

Indonesia's New Curriculum Embracing Indigenous Religions

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Executive Summary

In this updated assessment of the Indonesian national curriculum, IMPACT-se analyzes textbooks from the “Merdeka Curriculum”—the most recent educational framework—comparing them with findings from its prior review of the former “2013 Curriculum.” Launched in 2022, the “Merdeka Curriculum” (*Kurikulum Merdeka*, or the Independent Curriculum) is now the mainstream curriculum of Indonesia. This new curriculum forms part of the broader Freedom to Learn (*Merdeka Belajar*) reform launched by the Ministry of Education and Culture (MEC) under prominent businessman-turned-minister Nadiem Makarim, beginning in 2019.

The study sample consists of over forty textbooks from the “Merdeka Curriculum” deemed to include sensitive issues as indicated in the 2013 Curriculum and the new materials on the subject “Belief in the One Almighty God,” a central tenet in Indonesian political philosophy. The report concentrates on humanities subjects, including *Indonesian Language, Islam and Character Education, Christianity and Character Education, Catholicism and Character Education, Hinduism and Character Education, Belief in the One Almighty God and Character Education, Social Science, Natural and Social Science, History, Geography, and Pancasila Education*.

- The “Merdeka Curriculum” builds upon the legacy of the “2013 Curriculum” by deepening its **commitment to peace and tolerance**, notably through the integration of the “Pancasila Student Profile.” It is part of a larger educational transformation: the “Freedom to Learn” (*Merdeka Belajar*) reform.
- In an historic development, the curriculum introduces, for the first time, **formal recognition of Indonesia’s indigenous religions** through the subject “*Belief in the One Almighty God and Character Education*.”
- **Inclusivity is a consistent theme**, with particular attention given to people with disabilities. Minority ethnic and religious groups are portrayed as important contributors to Indonesian independence and identity. The curriculum firmly condemns prejudice, especially against Chinese Indonesians, and urges students to reject all forms of discrimination.
- The curriculum shows **significant progress in dealing with *jihad* and “infidels.”** Nonviolent interpretations of *jihad* are taught, not just those pertaining to engaging in holy war against the infidels. *Jihad* against colonialism in Indonesia is often historically contextualized. Expanding on the definitions of infidels in the 2013 curriculum, which mainly focused on their non-Muslim identity, the definitions now vary from general immoral behavior, to those who prefer materialism over the Afterlife, to colonialists.
- Islamic education materials show a notable reduction in stereotypical depictions of Jews, **such as greed and dishonesty**, compared to the previous curriculum. They highlight instead respectful examples from the life of the Prophet Muhammad, such as the Medina Charter, **encouraging respect for the Torah and recognizing Jews as People of the Book deserving equality**.
- In Protestant Christian textbooks, **negative portrayals of Jews during Jesus’s time are moderated** by reminders that Jesus himself was Jewish, with criticism focused on specific behaviors rather than the Jewish collective. Catholic textbooks clarify that responsibility for Jesus’s death lies with all sinners, not with the Jewish people.

- **On gender, the new curriculum adopts a more egalitarian stance than its predecessor**, promoting shared responsibilities between men and women in both family and public life. **The integration of gender and environmental themes is particularly innovative.** Textbooks also present the contributions of women, tackle incidences of gender inequality in Indonesian society. Topics related to LGBT identity, once present in the “2013 Curriculum,” are now omitted.
- **Controversial global issues are largely omitted.** Similar to the 2013 curriculum, the persecution of Muslims in China and Myanmar, as well as the Holocaust, are ignored. Nazi hatred of Jews is mentioned once in the context of violation of human rights, without reference to the Holocaust. This cautious approach avoids judgment but also leaves students underinformed.
- As in the previous curriculum, **historical portrayals of Dutch and Japanese colonialism are balanced**, acknowledging both oppression and contributions to Indonesian development.
- The Merdeka Curriculum presents **more diverse perspectives on national events** such as the arrival of Islam in Indonesia and the September 30th Movement, encouraging students to engage with multiple interpretations and form their own conclusions.
- While the **Israeli-Palestinian conflict** appeared sporadically in the 2013 curriculum, it is **largely absent from the Merdeka curriculum.** As such, Israel is no longer portrayed as a rejected “colonizing country.” Nor is the criticism of late President Abdurrahman Wahid’s efforts to improve relations with Israel mentioned. Existing references to Israel are in limited historical contexts, such as Indonesia’s exclusion of Israel from the Fourth Asian Games.

Preface and Acknowledgements

This study explores the transformative shifts introduced in Indonesia's Merdeka ("Freedom") Curriculum—an ambitious educational framework that both builds upon and transcends its predecessors. At its core lies a bold vision: to cultivate a generation rooted in peace, tolerance, and a deep respect for Indonesia's diverse cultural and spiritual heritage.

We were particularly struck by the formal inclusion of indigenous belief systems and the curriculum's sustained emphasis on inclusivity, gender equality, and interreligious respect. These are no small achievements in today's global climate, where education often becomes a battleground for identity and ideology.

In this personal preface, we wish to raise three broader issues—pertinent not only to Indonesia but also to the Islamic world and to humanity at large, as we enter an era increasingly shaped by artificial intelligence. All three themes relate to Indonesia's educational evolution, and particularly to this most recent "independent" curriculum.

