Islamic Religion Education Implementation in Catholic School Blitar City, East Jawa and the Impact on Participants of Social Interaction

by Akhmad Shunhaji

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Abstract

Dissertation outlines Either implementation A gamma Islamic Education in Catholic schools Blitar City in East Java and its impact on social interaction learners. The study used a transcendental phenomenal approach with qualitative data types.This dissertation produced several findings. **First**, Catholic schools of Blitar misunderstand religion so education compulsory implementation failure. These are religious schools education according to Catholic characteristics for all students. Approach to pacified learning through penetration. In addition, there is also a reinforcement through the process of persistence life which enables learners to behave according to expected values.**Second**, the current regulation on religious education does not fully accommodate the practice of administering religious education in Catholic schools. Therefore, it is necessary to revitalize religious education laws and regulations so that they can accommodate all the practices of implementing religious education in schools.**Third**, the practice of religious education found that builds social interaction in the form of coercion accommodation. The appearance of Ngawulo's mentality, namely the menu of bread orders without criticizing. In addition, the segregation was also found which was threatened by inter and inter-religious harmony. In the end, the segregation practice threatened the integrity of the NKRI.**Fourth**, the religious education material received by Muslim students is not complete according to the applicable regulations. In religious education, Muslim students should receive four groups of material, namely the Qur'an, the Hadith, the Creeds, the Worship, and the Date. However, in Blitar City Catholic schools, Muslim students only receive a portion of moral material.Thus, this dissertation of the view of George C. Edwards III is related to the implementation of public policy and public administration. Related to the implementation of policies concerning religion, including religious education and religious policies, there are five components that must work effectively and simultaneously that are related to religious education can be effectively implemented. The five components are communication, resources, tendencies (disposition or attitudes), bureaucratic structure, and risk.
Keywords: implementation, religious education, education regulations.

Background

Today, there are still many problems faced by various educational institutions in Indonesia. The low quality of graduates of educational institutions is one of these problems. Compared to other countries, the quality of graduates of educational institutions in Indonesia is still relatively low, both of the aspects of technical competence, ethos, and personality. Therefore, the main target of education in Indonesia is to provide equal opportunities for all children to obtain quality education through the principles of equity, equality, efficiency. One of the types of educational institutions in formal education are Catholic. This school is generally headed by an authorized authority or public legal entity recognized by ecclesiastical authorities through written documents. Therefore, teaching and education in these schools is more based on Catholic teaching. However, Catholic schools do not stand alone. The school is in the midst of the community as well as in the direction of national education policy.

According to Lastiko Runtuwene, Catholic school is a learning community as well as cultural means, in which there is a humanization process through systematic and critical assimilation of culture. The collection of learning societies within it is considered to be a fellowship of the atmosphere (census catholicus) colors, culture, and dynamics of life in school. Catholic schools, according to Lastiko, are educational institutions under authority, leadership and are held with the permission and approval of the authority of the Catholic church.

Educational institutions that require church approval, Catholic schools have a strong attachment to the church. Church teachings carry out schools in carrying out educational activities. The climate and culture of the Catholic school is thick in the teachings of the church.

Schools that have formal education pathways, both basic education, secondary education and higher education regulated by the National Education System Law. Schools can be organized by the central government, local government or the community. School organized by the central government, regional government, and the community. The formal school of the Catholic Foundation which formal education means schools that are also held by the community. These schools are part of the national education system regulated in Law Number 20 of 2003 concerning the National Education System and all implementing regulations. Of course the schools because of their operational permits issued by them. Technically every school that has operational management and

accept students to be educated.

In Blitar City, East Java, there are six educational institutions in the form of Catholic schools. These schools are Santa Maria Catholic Primary School (SDK), Yos Sudarso Catholic Primary School (SDK), 3 Yos Sudarso Catholic Middle School (SMPK), John Gabriel Catholic Middle School (SMPK), Catholic High School (SMAK)) Diponegoro, and Santo Yusup Catholic Vocational School (SMK). Students in these schools have religious diversity, some are Muslim, Protestant, Catholic, Hindu, Buddhist, and Confucian. The number of students embracing these religions also varies, but the percentage of Muslims is greater than Catholic students.

Religious education in Catholic schools places more emphasis on education than the value of faith, not just the transfer of knowledge, but also the value of people's humanism. In a workshop in Malino Sulawesi, it was the functions and roles of Catholic schools involved in three things, namely the church organizing schools that could spread its religious mission, help Catholic parents, and help children whose parents were not Catholic. Rituals that become habituation in schools, such as praying before the study, before resting, and with the characteristics of a Catholic school. Prayer material becomes an important part that must be memorized. It is seen that memorizing prayer material is used by teachers to punish students who violate the rules. Such activities are also carried out by students at the school who are Muslim.

Learning activities in Catholic schools like this have an impact on the development of the people. In 2010, the people of Blitar City numbered 131,968 people. From that number, the community that embraces Catholicism is 4,810. Meanwhile, the Muslim community in that year was 119,955 [2]. The number of converts changed after three years. In 2013, the people of Blitar City numbered 227,798 people. Catholics in that year increased significantly, namely 16,525 people. Meanwhile, the number of Muslims increased to 193,312 [3] Even though the adherents of two religions above show an increase, the percentage shows differences.

From the data above, it was found that Muslims in 2010 amounted to 90.90%. Meanwhile, Catholics in the same year were 3.65%. In 2013, Muslims experienced a decline. The percentage of Muslims is 84.45%. Unlike the Catholics, the religious community experience increases in quantity, which amounts to 7.22%.

Table I.1
Development of Muslims and Catholics in Blitar City

Year	Moslems	Catholics
2010	90,90 %	3,65 %
2013	84,45 %	7,22 %

Source: processed from BPS and Ministry of Religion data in East Java Province

Community development like this, is not considered for parents of Muslim students in choosing schools for their children. The reasons for their sons and daughters in Catholic schools for several reasons. First, Catholic schools are considered to have high discipline, ranging from time discipline, clothing, learning processes, and discipline to other rules. Habitual discipline in schools is seen positively by parents who expect their children to be disciplined in various fields as well. Another hope of finding a job. Second, Catholic schools are considered to have good achievements that are known as good people. Third, parents see that Catholic schools have corporate connections that are ready to accommodate graduates. Fourth, variations in education costs. That is, in Catholic schools can provide parental solutions that offer a variety of educational fees that vary according to their abilities. In fact, there are some who are considered less capable, their children are given free education fees. Fifth, Catholic schools accept students with diverse abilities from high-ability students to low-ability students and even students who are not accepted by other schools, accepted by Catholic schools.

