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Portrait Of Pai in a Catholic School (Case Study of St. Paulus Catholic High School Jember)

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Abstract

Islamic religious education, including subjects that must be given to students who are Muslim, even though these students study at non-Islamic schools. Likewise, on the other hand, Islamic schools must also facilitate religious education in accordance with the religions of their students. Santo Paulus Catholic High School Jember, including a school that facilitates Islamic religious education for Muslim students. Uniquely, there is a religiosity subject, which includes all universal values in the official religion in Indonesia. The focus of this research is, how is the portrait and dynamics of Islamic religious education in non-Muslim schools (Catholic schools)? In this context, the authors chose a qualitative approach in data mining and processing. Interviews, document studies, observation, data research are the techniques chosen in research data collection. The research findings: 1) SMA Catholic Santo Paulus Jember has 6 Islamic religious education teachers, but they are not in accordance with the qualifications of the subjects they are teaching, 2) apart from PAI subjects, SMA Catholic Santo Paulus Jember strengthens students with religiosity lessons, namely lessons which includes universal values of all religions, 3) SMA Catholic Santo Paulus Jember is in demand by students from the six official religions in Indonesia.

Keywords: Islamic Religious Education, Catholic High School, and religiosity

Preliminary

Senior High School (SMA), a secondary school for the development of intellectual, moral, social, and spiritual qualities for students in Indonesia. SMA Katolik Santo Paulus Jember is one of the portraits of SMA as an institution to develop intellectual, moral, social and spiritual abilities.¹

The choice of SMA Catholic Santo Paulus, as an educational model that develops intellectual, moral, social and spiritual abilities of students, and respects the differences between them, is an attempt to present universal and multicultural² values in educational institutions affiliated with Catholicism.³

¹ See the St. Paulus Catholic High School document, the Principal's Decree, Number 245 / 104.33 / SMAK / 1/2019, regarding the Student's Achievement and Discipline Book for the 2019/2020 Academic Year and the Principal Decree Number 301.1 / I.04.33 / SMAK / M / 2019, About the 2019 Academic Year Learning Guidelines (School document, January 5, 2020). Also based on the results of observations on January 5, 2020 at Santo Paulus Catholic High School, Jember

² Multi means multiple or multiple (as in the popular scientific dictionary, page 495), while cultural means based on culture / culture; about culture; agricultural matters (p. 387). In short, multiculturalism has a simple meaning, namely a plural culture.

³ Interviews and observations on Wednesday-Friday, 21-23 August 2019, were found while, at the Santo Paulus Catholic High School in Jember, many students were Protestant, Muslim, Hindu, and

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Learning at SMA Catholic Santo Paulus Jember, one of which refers to the principal's decree Number: 301.1 / I.04.33 / SMAK / M / 2019 regarding the 2019/2020⁴ learning guidelines. And for the basis of activities and discipline in schools, based on the principal's decree number: 245 / 104.33 / SMAK / I / 2019, regarding the achievement and discipline books for students in the 2019/2020 school year.⁵

Islamic religious education (PAI), at SMA Katolik Santo Paulus Jember, from the aspect of planning, is not coordinated with the time of the curriculum. However, it was coordinated with one of the priests, who handled Catholicity and religiosity subjects. This is an interesting thing about SMA Catholic Santo Paulus Jember, when compared to the condition of PAI in other schools. However, PAI can still be taught in these schools, even though the teaching staff is not educated on an Islamic basis, such as a religious scholar (S.Ag) or a bachelor of Islamic religious education (S.Pd.I).

Meanwhile, of the six (6) PAI teachers at Santo Paulus Catholic High School Jember, they were: 1) Mrs. Dhyinnie Anyd Puteri Satriyani, S.Pd., (geography teacher and PAI / Unej alumni), 2) Mr. Jefri Rieski Triyanto, M .Pd (history teacher and PAI / Unej alumni), 3) Mr. Bagus Adi Prasetyo, S.Pd (history teacher and PAI / Unej Jember alumni), 4) Mr. Septian Bagus Triyanto, S.Pd (English and PAI teacher / alumni of Unej Jember), 5) Edi Mulyono, S.Pd., M.Pd (MTK and PAI teachers / alumni of IKIP Jember and UM Malang), 6). Mr. Sumarno, S.Pd (Javanese regional language teacher and PAI teacher / UBI Banyuwangi).⁶

The implementation of the Islamic religious education curriculum (PAI), at SMA Catholic Santo Paulus Jember, runs simultaneously between the national curriculum and the local curriculum. In the morning before the lesson begins, there is a group prayer in accordance with their respective religions and beliefs, so far they have been going well.⁷

Religious adherents (followers of religion) at the Santo Paulus Catholic High School in Jember are more complete when compared to several other schools in Jember, because this school has students with various religious backgrounds, ranging from Catholic, Protestant, Muslim, Hindu, Buddhist, and Confucian. Not only the students, the teachers also come from different religious backgrounds.⁸

Confucian. The high school is a portrait of a school that is multi-ethnic, racial, linguistic and cultural

⁴ School documents Friday 23 August 2019. School Principal Decree No: 301.1 / I.04.33 / SMAK / M / 2019 regarding 2019/2020 learning guidelines.

⁵ School documents Friday 23 August 2019. School Principal Decree No: 245 / 104.33 / SMAK / I / 2019, regarding the student achievement and discipline books for the 2019/2020 school year.

⁶ Interview with Sumarno, Saturday, 23 June 2020, 19.10 WIB.

⁷ Interview with Edi Mulyono, a Mathematics teacher who teaches Islamic Religious Education (PAI), interview Wednesday, November 6, 2019.

⁸ Interview with Joko Prabowo, Deputy Curriculum and Dedi Anto, Curriculum staff, Friday 23 August 2019. And research observations on Friday 23 August 2019, at the Santo Paulus Catholic High School, Jember.