First, the recognition of indigenous religions in Indonesian education is a dramatic and commendable shift. As Setyaningrahyu and Pardo noted in our earlier report, the previous Curriculum 2013, while critical of colonialism, retained a colonial mindset in privileging imported world religions over native traditions. This has now been meaningfully corrected. Moreover, as Negev and Pardo have demonstrated in another study, the issue of indigenous cultures remains a painful challenge for many Islamic curricula. Countries with historical roots in now-suppressed indigenous civilizations often face a theological rejection of their ancestral past. Across the Middle East, Islamist groups continue to harass or persecute ancient pre-Islamic communities—Christians, Jews, Yazidis, Alevis, Kurds, Zaza, Armenians, Greeks—as well as minority sects such as the Ahmadiyya, Druze, Alawites, and Bahá'ís. The Indonesian experience is pertinent.

Second, adopting the Abrahamic paradigm, several Arab Muslim countries have opened the door to recognizing Israel—whose faith and culture are indigenous to the region—as part of a broader Abrahamic family. This framework, articulated in the 2020 Abraham Accords, seeks to include not only Muslims, Christians, and Jews but also "peoples of all faiths, denominations, beliefs, and nationalities." Accepting all belief systems implies an openness even to agnosticism—as a sincere pursuit of *al-Haqq* (Truth)—and a form of faith in the Divine that may not be formally acknowledged. Hence, while radicalism looms large, we also see across the Islamic world a gradual transformation toward openness that adheres to core moral values.

Third—and perhaps most importantly—Indonesia's new curriculum offers a timely model for addressing the moral and humanistic challenges posed by artificial intelligence. As AI becomes more deeply embedded in social life, questions of ethics and human values will become increasingly urgent. In this context, the Merdeka Curriculum proves especially relevant. On the one hand, it offers a monotheistic vision that is expansive and adaptable, yet robust, coherent, and meaningful in both educational and political spheres. On the other, it places human agency at the heart of learning, and reaffirms our connection to ancestors – humans like ourselves – whose wisdom and experiences continue to shape our moral landscape. The Merdeka Belajar ("Freedom to Learn") initiative emphasizes the capacity and willingness to collaborate in solving community problems (*gotong royong*), while grounding students in a shared moral compass rooted in belief in God.

We offer this work in a spirit of respect and collaboration – admiring the educators, policymakers, and communities who are shaping the Merdeka Curriculum. Their efforts, and the values they uphold, carry significance not only for Indonesia, but for all societies striving to educate toward justice, pluralism, and peace.

We would like to take this opportunity to express our sincere gratitude to the Ruderman Family Foundation, for their unwavering support throughout this process. Their advice has been instrumental in helping us to reach our goals. A heartfelt thank you goes to our CEO, Marcus Sheff, and to Arik Agassi, our COO and Head of Global Partnerships, for their leadership and vision in driving this project forward. Special recognition is due to Dr. Giora Eliraz, whose thoughtful review and insightful feedback played a key role in shaping the final outcome. We would like to extend our appreciation to Gila Green, who meticulously edited the report with great care and attention to detail. Finally, we must acknowledge Sara Kabilo, our Head of Programs, whose tireless dedication and effective management of the project from its inception to completion ensured its smooth execution and success.

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Introduction

The present research is the second review conducted by IMPACT-se of the Indonesian national curriculum. Our 2023 report on Indonesia's former 2013 Curriculum demonstrated a clear commitment to promoting peace and tolerance, but also pointed to some problems.¹ The current review studies the Merdeka Curriculum (*Kurikulum Merdeka* or the Independent Curriculum), launched in 2022.

This second review examines whether the new curriculum continues to promote peace values emphasized in the 2013 Curriculum and assesses whether it adopts a more comprehensive approach to addressing sensitive topics.

The 2013 Curriculum

The 2013 Curriculum demonstrates a commitment to promoting peace and tolerance at home and abroad. "Unity in Diversity" (*Bhinneka Tunggal Ika*) was the central theme within these textbooks, emphasizing Indonesia's founding *Pancasila* philosophy, which unites all Indonesians through a shared belief in the One Almighty God. This national philosophy remains central to Indonesian consciousness.

Pancasila (pronounced *pantjasila*), derived from the Sanskrit term meaning "five pillars," serves as the official philosophical foundation of the Indonesian state and comprises the following five principles:

1. Belief in the One Almighty God
2. A just and civilized humanity
3. The unity of Indonesia
4. Democracy, led by the wisdom of the representatives of the people
5. Social justice for all Indonesian people²

The slogan of Unity in Diversity (*Bhinneka Tunggal Ika*), officially recognized in Indonesia as the national motto, literally means "different, yet one." This national motto succinctly captures the essence of the Indonesian curricula, including the most recent, that the diverse cultures, languages, ethnicities, and six main religions of Indonesia coexist within a unified nation.³ However, the first and central theme of the *Pancasila* is Belief in the One Almighty God. Consequently, agnosticism is avoided in the 2013 Curriculum, and so are indigenous religions.