That reason encourages parents, including Muslim parents, to send their children to Catholic schools. And the best way to do it is Catholicism. However, they ignored this because they wanted their children to graduate from school and get a job.

Law Number 20 of 2003 concerning National Education System regulates schools that accept students who are diverse in their religion. In this law, the religion has been arranged in detail.

Article 12 paragraph (1) points (a) states that each student in each education unit has the right to receive religious education according to the religion he or she is to be taught by educators who are of the same religion. [5]. More detailed information about the rights and obligations of students [6].

The mandate to implement the National Education System Number 55 concerning Religious Education and Religion. The implementation, in more detail, is regulated through Minister of Religion (PMA) Regulation Number 16 of 10.

PP No. 55 of 2007 Chapter I Article (1) paragraph (1), defines religious education as education that provides knowledge and shapes of the attitudes, personality, and skills of students in practicing their religious teachings. Religious education in schools is delivered to students in the form of subjects, for example the subjects of Islamic Education, Christian Education, Catholic Education, Hindu Education, Buddhist Education, Confucian Religious Education. Also given through direct practices, commitment of holidays and through the formation of climate and religious culture.

Religious education is different from religious education. Religious education emphasizes the provision of

knowledge, the formation of attitudes, personality, and skills of students. While religious education is an education that prepares students to become expert in religion and practice their religious teachings.

Understanding that can be used to define religious education according to Government Regulation No. 55 of 2007, students must obtain religious education in schools. Religious education is needed to provide knowledge to students related to the religion adopted. Additions to religious knowledge, through religious education in schools, students can form attitudes, personalities, and skills according to the teachings of the religion they embrace.

This is where the government requires all religious education in accordance with the religion adopted by their students. Chapter II concerning Religious Education, Article (3) paragraph (1) of Government Regulation Number 55 of 2007 states that every education unit in all lines, levels and types of education must carry out religious education whose management is carried out by the Minister of Religion . This shows that all formal education from elementary, junior high, or high school levels has religious education for their students.

Referring PP 55 of 2007, a Catholic school in the city of Blitar Religious education and religious learners submitted by co-religionists. Because, if viewed from the education pathway, Catholic schools in Blitar City include formal education which is managed under the Ministry of Education and Culture. Where, if viewed from the level, these schools consist of elementary, middle and high school levels. In fact, for high school levels, there are two types of education, namely public schools and vocational schools.

As a guideline for the level of religious education at the school, the Government through the Ministry of Religion Number 16 of 2010. The regulation focuses on the rules for managing religious education in schools. In article (3) of the PMA, it is stated that each school must carry out religious education according to religion adopted students. The implementation is fulfilled the rights of every student. In fact, it is stated that each student has the right to religious education according to his religion. Religious education must be taught by religious educators.

Article (4) PMA Number 16 of 2010, more specifically regulates the management of religious education in all levels. The rules written at PMA are detailed in four parts, namely First, if students in one class have at least 15 religious people, the school is obliged to provide religious education in that class.

Second, if in one class, there are less than 15 religious students, there will be 15 people, religious education will still be provided at the school. Because these students are not in the same class, the school must arrange its own schedule. Setting the lesson schedule is intended so that students continue to religious education according to their respective religions but do not harm students because they leave other subjects. That is, students must be given a schedule to take religious lessons without interfering with other lesson schedules.

Third, if there are at least 15 religious students, the school must carry out religious education for students in the school. Students still gather at school and are taught by educators who attend school. Fourth, if the number is not more than 15 people, religious education is still held for students. Their rights to obtain religious education must not be reduced. Students who are less than 15 people are given religious education in other schools, in places of worship, or in religious institutions. Schools must facilitate it through cooperation with these institutions .

Catholic schools in Blitar City have diverse religious students. In the 2012/2013 school year, students in Blitar City Catholic schools can be seen in table 1.2.

Problem

Problems arising from the implementation of Islamic education in Catholic schools and their impact on Blitar's social interaction in the city would require extensive study and profound. From the above mentioned problems, there are several problems that will be tried in the research.

First, the implementation of regulations on religious education in schools. **Second**, the implementation of religious learning in the form of regional policies. **Third**, the implementation of Islamic education according to the Qur'anic perspective on Catholic schools. Fourth, the content of religious education in Catholic schools. Fifth, the impact of the implementation of religious education is in harmony between religious groups in schools. Sixth, the impact of religious education on the development of the ummah.

From the formulation of the problem, it is limited to the area of Blitar City Catholic School. The problem study is "How do I implement Article" 12 paragraphs (1) point (a) of the Law on National Education System at the Catholic Education Institutions and their impact Social Participants Educate Against Interaction at School "

Aim

This research aims to reveal: (1) implementation of government regulation on religious education in schools; (2) learning of religious education in the format of regional policies; (3) implementation of religious education according to the Islamic perspective on Catholic schools; (4) content of religious education material in Catholic schools; (5) the impact of the implementation of religious education regulations on the harmony between religious groups in schools; and (6) the impact of religious education on the development of the ummah.

Methodology

This qualitative study uses a transcendental phenomenology approach. The research participants were Muslim students, teachers, principals in Blitar City Catholic schools, which included six Catholic schools namely the Santa Maria Catholic Primary School (SDK), Yos Sudarso Catholic Primary School (SDK), Catholic Middle School (SMPK) Yohanes Gabriel, Yos Sudarso Middle School (SMPK), Diponegoro Catholic High School, and Santo Yusup Catholic Vocational School (SMK).

The six schools were chosen as objects of research for two reasons. First, the Catholic schools were once the focus of local, national and international media and local media coverage, with the news finally becoming news that was widely addressed by public officials .