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From Santo Paulus Catholic High School Jember there were several informants, including Mr. A. Denny Cahyo S (Principal), Edi Mulyono (PAI teacher), Alexander Sulistiawan Jatmiko (Indonesian language teacher), Mr. Yohanes Heru and Mrs. Engelia Yuli (guardian of students), Felix Romanus Febriawan Soemarta, Vincensius Pascalis Hady Soemarta (student), Yap Chen Shiong or Heru Hidayat (converts), Joko Prabowo (waka curriculum), Mrs. Ely Sabeth Eny (student), Dedi Anto (staff member of curriculum).

Evaluation of Islamic religious education learning at SMA Katolik Santo Paulus Jember, emphasizes more on practice. As Pak Edi Mulyono conveyed, "the evaluation uses the google class room (online evaluation), on line tests, every task is in the group. The assignment was sometimes during class hours, sometimes outside of class hours.

Islamic religious education is given more practice than material, PAI is only given 1 hour (religiosity is only 1 hour), in teaching and learning activities, PAI is still given 2 hours, in practice, 1 hour outside of class, the PAI count is 3 hours. In KBM the name is religiosity, all religions exist. Evaluation manually, directly practice worship and read al-Qura'an. So far, that's the only model.⁹

Also said Edi Mulyono, "there is a book of worship, collected every month, they can study, can summarize, can listen to sermons from the science council, then they summarize, in that one month there were 4, there were notes about their personal prayers, they recorded themselves, because it's part of their honesty test. If you pray, you should record your prayer, if not you don't write it down, it's like a test of honesty".¹⁰

St. Paulus Catholic High School is a school affiliated with Catholicism, but the school has around 50% Protestant Christian students, and 30% Catholic students, and 20%, Muslims, Hindus and Confucians. Santo Paulus Catholic High School provides space for teachers and education personnel who are Muslim, to guide the activities of worship and learning for Muslim students, especially those related to learning Islamic religious education in the school environment.

Researchers see the implications in the field related to the multi-religious life of the Catholic St. Paul Jember high school students. Felix, who is also the sibling of Vincent, both studied at St. Paul's Catholic High School. In his daily life, he lives in an environment where the majority of the people are Muslim. However, Felix and Vinsen, like teenagers in general, showed a very kind, friendly, tolerant attitude and really appreciated their environment which was different from the religion of Felix and Vincent's family.¹¹

For example, during the celebration of Eid al-Fitr and Eid al-Adha, Felix and Vinsen and their families congratulate the Muslim community on Eid.¹² Even

⁹ Interview with Edi Mulyono, Tuesday, March 10, 2020.

¹⁰ Interview with Edi Mulyono, Tuesday, March 10, 2020.

¹¹ Researchers observed Felix and Vinsen's behavior, because the researchers lived in a neighborhood (RT) environment with Felix and Vinsen. This is a common sight at the end of each Eid al-Fitr and Eid al-Adha prayers, they join in shaking hands, and share in the inner and outer apologies, just as Muslims celebrate the Islamic holiday.

¹² Research observations in 2017-2018.

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his family did not hesitate to say assalamualaikum to the Muslims where he lived and lived as neighbors.¹³

Theological Principles

The view of the Koran on plurality

Written by Maskuri Bakri, in one of his thoughts on Islamic education, he outlines several verses of the Koran which are the reference for studies on multicultural education in the midst of society.¹⁴ Some of the verses include, Qs. Ar Ruum verse 22, Qs. al Hujarat verse 13, Qs. An Nisaa verse 1,¹⁵ as described below;

First; In the Al-Quran Surat Ar-Ruum (30) Verse 22, the verse describes the power of Allah, who created humans with different languages, different colors of skin, and almost different in many ways, so that between humans, sometimes they can recognized by the color of the skin, from the language, from the accent and the like, examples of verses are as follows;

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ السِّنِّكُمْ وَالْوَلَوْنِكُمْ إِنَّ ۖ

Meaning: "and among the signs of His power is the creation of the heavens and the earth and different languages and colors of your skin. In fact in this there are signs for those who know "(Al-Quran Surat Ar-Ruum Verse 22).

Apart from the explanation in the Quran Sura Ar Ruum, Allah also provides a second explanation in the Koran, see in Surat al Hujurat: 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ الْحَجَرَات: 13

Meaning: "O people, We actually created you from a man and a woman and made you nations and tribes so that you would know each other. Indeed, the most noble among you with Allah is the most devout among you. Indeed, Allah is All-knowing, All-Knowing "(Al-Quran Surat al-Hujurat: 13).¹⁶

¹³ The experience of researchers who live next door to Felix and Vinsen, from 2014 until now. Felix and Vinsen, including youths who are active in Church activities, are even included in the Jember Church Youth organization (in Islam, Masjid Youth). They really respect and appreciate the existence of their neighbors and environment who are religiously different from their families. Even where Felix and Vinsen live, they live side by side, Muslims who are affiliated with mass organizations NU, MD, Salafi, Protestant Christianity and Hinduism (Hindu Bali). This is as experienced by researchers, they are very open to the differences around them.

¹⁴ Maskuri Bakri, *Kebijakan Pendidikan Islam*, pada bab 4 tentang *Kebijakan Pendidikan Islam Tentang Multikultural*, Jakarta: Nirmana Media, 2013, page 128

¹⁵ Abd. Moqsiith Ghazali, *Argument Pluralism Agama; Membangun Toleransi Berbasis Al-Quran*, Depok, Katakita, 2009. Lihat juga dalam 2) Zuhairi Misrawi, *Al-Quran Kitab Toleransi; Tafsir Tematik Islam Rahmatan Lil Alamin*, Jakarta: Oasis, 2010. 3) also, please see in Sayyid Quthb, *Tafsir Fi Zhilalil Quran, di Bawah Naungan Al-Quran jilid 2*, Jakarta: Gema Insani, 2000, page 218 dan page 223.

¹⁶ This explanation also can be seen in Muhammad Tolchah Hasan, *Pendidikan Multikultural.....page* 39-44. Also, please see in As Sayyid Ahmad Al Hasyimi, *Mukhtarul Ahadits An Nabawiyah Wal Hukmul Muhammadiyah*, Surabaya: Imaratullah, tt. Also see at Alwi

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The verse above emphasizes the reality of multicultural causality. Multiculturalism of society is verses of causality which can be used as a reference in understanding, reading, and interpreting God's verses in the form of the reality of people's lives.

