades, but it is only given to the twelfth grade students.

In accordance with the policy of the foundation as the owner and the decision makers, Islamic education is not provided to all grade levels (tenth, eleventh, and twelfth classes) but only

given to the twelfth grade. The policy on not providing Islamic education at all grade levels is the factor which influences the implementation and success of Islamic religious education in St. Bonaventura Madiun.

c) Islamic Education teachers are not qualified as an academic teacher of Islamic education

Islamic Education teachers who teach Islamic education in schools must meet the requirements of becoming qualified teacher of Islamic education or certified as professional educators as teachers of Islamic education. The Ministry of Religious Regency/City as an institution builder always provide Islamic education through the selection of PAIS and Supervisory Section of Islamic Education

To improve their competency, they teachers can join the Education and Training, Technical Guidance, Workshop, etc. One of the topics they learn is the specific methodology of Islamic education, so teachers of Islamic education in public schools have the learning competencies methodology of Islamic Religious Education, and teachers of religious education in schools and churches are not affordable for the event. It is also an inhibiting factor in the implementation of Islamic education in schools and churches.

d) Lack of the Government's Guidance

Less optimal Islamic Religious Education at Madiun SMA St. Bonaventura is also due to the lack of guidance from the Office of Religious Affairs (Kankemenag) that is structurally and functionally has a duty to coordinate and build Islamic religious education in schools and churches. The absence of intensive guidance can indirectly reduce the optimization of Islamic religious education in schools and churches, which has its own characteristics.

e) Facilities and infrastructure are inadequate

Within 33 years, the implementation of Islamic religious education in SMA Madiun St. Bonaventura has been executed in classical classroom like other subjects. Besides textbooks, in every lesson, the teacher requires facilities that can support learning in order to achieve Competency Standards (SKL), and Basic Competency Standards (SK / KD).

In terms of facilities and infrastructure, Islamic education learning is still very limited in nature. Schools do not have a place to pray for Muslim students. In fact, the existence of a place to pray can support the learning of Islamic religious education in certain materials. According to Sri Rukayati, a learning tool, such as Al-Qur'an and handouts are not available in schools. Religious teachers usually bring Al-Qur'an to teach. The lack of infrastructure becomes an inhibiting factor to optimize the learning of Islamic education in schools and churches.

Idealism in Implementation of Islamic Education in Christian Schools

a. Islamic phenomenon Inclusive Schools

The Understanding of religious material that has been actualized will affect religious behavior as the implication of the faithfulness. This behavior arouses appropriate understanding of religion. Religion which is taught doctrinally-textual will create a radical religious practice and militant. However, religion which is taught realistically-contextual or normative-idealist-contextual will create religious behavior more open and multicultural.

1) Education about Religion

Theoretically, religion education constitutes a process of giving the religious material from teacher to student and tends to be doctrinal-theological in nature. On the other hand, education about religion is the process of giving knowledge about religion which is not learnt doctrinally. The religion material is also related with other religion concept to be a comparison which can broaden students' horizon.

Islamic education more focuses on religion understanding rather than doctrinal religion which uses a purely theological approach. However, Islamic education is focused on the concept about religion. It means that the purpose of Islamic education is to understand Islam and compare it with other religion.

Substantially, the material is the same with the other school but different in the approach and in explaining learning. The teacher is likely to give inclusive value about a concept of tolerance when teaching the material.

2) The unity in religion events

In Christian schools, the unity or togetherness in religion activities is practically multi-religious. The uniqueness arouses because the religious activities are handled by inter-religion in Christian schools. This reflects the nuances of interfaith unity in religious activities in a Christian school.

a) Cases in SMA St. Bonaventura Madiun

Togetherness and cooperation among Muslim students with non- Muslim students in SMA St. Bonaventura Madiun occurs naturally, within the framework of social relations. But this social relationship appeared to have touched on unity in religious activities. The concept of *hablum min an-nas* is a primary basis in carrying out religious activities in school. Religious activity is understood as a form of human relationship without faith in these activities.