Secondly, Catholic Schools in Blitar City are Catholic schools opened by Dutch Catholic missionaries to the people of Indonesia. Previously, schools experienced the privatization of white people, Europeans. The Indonesian people have very little chance to study in Catholic schools in East Java. These schools became pioneers, which were opened to Indonesian people, especially the Javanese.

Thinking Framework

Education is a relatively lasting change in behavior as a result of experience. This is the definition of education, which defines education as any relativity of permanent change in the organism's behavioral repertoire that occurs as a result of experience, relatively permanent changes in behavior of an organism as a result of experience. Thus, the results of education are relatively permanent changes in students to become better and more mature.

Based on the results of these education, religious education produces relatively constant changes. The results of religious education are changes that are relatively settled on individuals and citizens according to religious values. Religious education students who attend should have these results. Results like this, lead to access in religious education according to the guiding principle of healthy behavior, character, and civilization, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

The function of education is the order to realize this implementation of the Law Number 20 of 2003 concerning the National Education System. The religious education is education that provides knowledge and attitudes, personality, and skills of students in practicing the religious teachings of students, which are subjects on all paths carried out at least through. , level, and type of education. So that religious education can be inspired by each student (National Education System Law). Based on the law above, Muslim students who take part in learning as students are a Catholic-style school both elementary, middle and high school are titled Islamic Education and are taught by Muslim educators. The reality in the field is not the case.

The implementation of Islamic education in Catholic schools should also work effectively. This is based on several aspects, namely: the absence of parents of students, the continued operation of these schools, there are still Muslim students who attend Catholic schools.

Data Input and Analysis

This research focuses on the implementation of religious education and the phenomenon that has been and are ongoing. To obtain research data, researchers followed the procedure illustrated by Creswell as follows:

First, the researcher identified the participants' experience in implementing Blitar City Islamic Religious Education Catholic schools and impact that occurred on social interaction at school. Second, the researchers collected data on participants who experienced a phenomenon through interviews, observations, and studying additional related documents.

The methods of collecting data according to John W. Creswell, namely determining the place / individual, gaining access and building relationships, purposeful sampling, data collection, recording information, solving field problems, and storing data.

To test the validity of the data obtained, researchers cross-checked and rechecked the information and materials collected through examining documents and other sources through triangulation. The next step, the researcher is carried out data analysis. There are three stages of data analysis in qualitative research, namely preparing and organizing data, reducing data into the themes of through coding and summarizing code, and presenting data.

The stage of preparing, organizing, and reducing data is the design of Bogdan and Biklen in the theory of "chimney shape" which is both narrowed and directed. at a particular topic . This study relies on main sources and supporting documents.

The researcher analyzed and sought Blitar City Catholic School. Authentic documents are the main source of interpreting facts that explain the past and clarify current practices. This McMillan and Schumacher is used to test past causes and events to present events. This emphasis on explanatory studies is conducted through interviews, observation, and documentation.

The analysis results provide benefits for two things. First, examine the effectiveness of George C Edwards III's implementation of the implementation of Islamic Education at Catholic schools in Blitar City. In his opinion,

George C Edwards III stated that implementation in public administration can be effective if there is communication effectiveness, resources, dispositions or attitudes, and bureaucratic structure that works simultaneously. Second, the important essential or essential structures of phenomena that are the subject of research problems. In compiling this essence, it begins with the incorporation of textural descriptions and structural descriptions of imaginative variations.

Text description is a description of what participants are experienced. Meanwhile, structural description is a description of the context or setting that influences how participants experience the phenomenon in Blitar City Catholic School.

After the data is reduced, the next step is the data presented so that it is easy to understand. The presentation of data is done by packing the data found then presented in the form of text, tables, charts, or images that is easy to understand

Results and Discussion of Research

The description of Catholic schools in Blitar City in East Java cannot be separated from the conditions and development of the Catholic community in Indonesia in general.

Since ancient times, the Indonesian people have faith. The tribes have had faith long before Hinduism entered the region which is now the territory of Indonesia. The name for God as the Essence is worshiped by them is different, there is something called Ompu Tuan Mula Jadi Na Bolon, Lowalangi, Hyang Widi, Batara Tunggal, Maharaja Kulang Rahun, Ratu Langit, Mori Kereng, and Amawari. Although the names are different, there are things that equate them, namely the unity of the world with the Unseen.

This kind of society is very possible to accept beliefs and religion. Therefore religions such as Islam, Catholicism, Christianity, Hinduism, Buddhism and Confucianism can develop in Indonesia. These religions are present in Indonesia, believed and practiced by the Indonesian people.

According to the Indonesian Bishops' Conference (KWI), the Catholic religion first entered Indonesian in West Sumatra, in the Barus area which was formerly called Pancur.

The existence of Catholics in Barus was established as a Church named Mother of the Virgin Pure Muria. Sheikh Abu Salih al-Armini's opinion was reinforced.

According to historians who lived around 1150, there were 707 Christian Churches and 181 ascetics in Egypt, Nubia, Abessinia, West Africa, Spain, Arabia, India and Indonesia. Historical experts who are complete, information about their findings, brief information about their findings, explained that in Fansur, near Baros in Tapanuli Tengah, North Sumatra, there are several Nestorian Christian churches

The basis of this belief shows that Indonesian society since the ancient times can accept belief. This kind of society is very possible to accept beliefs and religion. Therefore religions such as Islam, Catholicism, Christianity, Hinduism, Buddhism and Confucianism can develop in Indonesia. These religions are present in Indonesia, believed and practiced by the Indonesian people. The presence of these religions to Indonesia is a study of history and added to the treasure of knowledge.

The arrival of Europeans in Asia was the sixth century was the beginning of the development of Catholicism in Indonesia. Portuguese people who want to travel to the areas where the spices are produced.

Portuguese sailors discovered the spice archipelago in the Southeast Asian region. This desire was initially realized through trade, then changing the desires of the Portuguese people. Besides wanting to do trade, they also want to dominate the trade market in the sea and spice-producing regions.