In addressing international relations and historical wounds, the 2013 Curriculum textbooks generally adopt a measured tone, show reluctance to raise controversial issues, and offer positive perspectives. The review of the 2013 Curriculum reveals that Islamic education textbooks emphasize teachings of peace, explicitly prohibiting killing and violence. However, they also

¹ Eldad J. Pardo and Indri Retno Setyaningrahayu, "Unity in Diversity: The Indonesian Curriculum", IMPACT-se, 2023, p. 1.

<https://www.impact-se.org/wp-content/uploads/Unity-in-Diversity-The-Indonesian-Curriculum.pdf>.

² English rendering is that of the Association of Indonesian Government Translators and Interpreters (IPI). Original Indonesian: 1. *Ketuhanan Yang Maha Esa*, 2. *Kemanusiaan yang adil dan beradab*, 3. *Persatuan Indonesia*, 4. *Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan perwakilan*, 5. *Keadilan sosial bagi seluruh rakyat Indonesia*.

³ This motto dates back to the Majapahit Empire, a major Javanese Hindu-Buddhist maritime power (1293–circa 1527), as a call for interreligious tolerance, particularly between Buddhist and Hindu communities. It is drawn from the *Sutasoma* poem, a classical Old Javanese literary work written by Mpu Tantular.

retain the teaching of armed *jihad* against infidels as a component of the faith. The curriculum condemns acts of terrorism carried out in the name of *jihad* and addresses instances of domestic terrorism without blaming specific groups.

References to Jews in Islamic education materials are generally neutral or positive, although a few stereotypical portrayals appear in those textbooks; these include immoral attributes (greed, dishonesty, disobedience to God) and bigotry toward Muslims, which are alleged to constitute a presumed “Jewish character.” Jews were also described as using counterfeit money and spitting at the Prophet Muhammad; in both cases, the Jews repented and converted to Islam. On social and ethical issues, Islamic education textbooks are explicitly against diverse sexual identities, such as homosexuality. However, a Grade 12 Islamic Education textbook asks students to give their opinion on being transgender in light of Islamic teachings. Meanwhile, in Hindu studies, effeminate males are accepted.

When addressing international relations and historical traumas, the textbooks exhibit restraint and show a reluctance to engage with controversial topics, instead favoring more positive narratives. The teaching of history is, at times, overly narrow in scope. While differing perspectives are presented on the contentious 1965 coup attempt, there is no mention of the subsequent mass killings of individuals accused of being Communists. The textbooks also omit coverage of the war in East Timor during the 1990s. Chapters on World War II make no reference to Nazi Germany or the Holocaust. Israel is portrayed as a “colonizing country” destined to be rejected, primarily within the context of the Israeli-Palestinian conflict. Efforts by the late President Abdurrahman Wahid to improve relations with Israel are mentioned in the 2013 Curriculum primarily in the context of the controversy they generated. This national curriculum offers little factual information about Israel, omitting key topics such as the peace process and Israel’s historical roots in its homeland and the broader region.

Similarly, the persecution of Muslims in China and Myanmar is not addressed. On a more positive note, the textbooks highlight the United States as one of Indonesia’s key trading partners and note improvements in bilateral relations following the lifting of the 1999–2005 military embargo. The Australian education system is praised as a model from which Indonesia could learn, and the Association of Southeast Asian Nations (ASEAN) is portrayed as unified in its commitment to peace and stability.

The New Merdeka Curriculum

Indonesia’s new Merdeka Curriculum should be analyzed against the background of the first “Freedom to Learn” (*Merdeka Belajar*) policy package. The initial “Freedom to Learn” policy package was introduced on December 11, 2019, just a few months after President Joko Widodo appointed prominent businessman Nadiem Makarim as the new Minister of Education. The main goal of this policy has been to enhance students’ learning skills and make them more independent and self-driven in preparation for becoming lifelong learners. While the central incentive of the policy package has been to make Indonesia more prosperous and competitive in the global economy, it is culturally local and draws inspiration from the teachings of Ki Hajar Dewantara (1889–1959), an educational leader during the colonial era and early years of independence, who preached student emancipation and enculturation. Hence, combining freedom to learn with social integrity.

In “Merdeka Belajar,” this was specified as helping students develop the foundational skills of reading literacy and numeracy (math literacy), along with the general capabilities of critical

reasoning, creative thinking, and self-regulation. Meanwhile, the societal goal of education was translated as helping students to develop attitudes and values required to participate in Indonesia's plural and democratic society. These include tolerance and appreciation of diversity (*kebinekaan*); the willingness and ability to communicate and collaborate to solve social and community problems (*gotong royong*); and a strong moral compass stemming from the belief in God (*iman, takwa, dan akhlak mulia*).⁴

The government developed the new curriculum in response to the significant educational disparities among regions and social groups in Indonesia, exacerbated by the outbreak of the COVID-19 pandemic. Studies indicate that many Indonesian students struggle with basic literacy and numeracy, such as understanding simple texts or applying fundamental mathematical concepts.⁵ In addition, the COVID-19 pandemic contributed to varied learning losses in the achievement of student competencies.⁶ Designed to address the educational setbacks caused by the COVID-19 pandemic—such as learning loss and widening disparities between regions and socio-economic groups⁷—the Merdeka Curriculum was introduced as one of several curricular alternatives during the post-pandemic learning recovery period, alongside the existing 2013 Curriculum and the *Darurat* (Emergency) Curriculum. The Merdeka Curriculum was first developed in 2020, then implemented and evaluated in stages from 2021⁸. In 2022, the Ministry of Education, Culture, Research, and Technology officially launched the new curriculum.⁹ Indonesia formally adopted the Merdeka Curriculum in 2024 as the national curriculum for early childhood, primary, and secondary education.