The phenomenon of religious diversity in this school reflects the growth of the multicultural nuances and democracy in religion activities. On the other hand, this condition indicates the replication of Islam inclusive and multicultural in education activities. Religion is not only promoting an ideology in establishing communication and personal relationship but also social relationship in the school environment.

b) Case in SMK Farmasi Bina Farma Madiun

In every Islam activity, especially the incidental one, almost all teachers and non-Muslims staffs also help in the activities. Even, the founder of institution, a devout Catholic, he also attends to public recitals which are organized by Muslim students.

The togetherness in handling religious activity is still limited by the theological and doctrinal value of each individual school. The teachers, staff and students of non-Muslims do not join the process of Islamic rituals, but only contribute to succeed and help the technical implementation of the activities.

The phenomenon reflects the respect for diversity and multicultural attitude. The convergence of every religion will develop in educational institutions as part of the community in a social setting.

The Analysis of Islamic Education Cases in Christian School

a. Implementation of Islamic Education

This research found a tug of war on two spheres, namely the ideological mission with a mission of sociology Christian educational institutions. Historically, one of the backgrounds of the establishment of the school is to distinct religious media. The existence of the school became one of the media to maintain the existence of ideological interest groups through social action especially education.

The types of school in the first category tend to follow the concept of a closed ideology without accepting the new ideology of outside interests. School management is based on the order of an ideology that has to be true and used as a reference in every action. School of this type, practically did not give Islamic education publically in the form of subjects and also does not give space and proper time to the Muslim students to pray in the school environment, appropriate legislation and regulations. Even, the school that embraces special ideology - as the opinion of Mannheim ideology, which is divided into two, namely special and the total - still require Muslim students to attend Christian education.

Meanwhile, the second type of school is the school which put their ideology position in the center of the common interest. Related to Mannheim's theory, this school implements a total ideology, which puts all the other conceptual system in ideology system embraced. In practical terms, this type has been implementing Islamic education according to government policy as stipulated in Law No. 20 Year 2003 on National Education System and Government Regulation No. 55 Year 2007 on Religion and Religious Education. Islamic education has also been used as a subject taught by teachers who are Muslims. Muslim students are not required to join other religious education that becomes the characteristic of religious school.

The interesting research finding in this subject is that Islamic education is given based on the needs of society and the fulfillment of the students' rights as mandated from the *Undang-Undang Sisdiknas*. However, sociological mission with marketing framework of school is more dominant than ideological interests. The mission seemed to put aside religious ideology to pursue the market.

It can be interpreted from the findings and discussion that there has been a shift in the mission from ideology mission into sociology mission in educational institution management. The Islamic education is conducted based on the sociology motive, more specifically is to consider school marketing. This phenomenon is more common in schools that appear to open ideology.

The dominant power and ideology does not occur in educational institutions in this research subject. The foundation has the authority to take a strategic policy rather than taking the position itself as the dominant holder. The school policy is handed by the principals and the elements of other leaders.

The group of ideology domination does not affect the minority of ideological domination in the implementation of religious education. Muslim students as minority are given opportunity to learn Islam as the ideological basis of origin.

Two research subjects about ideology in this research are positioned as individual interests and personal. This practice is consistent with the ideology concept of Mannheim where he stated that ideology is merely individual and working on the psychological aspect.

b. The Problems of Islamic Education

The problems in the implementation of Islamic education in Christian schools can't be separated from several factors, namely: (1) ideological factors, (2) sociological factors, (3) cultural factors and (4) obstacle factors. These factors become its own problem in Islamic education especially in Christian schools.

The findings of this research show that the school did not provide praying rooms for Muslim students. After school hours, at Dhuhr, some muslim students pray outside the school, and others pray in the classroom. These condition indicates the sociology problems in Islamic education in schools.

The cultural factors also become a problem in Islamic education in Christian schools. The school culture is created based on religious values of the founders and managers of educational institutions. Muslim students also blocked a school culture when they would apply the Islamic culture in a Christian school. Thus, the Muslim students do not have opportunity to practice their religion at school. This happens in two schools as the subjects of this research. These conditions are appropriate with Dervish Jamaluddin statement, who stated that the belief of religious life can appear the behavior because religion has a psychological and social function in religious life. (Jamaladin Dervish, 2010: p. 130)

This finding is appropriate with Randall Collins theory, which states that although it is immaterial, culture can be used as a commodity because it has a structural position in relation to social change. School environment is built on the basis of a particular culture which will affect the students' personality systematically.