In 1503, a group of Portuguese merchants led by naval commander Afonso de Albuquerque sailed to the Asian region with the main destination of India. During this journey, the Portuguese group succeeded in conquering the kingdom of Goa in 1510 and made it a permanent Portuguese base.

Portuguese trade activities have since begun to develop. Even the Portuguese began to dominate the trade in the territories of the Malacca kingdom, and the kingdoms in the Maluku region. Ambon is the center of the development of the first Catholic religion in Indonesia. The spread of Catholicism by Europeans in the area was caused by Catholic priests who spread the teachings of the gospel in the region. Catholic priests came in Maluku with traders and soldiers.

Among the Catholic Imams was Saint Francis Xavier who visited Ambon in 1546 until 1547 and baptized several thousand local residents. The exposure was in accordance with what was conveyed by DR Van Den End that the Portuguese were present in Indonesia has three motives namely religious motives, military motives, and trade motives . Because of these three motifs, Portuguese fortifications may have a dual function. Inside these fortresses are military caches, merchandise warehouses, and churches. Catholic priests serve the soldiers and merchants inside the fort.

Thus, it can be stated that the Portuguese people who were present in Indonesia were divided into three groups. First, a group of merchants / traders who are looking for spices to gain abundant profits because in Europe the spices have a high value. The Portuguese traders as a nation known for its courage in navigating the seas made use of this condition to obtain enormous profits. They bought spices from their origin, namely regions

in Asia.

Second, military groups. This group departed with the merchants to maintain security during the trip. In its development, this group can provide great support to merchant groups to obtain desired spices and even higher profits. Third, the Catholic Priest group gives advice and teaches religion to the first and second groups. They were clergymen who accompanied the two groups. It is this clergyman who was originally thought to teach Catholicism to the people of Indonesia.Because this third group was not the main group in the Portuguese group, the religious dissemination activities carried out were not the most dominant activity. The Portuguese emphasized economic activity.

Opinions about the activities of the Potugis nation above are in line with Boelaraas's comments on Portuguese religious activities. Boelaraas explained that events and chronicles if it is to be believed that Portuguese merchants and soldiers were not role models in terms of Christian priests. Their attitudes and behavior really do not bear witness to special ethical quality. They prioritize and uphold economic expansion.

The development of Catholicism began to recede since the entry of the Netherlands in Indonesia. The Dutch at that time embraced Protestant Christianity and were eager to spread Calvinism [37]. The Dutch, who in 1596 began to land in Banten, began trading in spices. The Dutch made a big profit on the spice trade. Especially after the Dutch unified their trade efforts in an organization called the Verenigde Oostindische Compagnie (VOC) in 1602. By the Dutch government, the VOC was given the right to act as the Dutch government. The VOC used this right to monopolize the spice trade in Indonesia. The VOC does three things so that efforts to monopolize trade can be achieved.

The effort was first, the VOC expelled the Portuguese from all parts of Indonesia. Second, against the efforts of the Spanish nation who wanted to control the eastern part of Indonesia. Third, the VOC had to be able to force indigenous kings to sell spices and other results only to the VOC [38]. The task given to the VOC was understood that the VOC was obtained to do anything in Indonesia in order to monopolize trade.

The VOC took quite a drastic action. The obligation carried out by the Dutch government was interpreted by violent movements. Catholic missionaries were expelled by force. They are considered Portuguese and Spanish spies. Indigenous Catholics were forced to move and follow the Gereformeerd religion [39]. The picture is understandable that Catholic missionaries are not only threatened with missionary activities. More than that, they are threatened with life. Conditions like this allow the spread of Catholicism to be disrupted.

This situation changed in line with changes in VOC power in Indonesia. When the Dutch state was ruled by France, religious freedom began to be felt. The French ruler gave freedom to the Dutch people to embrace religion as he believed. The granting of religious freedom was then responded to by the Dutch Indies Governor General Herman Willem Daendels (1808-1811) positively. Daendels announced religious freedom to the entire Dutch nation in 1808. The Dutch nation in Indonesia also received the same announcement. It was at this time that Catholics began to develop again in Indonesia.

The development of the Catholic mission in Indonesia was again hampered and even stopped completely since Japan entered and controlled the Archipelago. During this time many Catholic missionaries were intertwined by the Japanese. In a situation like this which is very instrumental in spreading Catholicism to the people of Indonesia, it is not missionaries from abroad. Indonesian laypeople who have embraced Catholicism persist and continue to proclaim the religion to the public.

When Japan surrendered to the Allies, on August 14, 1945. Dutch prisoners of war were released. Among the prisoners, there were missionaries who were also released by the Allied soldiers. With the return of these missionaries, the development of the mission of the spread of Catholicism went on again. However, there are clear differences regarding the position and recognition of Catholic missionaries at this time.

As explained above, the role of foreigners in the archipelago is illustrated. The spreaders of Catholicism were foreigners who came to Indonesia, especially religious teachers from the Netherlands. They were missionaries who invited the Indonesian people to follow the teachings of the Catholic religion. Even though they are foreign missionaries but they unite themselves with society Indonesia. They become one with the Indonesian people in maintaining the sovereignty of the nation.

When the Dutch missionaries returned to the area of duty after Japan's capitulation of the Allies, they would find Catholics who remained faithful to their faith, but now politically explicitly had different directions. They now live out the "glory of faith" clearly standing behind the Republic of Indonesia which was proclaimed on August 17, 1945, and participated in opposing the return of colonial rule with the spirit of revolution for independence.

This confirms the recognition of the Indonesian Catholic community towards the Indonesian people. The recognition of Catholic society as an inseparable part of the Indonesian nation became clearer after the Indonesian Bishops Conference (KWI) issued a KWI statute which was passed in November 1987. In article 3 of the KWI statute it was stated that in the light of Catholic faith the Indonesian Bishops Conference was based on Pancasila in community life , nation and state.

This statement of the KWI statute clearly illustrates that Catholics in Indonesia consciously accept the

Pancasila. Pancasila which has divine values, humanity, unity, popularize, and social justice is a part that is followed by Catholics.