The third explanation, see Al-Quran Surah An Nisa (4) verse 1 as follows;

يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق زوجها وبث منهما رجالا كثيرا ونساء واتقوا الله الذي تساءلون به والأرحام إن الله كان عليكم رقيبا

It means: "O people, fear your God who created you from alone, and from him Allah created his wife; and from both of them Allah gave birth to a large number of men and women. And fear Allah who by (using) His name you ask each other, and (maintain) good relationships. Indeed, Allah always watches over and watches over you "(Al-Quran Surat An Nisa verse 1)

Some of these verses emphasize how multicultural society is at the will of the creator. So, anyone who denies multiculturalism will avoid the will of His Lord, or in other languages, deny the will of Allah to bring about multiculturalism.¹⁷ However, in its practical form, the implementation of multicultural practice returns to the policies of the local community where these values are practiced.¹⁸

On this campus, (ed, Malang Islamic University), Prof. Burhan Jamaluddin also provides an overview of the verses of the Koran that emphasize multiculturalism,¹⁹ among the recommended verses are as follows, al-Quran Sura Yunus verse 99, Qs. Huud verse 118, Qs. An Nahl verse 93, Qs. Al-Kahfi verse 29, with the following description;

First; in the Al-Quran Sura Yunus verse 99 as follows;

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَمِيزُوا

Meaning: "and if your Rabb wills, of course all people who are on earth will believe. So do you want to force people) against what Allah does not want them to do (so that they become believers in all of them?) Of course not "(al-Quran surah Yunus verse 99).

Abu Bakar Muhammad Al Kaff, *Mukhtashar Isha'ul Ulu'uddin Al Musamma Aidlan Al Mursyidul Amiin*, Jakarta: Darul Kutub Al Islamiyah, 2004.

¹⁷ Maskuri Bakri, *Kebijakan Pendidikan Islam*, in 4th chapter about *Kebijakan Pendidikan Islam Tentang Multikultural*, Jakarta: Nirmana Media, 2013, page 128. Abd. Moqsith Ghazali, *Argument Pluralism Agama; Membangun Toleransi Berbasis Al-Quran*, Depok, Katakita, 2009. Zuhairi Misrawi, *Al-Quran Kitab Toleransi; Tafsir Tematik Islam Rahmatan Lil Alamin*, Jakarta: Oasis, 2010.

¹⁸ Maskuri Bakri, *Kebijakan Pendidikan Islam*, pada bab 4 tentang *Kebijakan Pendidikan Islam Tentang Multikultural*, Jakarta: Nirmana Media, 2013, page 129. M. Quraish Shihab, *Membumikan Al-Quran Jidil 1-2*, Jakarta: Lentera Hati, 2010.

¹⁹ Burhan Jamaluddin, *Materi Kuliah Ayat-Ayat Multikultural Dalam Al-Quran*, Malang: Unisma, Sabtu, 7 Oktober 2017. Disertasi Abd. Moqsith Ghazali, *Argument Pluralism Agama; Membangun Toleransi Berbasis Al-Quran*, Depok, Katakita, 2009. Zuhairi Misrawi, *Al-Quran Kitab Toleransi; Tafsir Tematik Islam Rahmatan Lil Alamin*, (Jakarta: Oasis, 2010).

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Second; in the Koran, the letter Huud, verse 118

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ

Meaning: "If your Rabb wills, of course He will make one human being adherents of one religion (but they always disagree) in religious matters" (al-Quran letter Huud verse 118).

In fact, the verse is very clear that multiculturalism is the absolute authority of God who created the universe. Human beings are, in essence, just a ride in God's decision which has happened to us all. If God wanted, it is not impossible, our skin color will all be the same, our language is all the same, we are all the same type, our religion is all the same, our race and ethnicity are all the same. But it turns out that our maker, has a different desire, namely to create us diverse, so that we can understand each other and understand each other.

Third; in the Al-Quran surah An Nahl verse 93

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ

Meaning: "and if God wills, surely He will make you one people (only), but Allah misleads who He wants and gives instructions to whom He wants. And indeed you will be asked about what you have done "(Al-Quran surah An Nahl verse 93).

This verse confirms that diversity is not the will of man at all, but is entirely the will of God Almighty. Therefore, the nature and form of multiculturalism is fully the right and authority of God. If humans deny all that, it is the same as rejecting what has become God's decrees and authority for humans. And for humans who deny God's provision, God commands him to look for another Earth, apart from the Earth that Allah has created.

Fourth; in the Koran surah Al-Kahfi (18) verse 29

وقل الحق من ربكم فمن شاء فليؤمن ومن شاء فليكفر إنا أعتدنا للظالمين نارا أحاط بهم سرادقها وإن يستغيثوا يغاثوا بماء كالمهل يشوي الوجوه بئس الشراب وساءت مرتقفا

Meaning: "and say:" the truth comes from your Lord; then whoever wants (believes) let him believe, and whoever wants (kafir) let him be kafir. " Indeed, We have prepared for the wrongdoers hell, whose turmoil surrounds them. And if they ask for a drink, surely they will be given a drink with water like boiling iron that scorches their faces. That is the worst drink and the worst place to rest "(Al-Quran surah Al-Kahfi verse 29).

Some of the verses above, explain how diversity is based on the will of Allah SWT., As humans who believe and believe in Allah's decrees and decisions, of course we will believe, implement and believe in our hearts. Confidence in the heart, will give birth to stability in our minds. If the heart and mind are established, it will give birth to actions that can reflect the will of the heart and mind that follow God's direction.²⁰

Fifth, in the al-Quran surah al An'am, 6: 165, as follows:

²⁰ Abd. Moqsith Ghazali, *Argument Pluralism Agama; Membangun Toleransi Berbasis Al-Quran*, Depok, Katakita, 2009, Zuhairi Misrawi, *Al-Quran Kitab Toleransi; Tafsir Tematik Islam Rahmatan Lil Alamin*, Jakarta: Oasis, 2010, M. Quraish Shihab, *Membumikan Al-Quran Jidil 1-2*, Jakarta: Lentera Hati, 2010.