The Merdeka Curriculum reportedly allows students to explore their respective interests and talents,¹⁰ while granting teachers the autonomy to choose diverse instructional tools tailored to students' needs and interests.¹¹ The curriculum emphasizes essential content, character development, and flexibility.¹² The learning process focuses on the content mostly needed to develop students' competencies and character, allowing educators sufficient time to carry out in-depth and meaningful learning. Character education develops spiritual, moral, social, and emotional competencies through project-based learning aligned with the “Pancasila Student Profile” which was especially developed for that purpose (on which see further below). Teachers are encouraged to implement differentiated learning, adapting to students' abilities, school contexts, and local socio-cultural conditions.

4 Aditomo, *Laying the Foundations*, p. 10.

5 Ibid.

6 Ibid.

7 Kementerian Pendidikan Dasar dan Kebudayaan, “Pulihkan Pembelajaran, Mendikbudristek Luncurkan Kurikulum Merdeka dan Platform Merdeka Mengajar, 2022, <https://www.kemdikbud.go.id/main/blog/2022/02/pulihkan-pembelajaran-mendikbudristek-luncurkan-kurikulum-merdeka-dan-platform-merdeka-mengajar>

8 Kementerian Pendidikan Dasar dan Kebudayaan, “Kemendikbudristek Terbitkan Payung Hukum bagi Implementasi Kurikulum Merdeka secara Nasional”, 2024, <https://www.kemdikbud.go.id/main/blog/2024/03/kemendikbudristek-terbitkan-payung-hukum-bagi-implementasi-kurikulum-merdeka-secara-nasional#:~:text=Kurikulum%20Merdeka%20dikembangkan%20sejak%202020,dievaluasi%20secara%20bertahap%20sejak%202021>.

9 Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi/Kemendikbudristek.

10 Caesaria, S. D., & Adit, A, “Apa Itu Kurikulum Merdeka? Begini Penjelasan Lengkap Kemendikbud,” 2022, <https://www.kompas.com/edu/read/2022/02/12/210034971/apa-itu-kurikulum-merdeka-begini-penjelasan-lengkap-kemendikbud>.

11 Kemdikbud, “Tanya jawab Kurikulum Merdeka,” (2022), <https://repositori.kemdikbud.go.id/24917/1/Tanya%20jawab%20Kurikulum%20Merdeka.pdf>.

12 Caesaria and Adit, “Apa Itu Kurikulum Merdeka?” Kementerian Pendidikan Dasar dan Menengah, “Kurikulum Merdeka, Tingkatkan Kualitas Pembelajaran,” 2025, <https://kurikulum.kemdikbud.go.id/>.

One fundamental difference between the 2013 Curriculum and Merdeka Curriculum lies in the approach to learning. The 2013 Curriculum emphasizes the development of student competencies through a scientific approach and project-based learning, while the Merdeka Curriculum adopts a more flexible framework that supports diverse and differentiated instructional methods.¹³ The Merdeka Curriculum also incorporates mandatory interdisciplinary, project-based co-curricular activities to strengthen the Pancasila Student Profile, with a focus on character development and general competencies.¹⁴

The Pancasila Student Profile is an educational framework that translates national education goals and functions as a central guideline for shaping educational policy, serving as a key reference for educators in fostering students' character and competencies.¹⁵ This profile was developed through a literature review and focused discussions with experts in Pancasila, interfaith relations, educational policy, psychology, and development, alongside key stakeholders.¹⁶ The review drew on sources such as Ki Hadjar Dewantara's educational vision, Pancasila values, and the educational mandates outlined in the 1945 Constitution and related policy frameworks on achievement standards and character education.¹⁷

The Pancasila Student Profile emphasizes not only cognitive development but also character formation, grounded in students' identity as both Indonesians and global citizens. Graduates of the education system are expected to become individuals who are faithful and devoted to God Almighty, possess noble character, embrace the values of global diversity, embody the Indonesian ideal of mutual cooperation (*gotong royong*), demonstrate independence, think critically, and act creatively.¹⁸

The dimensions of the Pancasila Student Profile are integrated into learning through three main approaches: (1) as subject content in intra-curricular activities, (2) as instructional strategies employed by teachers, and (3) as co-curricular, project-based activities.¹⁹ In intra-curricular contexts, the dimensions are embedded in learning outcomes, objectives, and materials—for example, by enhancing critical thinking skills across subjects.

Co-curricular implementation of the Pancasila Student Profile takes the form of interdisciplinary, project-based learning known as the “Pancasila Student Profile Strengthening Project,” known also as P5, the acronym of the project name in Indonesian (*Projek Penguatan Profil Pelajar*

13 Harahap, A. A. A., Hidayat A., & Hidayat, T., “Analisis Penerapan Pembelajaran Kurikulum K13 dan Kurikulum Merdeka: Literatur Review”, *Seminar Nasional LPPM UMMAT*, 13, 2024, <https://journal.ummat.ac.id/index.php/semnaslppm/article/view/23743>.