In fact, in the Explanatory Section of the article states that Catholics, including within the Catholic Church, truly accept the Pancasila without any additional burden. The values contained in the Pancasila are in accordance with Catholic teachings. The explanation of this article in detail states:

In the light of the Catholic faith the Church accepted the Pancasila. By accepting the Pancasila, Catholics not feel they are receiving additional burdens, but additional support and assistance from the Republic of Indonesia. So the Catholic Church highly respects Pancasila not because of tactical considerations, but because of the belief in the noble values contained therein, which need to be lived out and practiced openly, dynamically, and creatively, in the insight of the noble unity, togetherness and humanity of our nation.

If examined more closely, this KWI statement describes the Indonesianness of Indonesian Catholics. The Catholic community has a clear statement that its existence has obtained facilities from the Indonesian people. The existence of Pancasila is not an additional burden but additional support and assistance from the Republic of Indonesia.

The statement about the recognition of the people and the Catholic Church towards Pancasila was also expressed by the secretary of MAWI, Mgr.Soekoto, at a hearing with the DPR on September 1, 1984. In the trial, Soekoto explained the attitude of the Catholic Church to Pancasila. Soekoto said that the Catholic Church accepted Pancasila fully since 1945 and respected the values formulated in the Pancasila.

It can be concluded that Indonesians who embrace Catholicism are Indonesian Catholics not Catholics in Indonesia. This conclusion has implications for the acceptance of applicable law. That is, the Indonesian Catholic community accepts laws and other legal products that apply as part of the law that regulates all aspects of life, whether political, economic, social, cultural, educational, including religious.

The condition of a Catholic school

Blitar City has an area of 32.58 km² with a majority population embracing Islam. The city known to the Indonesian people as the hometown and burial place of Bung Karno, the first Indonesian President, was inhabited by 147,724 people in 2011 with a total Muslim population of 90.67 percent.

Geographically, Blitar City is the second smallest region in East Java Province. Blitar City is surrounded by Blitar Regency. To the north, it borders Garum sub-district and Nglegok sub-district. In the east, Blitar City borders Kanigoro District and Garum District. In the southern part, Blitar City is directly adjacent to Sanankulon Sub-District, Blitar Regency and Kanigoro District. In the west, Blitar City is bordered by Sanankulon District and Nglegok District, Blitar Regency, East Java.

Residents in Blitar City, which consists of 3 sub-districts, embrace diverse religions. There are people who embrace Islam, Catholicism, Christianity, Hinduism, Buddhism and Confucianism. As stated in Blitar City government statistics in 2011 that the population of Blitar who lived in Sukorejo District was 50,196 people. Of these, 45,159 people were Muslim, while the population that embraced Catholicism was 1,862 people. This number is smaller than the population that embraces Christianity, which is 2,493 people. For followers of other religions, the number is far less, ie for Hindus 99 people, Buddhists 386 people and Confucians as many as 197 people.

Sananwetan has 54,636 people while the population in Sukorejo District is 50,196 people and the population in Kepanjenkidul Subdistrict is 42,892 people. This means that according to the 2011 population data, the Sananwetan sub-district is the district that has the largest population. Of the total population of 54,636, there are 50,058 people in Islam in Sananwetan sub-district. It can be said that almost all residents of Sananwetan are Muslim.

The majority of Muslims in Sananwetan continue to maintain harmony with other religious minorities. They live together, help each other help between one another. They live side by side by maintaining the freedom to worship according to their religion. The lives of people who are peaceful and help each other. The lives of people who help each other. Not only in Sananwetan, most parts of Indonesia, the majority of which are Muslim communities, maintain harmony. This is partly because religious harmony and tolerance for Muslims is not a political strategy or a religious development tactic, but both are part of the faith.

Even though the conditions of almost all residents of Sananwetan are Muslim, it does not mean that the entire population is Muslim. Among them there are residents who embrace Christianity, Catholicism, Buddhism, Hinduism, and Confucianism. There are 2,136 Catholics, 2,264 Christians, 61 61 Hindus, 72 people are Buddhists, and 45 are Confucians.

So the number of people who embrace Islam in Blitar City is 90.67% of the total population in the city. The population who embraced Catholicism was 4.10%, who embraced Christianity as much as 4.33%, those who embraced Hinduism as much as 0.17%, residents who embraced Buddhism as much as 0.53%, and residents who embraced Confucianism as much as 0,20%.

The city of Blitar is inhabited by 90.67% of Muslims. It illustrates that in the city Muslims have enormous

potential to build their cities to be better according to the teachings of Islam. Muslims are people who have rahmatan lil 'alamin, people who are ordered to spread peace and affection towards all kinds of beings. Every person is recognized. Every person in the teachings of Islam gets a mandate from Allah SWT to devote themselves and become caliphs. This is confirmed in the letter Adzariyat / 51: 56 following his translation.

And I did not create jinn and humans but that they serve Me Ahmad A-Shayy A-Ma'lyy interpreting the verse above And I did not create jinn and humans for one benefit that returned to Me. I did not create them but that they worship Me, not to gather property and merely seek the enjoyment of the world.

In relation to the task of man as caliph, it is confirmed in the following letter Al-Baqarah / 2: 30.

And remember when your Lord said to the Angels: "I am about to make a caliph on the earth". They said: "Why do you want to make (the caliph) on earth the person who will make damage to him and shed blood, even though we always glorify by praising You and purifying You?" God said: "I know what you do not know".

The term Khalīfah by Imam Jalalain is interpreted as a substitute for Allah SWT on earth to enforce its rules. The caliph in question is Prophet Adam AS . This verse certainly does not only apply to Prophet Adam AS but also his grandchildren. His grandchildren also got the job as caliphs on earth.

A person's service can be done in the form of ritual worship such as the five daily prayers and fasting in the month of Ramadan, or social worship such as living in harmony with the neighbors. This commandment is commonly understood by Muslim society, although the level of willingness to implement good teaching teachings varies from person to person.