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وهو الذى جعلكم خلائف فى الأرض ورفع بعضكم فوق بعض درجات ليبلوكم فى ما آتاكم إن ربك سريع العقاب وإنه لغفور رحيم

Meaning: And it is He who made you the rulers of the earth and He raised some of you above some (others) several degrees, to test you about what He gave you. Surely your Lord is very quick to torture and indeed He is Most Forgiving, Most Merciful (Surah al An'am, 6: 165).

Sixth, in the al-Quran surah al-Baqarah verse 143 it is stated as follows:

وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا وما جعلنا القبلة التى كنت عليها إلا لنعلم من يتبع الرسول ممن ينقلب على عقبيه وإن كانت لكبيرة إلا على الذين هدى الله وما كان الله ليضيع إيمانكم إن الله بالناس لرءوف رحيم

Meaning: And so (also) We have made you (Muslims), a just and chosen people so that you become a witness for (your) actions and for the Prophet (Muhammad) to be a witness for your (actions). And We do not determine the qibla which becomes your (present) qibla but so that We know (so that it is real) who is following the Prophet and who is defecting. And really (moving the Qibla) feels very heavy, except for people who have been given guidance by Allah; and Allah will not waste your faith. Indeed, Allah is Most Merciful, Most Merciful to humans (al-Quran surah al-Baqarah verse 143).

These verses are the basis for saying that humans are different, and we should respect and respect these differences.²¹ Kiai Tolchah Hasan quoted Rudolfo Stavenhagen's opinion, he said that "basically, multicultural education recognizes the diversity of ethnicities, cultures, religions in the society of a nation".²²

Al-Quran as the main source in the tradition of Islamic education, is a holy book that is rich in scientific information. At least, the Koran can not only be approached from the aspects of sociology and anthropology, but the Koran can also be approached with various other scientific approaches. Good approaches to social science, science, education, culture, political science, law and so on.²³ And for this reason, for one thing, the Koran has become the first and foremost source of reference in the Islamic educational tradition.²⁴

Research Methods

²¹ Muhammad Tolchah Hasan, *Pendidikan Multikultural* ,page 36-39 Ali Nurdin, *Quranic Society; Menelusuri Konsep Masyarakat Idel dalam Al-Quran*, Jakarta: Erlangga, 2006. M. Darwis Hude, *Emosi; Penjelajahan Religio-Psikologis Tentang Emosi Manusia di dalam Al-Quran*, Jakarta: Erlangga, 2006, Moh. Ali Aziz, *Mengenal Tuntas Al-Quran*, Surabaya: Imtiyaz, 2012.

²² Muhammad Tolchah Hasan, *Pendidikan Multikultural* ,page 30.

²³ Lukman Hakim Saifuddin, *Prolog, Sambutan Meneteri Agama RI dalam Tim Penyusun Kementerian Agama RI Badan Litbang dan Diklat Kementerian Agama, Moderasi Beragama*, Jakarta: Badan Litbang dan Diklat, 2019.

Aksin Wijaya, *Arah Baru Studi Ulum Al-Quran*, Yogyakarta: Pustaka Pelajar, 2009. Zuhairi Misrawi, *Al-Quran Kitab Toleransi; Tafsir Tematik Islam Rahmatan Lil Alamin*, (Jakarta: Oasis, 2010). Abd. Moqsi Ghazali, *Argument Pluralism Agama; Membangun Toleransi Berbasis Al-Quran*, Depok, Katakita, 2009

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The method used in this research is descriptive qualitative. And the data were collected from the natural setting in the research subject as a direct source of data in the form of words, psychological attitudes, actions and documents as well as other supporting data. Especially those that describe the conditions and situations of learning and the association of students at SMA Catholic Santo Paulus Jember.

Although the stages of this research are carried out in stages, in certain events the observation is carried out simultaneously. Incidental activities, and certain events that require special time. In this case the researchers took advantage of this time to explore data.

The researcher was present in the field to witness firsthand, mimic, psychological, sociological, mental and background conditions of the object of study. In this context, it is possible for researchers to describe comprehensively the conditions and objects of research study.²⁵ Like the presence of researchers at the Santo Paulus Catholic High School in Jember, researchers can meet directly with the Principal, meet Islamic religious education teachers, meet Indonesian language teachers, study curricula and meet students of different religions, ethnicities, races and languages.

Data collection techniques in this study were obtained through, among others; In-depth interviews (in-depth interviews), participant observation, documentation review and focus group discussions involving several parties (FGD was also conducted with students of the Santo Paulus Catholic High School, Jember). FGDs were also conducted with practitioners and education activists (several lecturers at IAIN Jember). In practice, researchers interpret the data obtained, based on experience and knowledge from various sources and the results of previous studies. Of course everything is related and relevant to the substance of the research being carried out.

Exposure To Data And Research Results St. Paulus Catholic High School, Jember

Santo Paulus Catholic High School, is an educational institution with a Catholic religious background. The school was founded by a union of priests and Carmelite Priests (ordo karmel), they founded and managed the educational institution, under the auspices of a foundation, which is named, Yayasan Sancta Maria, a foundation based in Malang. Through this foundation, they established the St. Paulus Catholic High School in Jember, which is located at Jl. Trunujoyo 22C Kaliwates Jember.²⁶

Actually, this school has long had seeds that have continued to develop until now, namely since around September 28, 1940 ago. It started with the desire of some priests to have educational institutions at the level of SMA, because previously, they only owned and managed an educational institution at the junior high school level, namely the Santo Petrus Catholic Junior High School. The wish

²⁵ M. Djunaidi Ghoni dan Fauzan Almanshur, *Metodologi Penelitian Kualitatif*, Yogyakarta: Ar Ruzz Media, 2017, page 95-108

²⁶ Look for research documents, Friday, 23 August 2019. This information is contained in a book document entitled pedoman pembelajaran tahun pelajaran tahun 2019/2020, page: 8

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of Father Petrus Nicolas Kramer, O.Carm and Father Benediktus Soegiartono, O.Carm (both of them are Parish Priests of Santo Yusup Jember), to establish a high school-level educational institution, received approval from the Apostolic Vicar of Malang, Mgr. E. A. J Albers, O, Carm.²⁷