14 PIER Universitas Paramadina, “5 Perbedaan Kurikulum Merdeka dengan Kurikulum 2013”, 2024, <https://pier.web.id/artikel-148-5-perbedaan-kurikulum-merdeka-dengan-kurikulum-2013.html>. Puspita, M. D., “Apa itu Kurikulum Merdeka Sebagai Kurikulum Nasional? Ini Penjelasan”, 2024, <https://www.tempo.co/politik/apa-itu-kurikulum-merdeka-sebagai-kurikulum-nasional-ini-penjelasan-36763>. Rohimajaya, N. A., Hartono, R., Yuliasri, I., & Fitriati, S. W., “Kurikulum 2013 dan Kurikulum Merdeka dalam Pembelajaran Bahasa Inggris untuk SMA di Era Digital”, *Prosiding Seminar Nasional Pascasarjana*, 5(1), 2022 <https://proceeding.unnes.ac.id/snpasca/article/view/1570>.

15 Badan Standar, Kurikulum, dan Asesmen Pendidikan, Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, “Dimensi, Elemen, dan Subelemen Profil Pelajar Pancasila pada Kurikulum Merdeka” 2022, <https://kurikulum.kemdikbud.go.id/wp-content/uploads/2022/07/V.2-Dimensi-elemen-subelemen-Profil-Pelajar-Pancasila-pada-Kurikulum-Merdeka.pdf>.

16 Kementerian Pendidikan Dasar dan Menengah, “Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila”, 2022, <https://kurikulum.kemdikbud.go.id/hasil-pencarian/?h=rujukan&q=Profil%20Pelajar%20Pancasila>.

17 Ibid.

18 Ibid.

19 Ibid.

Pancasila). The P5 project aims to develop Indonesian students into lifelong learners who demonstrate competence, strong character, and behavior aligned with the values of Pancasila. One example of a P5 activity is a student live-in program organized in collaboration with interfaith communities. In this program, students stay with families from diverse ethnic and religious backgrounds, fostering mutual understanding and helping to prevent bullying of minority groups at school.

Another key feature of the Merdeka Curriculum is that it further refines the 2013 Curriculum textbooks. It integrates natural and social sciences into a single subject—*Natural and Social Science (Ilmu Pengetahuan Alam dan Sosial/IPAS)*—for grades 3 to 6 and merges natural and social science content into *Indonesian Language* for grades 1 to 2. Significant from the perspective of international standards for peace and tolerance is the historical change toward indigenous Indonesians. Unlike the 2013 Curriculum, that rejects indigenous religions,²⁰ the Merdeka Curriculum has introduced an additional subject matter in the religious education textbooks, the “*Belief in the One Almighty God and Character Education*”, to accommodate the adherents of Indonesia’s indigenous religions, referred to as “the belief in God” streams. This inclusion is a response to the 2017 Constitutional Court’s (*Mahkamah Konstitusi/MK*) decision permitting these adherents to list “belief” in the religion column on their ID and family cards. This educational breakthrough deserves some elaboration.

Belief in the One Almighty God

The Merdeka Curriculum reflects a strong commitment to promoting inclusivity in religious education. The inclusion in the curriculum of the openly termed new subject, “*Belief in the One Almighty God*,” as a recognized religion that a student may select as their obligatory religion of choice, is an extremely important development to meet that end. Notably, in February 2021 Minister for Education and Culture Nadiem Makarim banned forced religious attire, particularly the hijab headscarf in schools, but this decision was later struck down by the courts.²¹ The subject matter of the Belief in the One Almighty God acknowledges the presence of diverse belief systems in Indonesia, beyond the recognized six foreign world religions. Indeed, while Indonesia is staunchly opposed to colonialism, until recently it banned schooling of local religions and imposed imported world religions. By formally integrating the new subject matter, the curriculum encourages greater awareness and acceptance among students, fostering respect for religious and belief-based diversity within the national education system.

The government’s recognition of the Belief in the One Almighty God represents a deliberate effort to accommodate Indonesia’s indigenous religions. The Belief in the One Almighty God is a declaration and expression of personal relationship with God Almighty grounded in belief and manifested through acts of devotion, worship, and the cultivation of noble character whose teachings are rooted in the local wisdom of the Indonesian people.²² According to a Grade 11 Pancasila textbook:

This value of believing in God teaches and encourages the belief in the teachings of the

20 Pardo and Setyaningrahayu, “Unity in Diversity,” p. 1.

21 “Indonesia bans forced religious attire in schools,” BBC, February 5, 2021, <https://www.bbc.com/news/world-asia-55945202>.

“Hijab rules are raising rights concerns in Indonesia,” UCA News, August 5, 2022, <https://www.ucanews.com/news/hijab-rules-are-raising-rights-concerns-in-indonesia/98255>.