The ease of practicing this ritual can be seen from the number of mosques and prayer rooms built in the city of Blitar. According to data from places of worship from the Office of the Ministry of Religion of Blitar City in 2011, the number of places of worship for Muslims is very adequate. Places of worship in the form of mosques in Sukorejo Subdistrict were 36 medium units which were in the form of 97 mushalla. In the Kepanjenkidul sub-district, there were 24 mosque buildings while 107 musholla buildings. As for the mosque building, the Sananwetan sub-district has the most number of buildings, which is 59 although the musholla building is only 75. Thus the number of mosques and mushalla in Blitar city in 2011 reached 119 mosques and 279 mushalla buildings.

Blitar, many religious figures who took on this role. According to the records of the Blitar City Ministry of Religion Office, Sukorejo District has 36 clerics, 487 Koran teachers, 75 scholars, 42 preachers, and 140 preachers. Kepanjenkidul Sub-district has 24 clerics, 322 Koran teachers, 32 scholars, 33 preachers, and 85 preachers. While in Sananwetan Subdistrict there were 59 clerics, 257 Koran teachers, 25 scholars, 49 preachers, and 103 preachers. With such facilities, Muslims should have a love for their religion and be able to give the impression that Blitar City is a city that has an Islamic nuance.

The Islamic nuances of Blitar City are not only seen by the many buildings of places of worship for Muslims but also reflected in the many places of education that use Islamic labels, Islamic symbols, and schools that are nuanced with Islam. The place of education generally teaches Qur'anic material or Islamic scientific studies. This place of education is called Pondok Pesantren, Qur'an Education Park (TPQ), and Madrasah. In addition to these places of education, there are also formal and formal vocational schools that use the name of Islam, for example Islamic High Schools, or Islamic Vocational Schools. The places where Islamic education is generally oriented towards improving the quality of education of Muslims.

Thus, of the total population in Blitar in 2011 which amounted to 147,724 people, as many as 90.67% converted to Islam, 4.10% converted to Catholicism, 4.33% converted to Christianity, 0.17% converted to Hinduism, 0.53% embraced Buddhism, and 0.20% embraced Confucianism. From 90.67% as many as 133,936 Muslims have 398 places of worship in the form of mosques and prayer rooms.

Meanwhile, Catholics only have 2 churches, Christians have 26 churches, Buddhists have 2 monasteries, Confucian people has 1 Kelenteng fruit. As for Hindus, they do not have Pura as a place of worship in the Blitar City area. Although there are not as many Catholics as Muslims, Blitar City Catholics are the most in the Surabaya diocese. In fact, according to the history of the diocese, the process of "Indonesianization" of the Church of Surabaya diocese was also strengthened by native Indonesians, born in Blitar on December 25, 1917 who became the first projo imam, deputy bishop, to become bishop of Surabaya diocese, Mgr. AJDibjokarjomo.

The religious condition of the people of Blitar City is indeed quite diverse and they are passionate about providing understanding and competence about their respective religions to their people. The spirit of increasing religious competence is more emphasized to be done through school. The emphasis on education in schools is because schools generally have more organized education rules. The learning process in schools has curriculum, syllabus, learning planning, and learning evaluation.

Mayor of Blitar, Muhamad Samanhudi Anwar, established Blitar Mayor Regulation (Perwali) number 8 of 2012 concerning the Implementation of Religion Ability Tests in Admissions of Middle and High School Students in Blitar City. This program is carried out so that students have a level of faith, ability to worship, good attitude, and behavior that is in accordance with the religious teachings adopted by the students concerned . With the enactment of this Law, it illustrates the attention and support of the government towards improving the

quality of religion for its people.

Blitar City, which only has an area of 32.58 km², also has adequate school facilities. The number of places to educate kindergarten children is quite a lot. In the 2010-2011 school year, there were 82 schools in Blitar City.

This number increased in the 2011-2012 school year. The number of TK from 82 to 85 schools. An increase in the number of schools also occurs at the junior and senior high school level. The number of junior high school students has increased from 22 schools the 2010-2011 school year, increasing to 24 schools in the 2011-2012 school year. Likewise experiencing an increase in the number of schools at the level of High School (SMA).

In the 2010-2011 school year, the number of Blitar City High Schools was 21 schools. This number has increased by one school in the 2011-2012 school year so that the number of high school level schools is 22 schools. The addition of one school is SMA 4, so high school level consists of 8 high schools (SMA) and SMK as many as 14 schools.

In contrast to kindergarten, middle school and high school, elementary schools (SD) have decreased the number of schools. The elementary school which in 2010-1011 was 66 schools, in the 2011-2012 school year fell to 65 schools. Although the number of elementary schools has declined, the number of students attending primary schools has increased. In 2010-2011, there were 15,173 students studying at the elementary level. This number increased in the academic year 2011-2012 as many as 180 people to 15,353 people. For more details, see the following table III.3:

From the data taken from the Teacher Needs Data, in the column the need for Islamic Education teachers is not written the number of Islamic Education teacher needs. This means that the school, SMPK Yohanes Gabriel does not pay attention to the needs of Islamic Education teachers even though the schools in question require Islamic Education services for students who embrace Islam.

Results and Discussion.
Islamic Education Curriculum

The curriculum is an important part of the teaching and learning process school. The curriculum is also a guideline for teaching and learning in order to develop students' abilities. According to Mauritz Johnson, the curriculum is a set of structured learning goals. The curriculum deals with goals and not activities. Based on the formulation of the curriculum, children's learning experiences become part of teaching.

The curriculum can also be interpreted as a distance that must be taken by a student to reach a certain level. In this definition, the curriculum is interpreted as a subject that must be taken and studied by students when a student learns in an educational institution.

In the context of national education, the curriculum is a minimum set of learning materials provided by the state to be taught to students by educational providers. This curriculum is referred to as the national curriculum. Because this national curriculum has minimal material, every education provider is permitted to add other teaching materials that are considered relevant and important.

The curriculum is also interpreted as a set of plans and arrangements regarding the purpose, content, and material of learning, as well as the methods used as guidelines for implementing learning activities to achieve certain educational goals. From the explanation above, the curriculum can be interpreted as an operational form that outlines the concept of education in order to achieve educational goals.