Values shared by Santo Paulus Catholic High School

The values shared by Santo Paulus Catholic High School are values based on the values and traditions of the Carmelite Order, which form the philosophical-theological foundation of the school, and are formulated with the CARMEL VALUES sentence. Namely *Charmelite Charism, Academic Excellence, Responsibility and Respect, Ministry, Equality and Leadership*.²⁸

When described as follows;

1. Charmelite Charism / Charisma Karmal, the principle is prayer, service and brotherhood.
2. Academic Excellence / academic excellence, this school teaches students to know, understand, master skills, science and mathematics, about the complexity of the world and its values.
3. Responsibility and Respect / responsibility and respect. This school helps students to be able to build strong and solid character, awareness of dignity and values that underlie humans as moral and responsible individuals.
4. Ministry / service. This school is based on the essential value of being more pro and serving the poor and destitute as well as the oppressed.
5. Equality / equality. This school teaches to understand, love and respect each person, which of course is created with different abilities, created with customs, habits, talents, interests, origins, beliefs, and physical conditions that differ from one another.
6. Leadership / leadership. This school teaches, so that each of them is able to lead themselves, furthermore, they are taught to be leaders in the community, to transform and become servant leaders.²⁹

During this research, Carmel values exist and are manifested in schools affiliated with the Catholic religion. In fact, the school's website displays things that are humanist and inclusive in religious matters and in carrying out its educational.

²⁷ Search for research documents, Friday, August 23, 2019. The data for this document, by researchers, was corroborated by observing several locations that had been described by the learning manual from Santo Paulus Catholic High School, which was published in the 2019/2020 school year. In addition, the researcher also confirmed it by interviewing several parties who were aware of the development of the St. Paulus Catholic High School in Jember. Of course, the informant was not from the school's extended family, the researcher sought information from other sources, to cross-check the truth of the document data that the researcher had received from the Santo Paulus Catholic High School.

²⁸ Documen Catholic Santo Paulus Senior High School Jember, *Buku Pedoman Pembelajaran*, page: 7.

²⁹ Documen Catholic Santo Paulus Senior High School Jember, *Buku Pedoman Pembelajaran*, page: 8

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Portrait of PAI at Santo Paulus Catholic High School in Jember

Theoretically, PAI learning has several stages of learning, namely: 1) Starting Islamic religious education learning (PAI), 2) Delivering PAI learning materials, 3) Using PAI learning tools / materials, 4) PAI learning methods, 5) Management of PAI learning classes, 6) Development of interpersonal relationships of students / pupils / students, 7) Ending the learning process.

Said Edi Mulyono, "PAI learning is carried out after every Friday prayer, and every day, I invite the children to pray Duhur together at school. Apart from students, there are also teachers who perform midday prayers in congregation. Teachers who are Muslim are involved in supervising and maintaining students' prayer activities."³⁰

The implementation or practice of Islamic religious education at SMA Katolik Santo Paulus Jember, apart from being noticed and monitored by Edi, teachers and other education personnel, who are Muslims are also involved in providing supervision and controlling the worship activities of students at SMA Katolik Santo Paulus Jember.

Edi continued, "every day, the practice of Islamic Religious Education (PAI) can be read by reading the Koran in tartil, memorizing short letters in the Koran. Before starting the lesson, I invite students to pray first. In this case assisted by other teachers, who are Muslim".³¹ The coordination of the delivery of PAI materials was communicated with the priest who handles pastoral issues at the Santo Paulus Catholic High School, Jember.³²

Apart from that, I take my daily life to the duhur congregation in the congregation, every day, so that children who are far away, can carry out midday prayers, as well as all teachers who are Muslim, breaking into children to pray together. There are also PAI teachers, Mr. Marno and Mr. Septian, Mr. Bagus, Mr. Jefri, Mr. Mukri TU, Mas Nofan TU, for the girls Mrs. Dini, and Mrs. Ila.³³

The PAI subject at the Santo Paulus Catholic High School in Jember is more applicable and the material is slimmer. Unlike in SMA Muhammadiyah where the material is "fat". For example, between PAI / al-Islam and Muhammadiyah material, it requires time and readiness of students to learn and understand it, in addition to the general subjects they are learning. The condition in Catholic SMA is the opposite.

Carrying out daily activities, praying and tartil, memorizing short letters, congregational prayers and studies, studies can be taken from provincial government books and can also take new themes, it can also be from other teachers who help, we take online material too.³⁴

³⁰ Interview with Edi Mulyono, on Tuesday, March 10, 2020.

³¹ Interview with Edi Mulyono, on Tuesday, March 10, 2020

³² Interview with Edi Mulyono, on Tuesday, March 10, 2020

³³ Interview with Edi Mulyono, on Tuesday, March 10, 2020

³⁴ Interview with Edi Mulyono, on Tuesday, March 10, 2020

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Edi Mulyono, is actually a teacher who teaches Mathematics, it's just that, because he is Muslim, he also gets a mandate from the school to foster children or students who are Muslim. When viewed from his educational background, Pak Edi Mulyono, in fact, does not have a religious education background, it's just that he is still learning from teachers who teach Islamic Studies from other schools. As the following admits;

"PAI material from the provincial government, I just taught it, I haven't had the chance to study it, because to study it requires separate time, and of course a team will need to do the study".³⁵

In fact, for religious subjects, at Santo Paulus Catholic High School, by the school, the issue of religious learning is left to religious leaders or to teachers who are the same religion as students. In this case, the school only provides or controls, so that students can learn religion from people or teachers who are the same religion as students.

"Much PAI learning comes from on line, and does not have a specific guide, there are many sources, especially on line. I coordinated with the PAI teacher at SMA Muhammadiyah Wuluhan, because I'm from Wuluhan "³⁶

According to Edi, the processes of multiculturalism at Santo Paulus Catholic High School have been running smoothly and well. "So far, I have noticed, the atmosphere is very good and supportive, even Father Deny as the Principal of the School is very open to everyone."³⁷ So that this condition is very supportive, in order to realize the dynamics of multiculturalism in St. Paulus Catholic High School Jember.