The researcher doesn't find conflict between the culture construction and domination of ideology in Christian schools. Interaction and interrelation process develop effectively without conflict. The school management can organize and execute their respect function well.

c. Ideal Learning Model of Islamic Education in Christian School

Learning model of Islamic education in Christian school shows the existence of an inclusive and multicultural Islam. It can be seen from the religious diversity of the students in the school. The interaction between the two different religions have formed inter-religious dialogue which has an open ideological base. The recognition in the religion diversity and interaction that is done become a part of the multicultural concept.

Practically, Islamic education learning model is implemented with a multicultural approach. The indicators of multiculturalism in Christian schools found in the research indicate that there is a phenomenon of togetherness and interaction between religious communities in all activities, both school activities and religious activities. In addition, not only do the students in Christian schools interact positively, but they also involve in togetherness in religious activities.

Based on the data from two schools above, we know that the school activities including religious activities are held together. There are Christmas, Halal Bihalal, Idul Adha, recitation, and fasting together in school. This phenomenon can become a reason to declare that Islamic education based multicultural is better so the religious tolerance can be seen in Christian schools.

Meanwhile, cases and conflicts coming from religion interest were not found in the research. In fact, mutual respects between religious communities increase in Christian schools. It is found in SMA St. Bonaventura Madiun and SMK Farmasi Bina Farma Madiun that Islamic education is always correlated with other religion in learning. One of the results in this model is the students can accept and respect other religion in the school environment. This is the pluralism concept, multicultural concept, and the establishment of inclusive behavior in school.

Religious Education is not positioned as a doctrinal ideology of the religion, but religious education is expressed in the symbol of togetherness through various activities in the school. Togetherness in every activity creates an inclusive and multicultural community.

The phenomenon which is built through this practice does not show the domination of ideology that ignites a conflict. Islamic education becomes a central part in the development of multicultural and inclusive attitude of students.

Convensionalism approach in cultural management that is offered by Zainuddin Maliki appears to have similarities with the situation of research subjects. In convensionalism, the diversity of cultural identity is recognized by the community. This approach invites a cultural entity to bring the symbols and emblems to public. The cultural diversity is what is known as unity in diversity in the pluralism concept.

In fact, multireligy condition in Christian School can form a "collective consciousness" to live together. The trust and the ideology concept are translated into cultural values in multicultural perspective and inclusive.

The individual differences, both in terms of religion, ethnicity, race, and economic status did not cause conflict. This happens because the result of multicultural concept and inclusiveness occur in the school environment.

In short, the ideality of learning model of Islamic education in a Christian school is built based on multicultural values and openness. This is consistent with the concept and the thought of most of the research informants elaborating with the researchers, after conducting the analysis and reinforced in Focus Group Discussion (FGD) with research subjects.

The ideal learning model for Islamic education in Christian School is multicultural-based learning. Islamic education is not applied textually and doctrinally. The education also needs to develop multicultural values in the process of learning.

CONCLUSION

Based on the explanation above, the conclusion is as follows.

1. The learning model of Islamic education applied in Christian school is learning model which adapts ideology, sociology, and cultures in school environment where the concepts have been conditioned by the policy of both the institution and the school. The concepts of Christian School as school for Christianity disposed refer to ideology system that is dissolved in the vision, mission, and objective of school.
The learning model of Islamic education is the multicultural-based learning where students get Islamic religious education in terms of the material and the teachers. The learning model in Islamic education based on multicultural is applied in Christian school because the problems of Islamic education in Christian schools are quite various.
2. The teachers for Islamic learning in Christian school apply multicultural –based model because it has become a necessity that the education institution or school which has religion characteristic in the early establishment aims to become a media in the religion development. However, as time and condition change, ideological mission shifted into a social mission. This is done by a Christian school in order to maintain the existence of the institution where some of the students are Moslem.
3. The implementation of learning model in Islamic education which is applied by teachers in Christian schools is multicultural-based learning. This learning model is not doctrinally textual but it is more realistic-contextual or normative-idealism-contextual. This model gives the understanding to the students about their religious differences. The material is applied to make the students not only learn Islam but also interact and respect the other religion in the schools.

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