Religious education in public education institutions is a guidance for students to become individuals who are intact personalities who do not become scientists who believe and fear Allah and are able to devote their knowledge to the welfare of mankind. With religious education both in schools and public universities, students are expected to be people who have a Muslim personality as a whole, namely always obeying the commands of their religion rather than making them experts in the field of Islam.

The content of religious education is divided into two, namely conventional religious education and multicultural religious education. Conventional religious education is based on the monologue paradigm, its approach is dogmatic, its implementation using the method of indoctrination, and the material forms the religion typical of an exclusive. Whereas in multicultural education, the dialogue paradigm is carried out, the approach is rational and dynamic, the method is a two-way conversation, and the material brings a religious perspective typical of multiculturalist, pluralist, and inclusive

In the Education Unit Level Curriculum (KTSP) which is also referred to as the 2006 curriculum [68], religion has an important position. Religion also has an important position in the success of national education goals. In addition to having separate subjects, in curriculum development, religion must inspire all other subjects. KTSP is a curriculum that must be prepared by each school based on the Content Standards contained in the Minister of Education Regulation National (Ministry of National Education) Number 22 of 2006.

In preparing the curriculum, schools are given operational references. According to the National Education Standards Agency (BSNP), in compiling KTSP, schools must pay attention to 12 (twelve), that is, among others: increasing faith and piety and noble character in shaping the personality of learners to be a whole person;

increase in potential, intelligence, and interest in accordance with the level of development and ability of

students in a holistic way to improve the dignity of students as individuals so that their potential (affective, cognitive, and psychomotor) develop optimally; diversity of regional and environmental potential and characteristics because each region has its own potential, needs, challenges, and diversity of characteristics; the demands of regional and national development to realize autonomous and democratic education; the dynamics of global development in order to create independence so as to be able to compete in the free market; and nation unity and national values. The character and insight of students must be built in order to be able to maintain the unity and unity of the nation in the NKRI.

As stated in the reference to the curriculum development above, religion, increased faith and piety, and noble character have a role in animating all subjects. Imitation in all these subjects is expected to form personal learners to be good, obedient to religion, and noble.

As stated in the curriculum development guidelines, that the increase in faith and piety and noble character is the main factor in shaping the personality of learners to be a whole person. This is also the core of the Religious Education curriculum.

In the structure of the KTSP curriculum, the SD curriculum contains eight subjects, local content, and self-development. Eight subjects studied at the elementary school level are religious education, citizenship education, Indonesian language, mathematics, science, social studies, cultural arts and skills and physical and health education (Permendiknas Number 22 of 2006).

In the structure of the SD and MI curricula above, classes I, II, and III are still in the form of thematic learning while classes IV, V, and IV are subject-based. For Religious Education lessons, in the above structure, there are three hours of class instruction.

The KTSP curriculum also regulates the curriculum structure of Junior High Schools (SMP) and Madrasah Tsanawiyah (MTs). The structure of the SMP / MTs curriculum includes the substance of learning that should be taken by students when the students take one level of education in SMP / MTs. This means that the curriculum must be taken by students ranging from class VII to class IX. The curriculum for SMP and MTs contains ten subjects and self-development.

As explained in table III-17 above, it can be seen that the subject of Religious Education is held every two hours a week. Even though in high school students are required to take as many as 38 hours of subjects, students still only get two hours of religious education. Only, the difference is the length of time to study.

The implementation of religious education in elementary schools, students take religious education lessons as much as three hours of study with each lesson time for 35 minutes. In junior high school, students take 40 minutes per hour of learning hours. As for high school, students take lessons every 45 minutes per hour.

In Government Regulation Number 19 of 2005 concerning Education National Standards article (6) paragraph (1), it has been stated that the curriculum for primary and secondary education in the types of general, vocational and special education consists of the first, religious subject groups and noble characters . Second, group subjects on citizenship and personality. Third, science and technology subject groups.

Fourth, aesthetic subjects group. Fifth, physical, sports health subjects. The group of religious subjects and noble character coverage is to form students to be able to become human beings who believe and fear the Almighty God and have a noble character that includes ethics, character, or morals as an embodiment of religious education.

In order to meet the National Education Standards are set regarding education in schools. Among the standards are the Graduate Competency Standards. Graduate Competency Standard (SKL) is a minimum limit of mastery of learning outcomes obtained by students to be able to be declared graduated or graduated from an education unit.

SKL every level and type and each subject are different. There are five main things that become the SKL of Islamic Education subjects for the elementary school level, namely first, mention, memorize, read and interpret short letters in the Qur'an, from Surat Al-Fatihah to Surat Al-'Alaq. Second, knowing and believing in the aspects of pillars of faith from faith to God to faith in Qadha and Qadar. Third, behave praiseworthy in everyday life and avoid despicable behavior. Students are accustomed to experiencing to conduct commendable behavior in their lives at school and at home.

Fourth, recognize and implement the pillars of Islam starting from purification (thaharah) to zakat and knowing the procedures for carrying out the pilgrimage. Fifth, tell the story of the prophets and take the example of the story and tell the story of the characters of the despicable people in the life of the prophet.

This Graduate Competency Standard is then translated into Competency and Basic Competency Standards. Competency Standards are minimum ability qualifications that must be mastered by students who describe mastery of attitudes, knowledge and skills.

Competency Standards are capabilities that are expected to be achieved at each level and / or semester. Competency standards consist of a number of basic competencies as standard references that must be achieved and apply nationally. The Basic Competence is a number of abilities that must be mastered by students in certain subjects as a reference for the preparation of competency indicators.

SKL Islamic Education for junior high school is first, applying the procedure for reading the Qur'an according to tajwid, starting from the way of reading "Al" -Syamsiyah and "Al" -Qomariyah to applying the law of reading mad and waqaf. Second, increasing the recognition and confidence in the aspects of the pillars of faith, from faith to God to faith in Qadha and Qadarserta Asmaul Husna. Third, explain and familiarize commendable behavior such as qanaah and tasawuh and keep away from despicable behavior such as ananiah, hasad, ghadab and namimah .