"Implementation of PAI, grade 3 yesterday I tested with duha prayer, memorizing short letters, wudlu, reciting along with recitation".³⁸

In some ways, there are similarities with the conditions at SMA Muhammadiyah 3 Jember, it's just that Catholic SMA, especially its PAI teachers, place a lot of emphasis on the practice of praying Duha, Duhur prayer and reading the Koran.

"PAI learning is supervised by me and Mr. Septian, Mr. Marno, Mr. Jefri, Mr. Jefri most enthusiastically to motivate children".³⁹

These are some of the names of teachers who are directly involved in implementing, supervising and evaluating PAI learning activities in the Santo Paulus Catholic High School, Jember.

As also conveyed by Riza, a student who is now in grade 2 at Santo Paulus Catholic High School in Jember, she said that Islamic education learning in her school is conveyed both inside and outside the classroom. Among the PAI there

³⁵ Interview with Edi Mulyono, on Tuesday, March 10, 2020

³⁶ Interview with Edi Mulyono, on Tuesday, March 10, 2020

³⁷ Interview with Edi Mulyono, on Tuesday, March 10, 2020

³⁸ Interview with Edi Mulyono, on Tuesday, March 10, 2020

³⁹ Interview with Edi Mulyono, on Tuesday, March 10, 2020

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are also subjects of religiosity, said Riza. The following are the results of the interview with the researcher:

"PAI said Riza, there are lessons in class, in one week there are 3 hours for PAI. Some of the meetings are 1 hour and some are 2 hours. The PAI meeting day is Monday and Tuesday. The teacher is Father Atan or Atanasius Mariyanto Eka".⁴⁰

PAI learning and religiosity at Santo Paulus Catholic High School, Jember, are two different subjects, with different accompanying teachers. But substantially, the two subjects are very strengthening and mutually supportive of one another. PAI, which is taught by Muslim teachers, strengthens the values of Islamic religious education in the personal of Muslim students, meanwhile, the subject of religiosity expands students' insights to respect each other between religions. Riza also explained:

"Meanwhile, the teachers of Islam are: Mr. Edi Mulyono, and after the Duhur prayer there is PAI material".⁴¹

"Father Atanasius Mariyanto Eka delivered material about religiosity, Father Atanasius Mariyanto Eka is Catholic".⁴²

It is clear that the two subject matter with different teachers, also have different religions, but in the context of strengthening the notion of multiculturalism and religious moderatism, these two subjects reinforce each other. This is a unique thing in St. Paulus Catholic High School Jember. Riza also conveyed positive responses to the two subjects to the researchers as follows:

"Said Riza, the material that has been taught to me, and I have received material on: 1) tolerance between religions, 2) what was learned were 5 values from all religions, 3) differences from five religions, 4) equations of 5 religions, 5) who is the founder / founder / carrier of the religion, 6) the holy books of all religions, 7) the prophets in that religion and 8) the name of God".⁴³

From Riza's explanation, it can be seen very clearly, how many materials conveyed by Father Atanius and Mr. Edi Mulyono reinforce each other in the context of a tolerant life between religious people and internal religious communities. This is very important to instill in students in schools equivalent to SMA, considering that they will continue to lead, both in the bureaucracy and in the midst of society.

⁴⁰ Interview with Muslim student at Santo Paulus Catholic High School, Riza Izzati Ma'rufah, Thursday, 9 July 2020.

⁴¹ Interview with Muslim student at Santo Paulus Catholic High School, Riza Izzati Ma'rufah, Thursday, 9 July 2020

⁴² Interview with Muslim student at Santo Paulus Catholic High School, Riza Izzati Ma'rufah, Thursday, 9 July 2020

⁴³ Interview with Muslim student at Santo Paulus Catholic High School, Riza Izzati Ma'rufah, Thursday, 9 July 2020

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Riza also describes the learning methods delivered at school, both in the subject of religiosity and material related to Islamic religious education (PAI), Riza explains the following:

"The learning methods are: 1) the storytelling method, carried out by students, both inside and outside the classroom, 2) the lecturing method, 3) the storytelling method, carried out by the teacher, 4) reading book files provided by the teacher in this case. given by Father Atanasius Mariyanto Eka, 5) presentation method, 6) group learning method, 7) giving training from the KBM book, followed by an explanation from Father Atanasius Mariyanto Eka ".⁴⁴

Learning methods as in general, there are story methods, lecture methods, assignment methods, group discussion methods and the like, are learning methods that are used interchangeably.

Another point was also mentioned by Mr. Miko, an Indonesian language teacher who is Catholic, but has a very open perspective on religious differences in his school, Mr. Miko, who was interviewed by the researcher, described the following:⁴⁵

"PAI is given more practice than material, PAI is only given 1 hour (religiosity is only 1 hour), in KBM, PAI is still given 2 hours, in practice, 1 hour outside of class, the PAI count is 3 hours. In teaching and learning activities the name is religiosity, all religions exist ".⁴⁶

The condition of SMA Catholic Santo Paulus Jember, of course, has many differences when compared to SMA Muhammadiyah 3 Jember, for example, from the most basic point of view, the issue of religious affiliation is very different. However, PAI learning at SMA Catholic Santo Paulus Jember is still very visible, although not as detailed as at SMA Muhammadiyah 3 Jember. Therefore, the existence of PAI subjects at the Santo Paulus Catholic High School in Jember is something that is highly appreciated.

"Pak Miko inserts multicultural material, for example the biographies of a character, for example Cut Nyak Din, Soe Hok Gie, Sokarno, and various things, I will introduce them from the character's study, on the Indonesian language subject"⁴⁷

In the case of multicultural-based PAI studies, researchers found that multicultural studies, in fact, are also widely conveyed in Indonesian language material content. Apart from conveying national figures with different religious, ethnic, racial and linguistic backgrounds, the Indonesian language subject also teaches unity in a frame of difference. although they have different backgrounds, languages, ethnicities and the like, they can be reconciled with the language and the common denominator of the Dutch and Japanese colonies.