22 Bustami, A. L., “Kepercayaan Terhadap Tuhan Yang Maha Esa Dan Tradisi”, 2016, <https://kebudayaan.kemdikbud.go.id/ditkt/wp-content/uploads/sites/6/2016/11/SOSIALISASI-PERMENDIKBUD-NO-27-2016-TENTANG-LAYANAN-PENDIDIKAN-KEPERCAYAAN-TDP-TUHAN-YME-PD-SATUAN-PENDIDIKAN.pdf>.

*respective religions or a belief system by practicing God Almighty's commands. This principle is the basis for the Indonesians to mutually respect religious communities. Believing in the Almighty God will lead people to embrace human values.*²³

The adherents of Indonesia's indigenous religions, also referred to as followers of Belief in the One Almighty God, have long struggled to secure recognition and equal rights. Prior to the Constitutional Court's decision permitting them to list their belief in the religion column of ID and family cards, that field was left blank, resulting in injustice against them as Indonesian citizens. The absence of a recognized religion on their ID prevented these adherents from exercising their civil rights. Their marriages were unrecognized, making it difficult to obtain birth certificates for their children.²⁴ Consequently, their children did not receive proper religious education at school.²⁵ As adults, they faced limited access to employment opportunities; many of their applications were rejected—even when fully qualified—and they were barred from serving as civil servants or police and military officers.²⁶ Moreover, they experienced social stigma and discrimination from the surrounding community and were denied burial in public cemeteries.²⁷

According to the *Belief in the One Almighty God and Character Education* textbook, the social stigma attributed to its adherents stems from identity politics practiced during the New Order regime and from misleading interpretations by Western scholars regarding Indonesia's indigenous belief streams. During the New Order military regime (1966–1998), then President Suharto urged followers of religions outside the five officially recognized religions (Confucianism was added only in 2008) to “return to their origins,” that is to align themselves with one of the official religions.²⁸ As a result, many adherents of indigenous religions listed themselves under one of the official categories. The textbook further asserts that the conclusions drawn by Western scholars are “misleading.”²⁹ These scholars interpret ancestors, spirits, supernatural objects, sacred places, graves, and rituals as a part of human thought— attempts to search for a higher power to be worshipped. In contrast, adherents of the Belief in the One Almighty God view these elements— rituals and customs, magical powers— as expressions of inherited traditions to worship the one and only God. In other words, Indonesia continues to uphold monotheism in public life, but the definition of Pancasila's “One and Only God” has become more elastic and accommodating. However, there has been no corresponding shift in attitude toward agnosticism or non-monotheistic interpretations of indigenous religions, for which Western scholars are blamed.

In 2017, the Constitutional Court granted a judicial review request concerning the regulation that required the religion column to be left blank on the Family Card (*Kartu Keluarga/KK*) and

²³ *Pancasila Education*, Grade 11, 2023, p. 10.

²⁴ CRCS - Universitas Gadjah Mada, “Mahkamah Konstitusi: Pengosongan Kolom Agama bagi Penghayat Kepercayaan Bertentangan dengan UUD 1945”, 2017
<https://crccs.ugm.ac.id/mahkamah-konstitusi-pengosongan-kolom-agama-bagi-penghayat-kepercayaan-bertentangan-dengan-uud-1945/>.

Constitutional Court of the Republic of Indonesia, “VERDICT Number 97/PUU-XIV/2016”, 2017, pp. 30-31,
<https://en.mkri.id/court/decision?search=97%2FPUU-XIV%2F2016>.

²⁵ Timur, A. F., “Model Pendidikan bagi Penghayat Kepercayaan di Era Merdeka Belajar”, 2022,
<https://www.kompas.com/edu/read/2022/10/07/164847971/model-pendidikan-bagi-penghayat-kepercayaan-di-era-merdeka-belajar>.

²⁶ CRCS - Universitas Gadjah Mada, “Mahkamah Konstitusi”. Constitutional Court of the Republic of Indonesia, “VERDICT Number 97/PUU-XIV/2016”, 2017, P. 30-31,
<https://en.mkri.id/court/decision?search=97%2FPUU-XIV%2F2016>.

²⁷ CRCS - Universitas Gadjah Mada, “Mahkamah Konstitusi”.

²⁸ *Belief in the One Almighty God and Character Education*, Grade 10, 2021, p. 18,

<https://buku.kemdikbud.go.id/katalog/pendidikan-agama-islam-dan-budi-pekerti-untuk-smasmk-kelas-x>.

²⁹ Ibid. pp. 167-168.

Resident Identity Card (*Kartu Tanda Penduduk/KTP*) for individuals whose religions are not officially recognized, namely those practicing faiths outside the six Indonesian official religions: Islam, Christianity, Catholicism, Buddhism, Hinduism, and Confucianism.³⁰ In its ruling, the Constitutional Court declared that several articles of the regulation were inconsistent with the 1945 Constitution and did not hold legally binding force.³¹ It is worth noting, however, that indigenous belief systems (called *aliran kepercayaan*) are still not categorized as official religions, but since a 2017 Constitutional Court ruling, followers of these traditional beliefs are legally recognized and protected.