Fourth, explain the procedures for compulsory bathing and munfarid prayers and worshipers both obligatory prayer and circumcision prayer. Fifth, understand and emulate the history of the Prophet Muhammad and the Companions and tell the history of the entry and development of Islam in the archipelago.

If analyzed, the SKL of Primary and Secondary Schools above have different objectives according to their respective levels. SKL at the basic level of education aims to lay the foundation for intelligence, knowledge, personality, noble character, and skills to live independently and follow further education. While SKL at the level of general secondary education aims to improve intelligence, knowledge, personality, noble character, and skills to live independently and follow further education.

With the aim of SKL at the secondary education levels above, SKL for Senior High Schools, Madrasah Aliyah (MA), Vocational High Schools (Vocational Schools), and Vocational Madrasah Aliyah (MAK) are first, understanding the verses of the Qur'an which relating to the functioning of humans as caliphs, democracy and the development of science and technology.

Second, increasing faith in God until Qadha and Qadar through understanding of the nature and Asmaul Husna. Third, behaving praiseworthy like husnuzhzhan, repentance and king 'and leaving despicable behavior such as isyrof, tabzir and slander. Fourth, understand the sources of Islamic law and taklifi law and explain your law and family law in Islam. Fifth, understand the history of the Prophet Muhammad in the Mecca period and Medina period and the development of Islam in Indonesia and in the world.

Conclusions

The implementation of Islamic Education in Muslim students in Catholic schools can be summarized as follows: first, Blitar City Catholic Schools recognize the existence of regulations on religious education in schools. However, these schools did not implement it. They consider Catholic schools not public schools but resemble religious education institutions.

Students are required to master the knowledge of Catholic teachings and become Catholic through catholicity at school. Students who are Muslim are also required to take part in all learning processes which are based on Catholic values. Thus, it can be said that Blitar City Catholic schools misunderstood the rules regarding religious education in schools.

Secondly, Muslim students do not get Islamic Education as a whole. They only get character education which is a small part of Islamic teachings. According to the teachings of the Qur'an, understanding Islamic teachings must be in full. Understanding of Islamic teachings includes faith, morals, worship, mu'amalah, and history or dates.

Muslim students at the Catholic school only get moral lessons. They were not facilitated to develop religious knowledge and implement worship according to Islamic teachings in schools.

Third, Muslim students obtain four elements of moral education, namely morals in God, morality in oneself, morals toward others, and morals in the environment. The four of them, are moral characters from Catholicism. Catholic moral education can be well received by Muslim students because the educational process is carried out in a peaceful manner (penetration pacifique) through the formation of culture and the provision of material with a pleasant approach.

Fourth, Muslim students feel the learning process is fun and does not impose on Catholic schools. The administration of education, in the slightest, does not order them to obey the religion they believe. This learning process is lighter when compared to those who have to carry out Islamic orders in kffah. Because, in general, carrying out orders and avoiding prohibitions is a burden.

Fifth, the state guarantees the freedom of religion and belief for its citizens. The Constitution places both as human rights that cannot be reduced in any situation (non-derogable rights), as stated in the 1945 Constitution article 28E paragraph (1). Therefore, organizing religious education in Catholic schools that only provide Catholic Education is a violation of the rights of non-Catholic students, including Muslim students.

Sixth, there is a practice of minority tyranny in the implementation of religious education in Catholic schools. In quantity, the Catholic community in Indonesia is classified as a minority. However, in Catholic schools, they are the majority through their power, not the quantity. In the practice of the tyranny of this minority, the rights of Muslim students are taken away. They have lost their rights to obtain religious education and develop various experience in school.

Through other laws and regulations, including the rules of religious harmony, the state protects the rights of minorities. But on the contrary, when there was an opportunity as a majority through his power, they ignored the

1945 Constitution amendment to Article 28C concerning the right to education, National Education Law Number 20 of 2003 and regulations protecting minority rights in education, by broadcasting Catholicism through Education subjects Religion in school.

Seventh, George C. Edwards III's implementation theory turns out not to be right when applied to the case of the implementation of the National Education System Act (UU Sisdiknas) Number 20 of 2003 article 12 paragraph (1) section (a), along with the implementing regulations namely Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education, and Minister of Religion Regulation Number 16 of 2010 concerning Management of Religious Education in Schools, in Blitar City Catholic Schools.

The risks that arise in implementing regulations on religious education in Blitar City Catholic schools are a significant consideration by implementers or. Risks that are considered and greatly influence implementation decisions are the risk of community development, political risk, and social risk. Associated with the appearance of the implementation of Religious Education on social interaction, it was concluded as follows: first, the formation of inter-religious groups described by residents of Blitar City Catholic schools was influenced by two factors, namely internal factors and external factors. Internal factors arise because habituation of accepting religious education with the term religiosity contains material character that is inspired by the values of catholicity. In this Catholic school, there is no balance in the provision of Islamic Education material for Muslim students. Thus, slowly but surely Muslim students change their thinking patterns towards a common view of goodness, honesty and other moral values.

The external factor forming the harmony between religious people in Blitar Catholic School is the school regulation. Strict regulations, discipline, and binding can form a harmony between religious people in school. Starting from a compulsion, over time students can carry out the teachings of the teachings of religiosity with character. With the appreciation of the teachings and the dynamics of the encounter between school members of different religions, shared consensus is created which governs the free and harmonious life together.

Second, the creation of social interaction in Blitar City Catholic schools, in the form of coercion accommodation. In order to accommodate the differences that may arise between different religious students, religious education held in Catholic schools in the form of education and religious content is characterized by values and attitudes.

Muslim students become depressed to develop their diverse abilities because they are not given Islamic Education in schools. Muslim students only get Catholic Education with the penetration pacifique approach, which is an effort to peacefully incorporate Catholicism into Muslim students. Thus, the reaction that took place in this Catholic school, for non-Catholic participants including Muslim students is called coercion accommodation.

Third, the potential for segregation arises as a result of the implementation of religious education which only provides Catholic Religious Education. Muslim students become a new generation that is different from the previous generation. They became a generation that did not understand the teachings of Islam and accepted the experience of Catholicism.

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