⁴⁴ Interview with Muslim student at Santo Paulus Catholic High School, Riza Izzati Ma'rufah, Thursday, 9 July 2020

⁴⁵ Interview with Alexander Sulistiawan Jatmiko, Indonesian Language Teacher at SMAK Santo Paulus Jember, Sunday, 19 April 2020

⁴⁶ Interview with Edi Mulyono, on Tuesday, March 10, 2020

⁴⁷ interview with Alexander Sulistiawan Jatmiko, on Sunday, 19 April 2020, at 16.00

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Miko, his nickname, who also teaches Indonesian subjects, told the researcher that he himself comes from a family of different religions. Suppose that the family of the father is a Muslim. While the family of his mother, a Catholic. But they can live in harmony and side by side, and they respect each other, respect each other and tolerate each other.

The following is Miko's confession in describing the condition of her family, both to her students in class, and to researchers when conducting interviews with Miko;

"Miko's message to students, while telling the story, is that diversity is created for all of us. Even Miko said, my grandparents from my father, all of them are Muslim. And from my mother, all Catholics, every holiday, we also prepare cakes for our Muslim brothers and sisters, we are very open in our family".⁴⁸

Meanwhile, Miko lives in a residential area where 95% of the population is Muslim. However, Miko can carry himself and can adapt to his environment. Likewise with those who are Hindus, Protestants and Confucians.

Furthermore, Mr. Miko's discussions with the researchers were as follows;

"With Pak Abd. Muis, Head of the Forum for Religious Harmony (FKUB), I meet often, but when I talk, I rarely do. At SMAK Santo Paulus, we respect that diversity side, until it is included in school regulations".⁴⁹

St. Paulus Catholic High School, in the researcher's observation, is a school that highly appreciates the diversity of religions, languages and also races, even though there are many ethnic Chinese races in Jember Catholic High School, they can live together and side by side with other races and tribes. As can be seen in the photo of the researcher with them in the classroom.

In the conversation with Mr. Miko, the researcher asked Mr. Miko to explain the teachers according to their religion. In fact, he memorized and could decipher all the teachers' names according to their respective religions. This indicates that between them there is mutual concern and respect for each other. This is what Pak Miko said to the researcher;

"Teachers of SMAK Santo Paulus who are Catholic, they are; Miko, Eko Wahyono, Mr. Ibe, Mr. Okto, Mr. Luke, Mr. Yosep, Mrs. Hetwid, Mrs. Sisil, Mrs. Justina, Mrs. Irene, Mr. Ujang, Mr. Julius, Mr. Heri, But Anti, Mr. Joko, Mr. Dedi, Mr. Wili, Mrs. Vivi, Mr. Anton, Brader Herman, Mrs. Clarisa, Mr. Budi".⁵⁰

Likewise, Miko, mentioning the names of teachers who are Protestant Christians, Mr. Miko remembers them one by one, in a conversation or interview with researchers, on that Sunday afternoon. it indicates that a tolerant life and a multicultural perspective really exists and is manifested in SMA Catholic Santo Paulus Jember. Here are the results of the conversation with the author:

⁴⁸ Interview with Alexander Sulistiawan Jatmiko, Sunday, 19 April 2020.

⁴⁹ Interview with Alexander Sulistiawan Jatmiko, Sunday, 19 April 2020.

⁵⁰ Interview with Alexander Sulistiawan Jatmiko, Sunday, 19 April 2020.

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"Teachers of SMAK Santo Paulus who are Christians (Protestants), they are; Mrs. Dina, Mrs. Rini, Mrs. Lisa, Mr. Doni, Mr. Jana, Bus Anti, Mr. Gutmen ".⁵¹

In addition, Pak Miko also mentioned the names of teachers of other religions, for example, Muslims and Hindus. If Pak Miko is indifferent to teachers of other religions, of course he will not be able to notice the differences in religion. As a quote from the researcher interview with the Indonesian teacher, who comes from the matraman area, the following:

"Teachers of SMAK Santo Paulus who are Muslims, they are; Mr. Edi, Mrs. Ratih, Mr. Jefri, Mr. Bagus, Mrs. Nila, Mrs. Kristin, Mr. Sumarno, Mr. Mukri, Mr. Nofan, Mas Rio ".⁵²

Meanwhile, there is only one teacher who is Hindhu. However, this condition reflects that it is a multi-religious, multi-racial and multilingual school. Like the researcher interview with Mr. Miko and the study of the St. Paulus Catholic High School documents obtained on March 7, 2020.

"Teachers of SMAK Santo Paulus who are Hindus, they are; Mr. Putu. And for the Red and White Flag Ceremony, it remains at school ".⁵³

In the last sentence, Pak Miko explained that his school held a Red and White Flag Ceremony. This is because there are several schools in Indonesia, which do not want to carry out the Red and White Ceremony activities, because they are considered shirk and thagut.

The condition of the religion teacher, who also teaches other subjects, can be described from Mr. Sumarno's explanation as follows;

"I teach Javanese, Sir, I also help Pak Edi Mulyono, in the PAI learning process in schools. PAI has a special class, which is on Fridays, usually after Friday prayers".⁵⁴

Apart from a special time on Friday, the practice and implementation of Islamic Education in schools is also held in the morning and afternoon. In the morning, before entering class, they prayed together. At the first break, they prayed Duha. And the second time of rest, they pray Duhur in congregation and also read the Koran. In addition, said Mr. Sumarno, PAI is not taught in the classroom, but is taught in a prayer room (Musholla), or a room that is indeed provided for PAI learning, including worship practices and reading the Koran. As the explanation is as follows:

⁵¹ Interview with Alexander Sulistiawan Jatmiko, Sunday, 19 April 2020.

⁵² Interview with Alexander Sulistiawan Jatmiko, Sunday, 19 April 2020. And study of data documents as of 7 March 2020.

⁵³ interview with Alexander Sulistiawan Jatmiko, Sunday, April 19 2020. Also based on the St. Paulus Jember Catholic High School document, data on monks (name and religion), teacher data (name and religion), employee data (name and religion), Cleaning Service (name and religion)), data on institutional cooperation with government agencies and private institutions, data as of March 7, 2020.