Confucianism is officially recognized as one of the six religions in Indonesia, alongside Islam, Protestantism, Catholicism, Hinduism, and Buddhism. Although it was initially recognized in 1965 under President Sukarno, Confucianism was later de-recognized in 1979 during President Suharto's New Order regime, which imposed restrictions on its practice. Most Indonesian Confucians, who are generally Chinese-Indonesians, were required to register as Buddhists or Christians. Confucianism regained official recognition after the fall of the New Order in 1998, marking a significant shift toward greater religious freedom.³²

Main Findings

This report reviews the current Indonesian national curriculum, the Merdeka Curriculum, to assess whether it preserves the peace values highlighted in the previous curriculum and whether it adopts more comprehensive approaches to sensitive content. To this end, Merdeka Curriculum textbooks containing sensitive materials—identified through prior reports on the 2013 Curriculum—were analyzed using the IMPACT-se methodology. In addition, *Hinduism and Character Education* textbooks from Grades 1 to 12 were reviewed to determine whether content regarding the acceptance of effeminate individuals remains. Other textbooks assumed to contain sensitive material, including those from the newly introduced subject in the Merdeka Curriculum, were also reviewed.

The reformed Merdeka Curriculum aims to open up the learning process beyond the constraints of the classroom so that students can learn “anytime, anywhere—synchronously and asynchronously.”³³ It emphasizes diverse and differentiated instructional methods and incorporates mandatory interdisciplinary, project-based learning to strengthen students' character development and core competencies. This contrasts with the 2013 Curriculum's focus on competency development through a scientific and project-based approach. Both curricula promote peace and tolerance and explicitly reject all forms of intolerance. While the Merdeka Curriculum addresses certain controversial topics with broader perspectives and alternative viewpoints, many sensitive issues are treated with restraint, and most continue to be omitted from the curriculum.

The review of the Merdeka Curriculum textbooks suggests that, similar to the “2013 Curriculum,” the current Indonesian curriculum upholds the values of peace and tolerance across subjects. These values are further reinforced through the integration of the Pancasila Student Profile throughout the curriculum. Promotion of diversity is also evident in the inclusion of characters

30 This regulation is stipulated in Article 61 paragraphs 1 and 2 and Article 64 paragraphs 1 and 5 of Law No. 23/2006 on Population Administration, as amended by Law No. 24/2013.

31 CRCS - Universitas Gadjah Mada, “Mahkamah Konstitusi”.

32 Ira Chuarsa, “The Invention of Indonesian Confucianism,” CRCS, November 14, 2017, <https://crs.ugm.ac.id/the-invention-of-indonesian-confucianism/>.

33 Made Hery Santosa, “Freedom to Learn/Merdeka Belajar (Part 2/5: New Paradigm in Language Teaching and 21st Century Skills), OSF, no date, <https://osf.io/jkq7a/download>.

with disabilities in Merdeka Curriculum textbooks, highlighting the importance of acceptance and inclusivity. Furthermore, the curriculum promotes inclusivity by representing individuals with disabilities, acknowledging indigenous belief systems through the official recognition of Belief in the One Almighty God, and portraying minority ethnic and religious groups as integral to the nation's identity and independence. It explicitly condemns prejudice, particularly against Chinese Indonesians, and encourages students to reject discriminatory attitudes.

The Indonesian education system offers programs in six major world faiths: Islam, Protestantism, Catholicism, Buddhism, Hinduism, and Confucianism. Students must choose one of these religions. Significantly, while agnosticism remains outside the pale in the new curriculum, elements from indigenous faiths are now included, as long as they adhere to the overarching Pancasila principle of Belief in the One Almighty God.

The Merdeka Curriculum adopts a more egalitarian stance on gender in comparison with the 2013 Curriculum, promoting shared roles for men and women, rejecting discrimination, and encouraging critical engagement with gender issues. Religious education supports gender equality, with Catholic texts affirming the equal creation of men and women, and Protestant Christian texts advocating for greater female leadership in the church. Gender inequality issues are also addressed, accompanied by foundational principles promoting gender equality and its application in everyday life. Notably, discussions on LGBT identity and homosexuality appearing in the Islamic and Hinduism textbooks under the 2013 Curriculum are absent from the Merdeka Curriculum. However, acceptance of individuals outside the binary sex categories is implicitly conveyed in a Grade 12 Christianity and Character Education textbook, through the biblical account of the baptism of a eunuch, whose sex was ambiguous.

The Merdeka Curriculum presents sensitive religious issues—such as *jihad*, infidels (*kafirs*), and views on Jews (*Yahudi*)—with greater balance and nuance than the previous curriculum. The Islamic religious textbooks of the Merdeka Curriculum present multiple definitions of the term infidel (*kafir*), offering a more nuanced understanding of its usage. While in the 2013 curriculum the definition was mainly restricted to those who deny Allah and the Prophet Muhammad—namely, non-Muslims—, in the new curriculum it also includes those who prioritize worldly affairs over the afterlife or who follow religious teachings inconsistently. Some interpretations also classify colonialists as infidels. Despite the generally negative portrayal of infidels, the textbooks emphasize that Allah bestows blessings even upon them. Moreover, they caution against labeling someone an infidel without clear justification and encourage Muslims to treat infidels with kindness, so long as they do not engage in hostility toward Muslims. In contrast, infidels who pose a threat must be resisted, including through *jihad*. Overall, while the term carries a critical tone, the textbooks promote a balanced perspective that includes divine mercy and ethical conduct.