⁵⁴ interview with Sumarno, Saturday, June 23, 2020

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"But there is no special PAI in the classroom. But all religions are studied. The name is religiosity lessons (so all religions can be studied by students)"⁵⁵.

However, PAI material was still provided, as explained by Mr. Edi Mulyono. Mr. Sumarno is an assistant teacher who teaches PAI, meanwhile Mr. Edi Mulyono is a Mathematics teacher who is entrusted with and most responsible, for the implementation of Islamic Education learning in the classroom. especially in schools affiliated with the Catholic religion. Mr. Sumarno also added to the researchers as follows:

"There is a Catholic lesson in itself. Especially for Catholics, they have their own lessons, they are in their own building, so they don't mix with others. Especially on Fridays, children can go home at 11, for those who are not Catholic, for those who are Catholic there is a special Catholic lesson"⁵⁶.

Seeing this explanation, it is natural that catholicity subjects get full attention from the school. This is because the school was founded on the spirit of catholicity. Even at Muhammadiyah Senior High School, the values and teachings of muhammadiyah get the top priority, when compared to the teachings of other mass organizations.

"PAI in Catholic High Schools is immediately practiced in schools, for example through activities, 1) Dhuhr prayers in congregation, qobliyyah and bakdiyyah sunnah prayers, 2) reading the Koran at school, 3) Shlat Dhuha, and 4) memorizing short letters in school"⁵⁷.

Not all schools apply this. Given that the Santo Paulus Catholic High School is a school with a Catholic label, it is certainly a joy, if teachers and students, including staff who are Muslim, get flexibility in practicing Islamic teachings. At a minimum, the school does not prohibit and does not obstruct. Meanwhile, some teachers who are involved in the process of escorting Islamic Education learning in schools are as follows;

"The PAI teachers at Santo Paulus Catholic High School are: 1) Mrs. Dhynnie Anyd Puteri Satriyani, S.Pd., (Geography and PAI Teacher).⁵⁸ 2) Mr. Jefri Rieski Triyanto, M.Pd (History Teacher and PAI).⁵⁹ 3) Mr. Bagus Adi Prasetyo, S.Pd (History Teacher and PAI / / Unej Jember alumni). 4) Mr. Septian Bagus Triyanto, S.Pd (Teacher of English and PAI / alumni of Unej Jember),⁶⁰ 5) Edi Mulyono, S.Pd., M.Pd (Teacher of MTK and PAI).⁶¹ 6). Mr. Sumarno, S.Pd (Javanese Regional Language Teacher and PAI teacher / UBI Banyuwangi alumni)"⁶².

⁵⁵ interview with Sumarno, Saturday, June 23, 2020

⁵⁶ interview with Sumarno, Saturday, June 23, 2020

⁵⁷ interview with Sumarno, Saturday, June 23, 2020

⁵⁸ Hand phone; HP. 081 334 540 337.

⁵⁹ HP. 081 252 414 453.

⁶⁰ HP 087 757 550 010.

⁶¹ HP. 082 337 467 024

⁶². HP. 082 233 030 012, interview with Sumarno, Saturday, June 23, 2020

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Apart from Friday, PAI is held every day at school. At least, take advantage of the break for 20 minutes. Apart from being used to pray in congregation, this time is also used to read the Koran even though it is only a few verses. Following are the results of an interview with Mr. Sumarno;

"PAI at Catholic High School takes advantage of the break time, which has about 20 minutes. We, with Muslim children, must pray in congregation. And take advantage of the available 20 hours, that break ".⁶³

The beautiful scenery at Santo Paulus Catholic High School, can be seen from the relationship between students of different religions. For example, according to Pak Sumarno, often non-Muslim students ask permission from the PAI companion teacher, to wait on their friends who are various Muslims, who are carrying out congregational prayer activities. That, when they asked and asked permission to wait for their friends to pray, the teachers invited them. And that, is often done by non-Muslim students, because they wait for their Muslim friends to enter the class together. As Pak Sumarno's explanation follows:

"There are also children who are not Muslim, waiting for us to pray in congregation, especially those who are friends with students who are Muslim. Those who wait for us to pray, we know, are Christian and Catholic. And they usually ask permission from us, to wait or while looking at Muslim children who are praying in congregation ".⁶⁴

Seeing the practice of PAI, at SMA Katolik Santo Paulus Jember, at least, from Monday to Saturday, they receive about 160 minutes or 2 hours of PAI practice at school. Coupled with 1 hour of Islamic Education subjects which are given every Friday.

"Every day we practice PAI, every Friday, after Friday prayers, we carry out PAI lessons, usually directly practice PAI for about 1 hour".⁶⁵

If it is accumulated, there are about 3 hours of time, children or students at the St. Paulus Catholic High School in Jember, cultivate PAI subjects. Coupled with additional tasks given by PAI teachers to all students, to listen to sermons and recitation in their respective environments, in every Islamic holiday (PHBI) or other religious activities in Islam. This is based on the recognition of Mr. Edi Mulyono and Mr. Sumarno.⁶⁶

Conclusion

SMA Katolik Santo Paulus Jember, a portrait of Islamic religious education (PAI) learning planning, follows the curriculum from the province, so that the PAI learning planning in the school is not guided by the signs of planning PAI learning theoretically. PAI at SMA Catholic Santo Paulus Jember, is held for 2 hours, plus

⁶³ interview with Sumarno, Saturday, June 23, 2020

⁶⁴ interview with Sumarno, Saturday, June 23, 2020

⁶⁵ interview with Sumarno, Saturday, June 23, 2020

⁶⁶ Interview with Sumarno, Saturday, 23 June 2020. And interview with Edi Mulyono, Tuesday, 10 March 2020.

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1 hour of Islamic religious education practice (PAI), in the form of memorizing short letters from the Koran reading test, this is done every Friday, to control and evaluate each of them. each student who is Muslim. Meanwhile, the PAI learning evaluation system at Santo Paulus Catholic High School, Jember, has daily tests, UTS and UAS as well as practice of reading the Koran and practicing worship. In general, in the planning, implementation and evaluation stages of PAI learning at the Santo Paulus Catholic High School in Jember, the quality needs to be continuously improved, even though at that school, students who are Muslim are not the majority.

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