The Merdeka Curriculum presents a more balanced and tolerant portrayal of Jews in Islamic and Character Education textbooks compared to the 2013 Curriculum. Notably, we did not find in the new textbooks the libelous examples, which were taught in the previous curriculum, about how a dishonest Jew used counterfeit money to pay for a defective cloth,³⁴ or the one about a Jew being paid by Abu Jahl (the Prophet Muhammad's infamous uncle) to spit at Muhammad.³⁵ Christian Education textbooks teach about how observing the Sabbath is beneficial to nature, emphasizing the ecological wisdom of the Sabbath and presenting Jewish law as

³⁴ *Islam and Character Education*, Grade 11, 2017, p. 28.

³⁵ *Islam and Character Education*, Grade 7, 2017, pp. 200–201.

holistic—caring for both human well-being and environmental sustainability. While some lingering stereotypes remain, they are often framed with moral lessons promoting compassion, gratitude, and respect for others—even adversaries. Notably, problematic stories from the 2013 Curriculum, such as the one involving a Jew spitting on the Prophet, are not featured, while positive examples, like the Prophet feeding a Jewish beggar and honoring a deceased Jew, are emphasized to showcase Islamic values of humanity and coexistence. The curriculum also highlights the Medina Charter and the Prophet’s respectful relationships with Jewish in-laws as models of pluralism, praised even by liberal Islamic neo-modernists as a foundation for modern Indonesian tolerance. Furthermore, the texts encourage respect for the Torah and Gospel, viewing them as partially aligned with the Qur’an, though they suggest current versions differ from those in the Prophet’s time. Jews and Christians are recognized as People of the Book deserving equality, though some outdated teachings—such as associating Jews with “evil” magic to intimidate the people of Babylon and incite disorder, or portraying them as “ungrateful”—still appear. Meanwhile, Christian textbooks also show progress, portraying Jesus as a Jew and emphasizing that Jews should not be collectively blamed for his death, promoting individual moral responsibility instead.

Controversial domestic and international issues—including the Israeli-Palestinian conflict, the Holocaust, and the plight of Muslims in China and Myanmar—are generally excluded from discussion in the Merdeka Curriculum. This continues the trend of the 2013 Curriculum, which also omitted the latter two subjects and contained only sporadic references to the conflict. Consequently, references to Israel as a rejected “colonizing country” and criticisms of the late President Abdurrahman Wahid’s efforts to improve Indonesian relations with Israel are absent from the Merdeka Curriculum. The teaching of history focuses primarily on events related to Indonesia, omitting many unrelated historical events. For example, in the Grade 12 *Pancasila Education* textbook, Nazi hatred toward Jews is mentioned briefly as one option in a question about serious human rights violations, without clear context or explicit reference to the Holocaust. There is no further discussion in the chapter (“Citizen Awareness in Facing Cases of Violations of Rights and Denial of Obligations”) regarding Nazi persecution of Jews or other significant human rights violations in Indonesia or worldwide. Instead, students are asked to research examples of human rights violations and denials of obligations, such as cyberbullying, discrimination, religious intolerance, and persecution, using the internet or other sources. One reference to the Israel-Palestinian conflict, highlighting the need to promote peace, appears in a Catholicism textbook, which is studied by a small minority of Catholic students.

Continuing the approach of the 2013 curriculum, colonial history—particularly Dutch and Japanese colonialism—is presented in a balanced manner, acknowledging both oppression and contributions to development. Christianity and Character Education textbooks briefly mention some human rights violations but do not provide in-depth contextual analysis. The independence of East Timor (Timor Leste) is presented factually and objectively as a reform that enabled freedom of expression and political aspirations, while avoiding discussion of the war and massacres that occurred during the 1990s.

Tolerance and Diversity: A New Direction

The Merdeka Curriculum continues Indonesia's tradition of promoting peace and tolerance across subjects, further reinforcing these values through the integration of the Pancasila Student Profile educational framework. Examples of diversity are presented alongside expected responses grounded in individual values, the principles of *Pancasila*, the national motto Unity in Diversity (*Bhinneka Tunggal Ika*), and tolerance values that explicitly reject all forms of radicalism and intolerance.

The Merdeka Curriculum frames diversity not as a challenge to be resisted, but as a gift from God and a valuable asset for social strength and resilience. Students are encouraged to appreciate and accept diversity as a natural and essential aspect of life. Rather than promoting uniformity, the curriculum – including religious education materials – emphasizes the importance of respecting differences. Diversity is portrayed as beneficial for Indonesia's pluralistic society, which includes more than 1,300 ethnic groups, 700 indigenous languages many of which are endangered, and 200 customary laws.³⁶

To foster respect and acceptance of diversity, the textbooks provide concrete examples and practices that students can apply in daily life. The examples range from global figures—such as Mother Teresa, who served others regardless of their backgrounds—to national events, including the willingness of Indonesian Islamic leaders to remove the clause "with the obligation to implement Islamic law for its followers" from the Preamble of the 1945 Constitution during the meetings of the Preparatory Committee for Indonesia's Independence,³⁷ in the interest of national unity. In everyday contexts, students are encouraged to be open to differences and treat others with fairness and respect, including refraining from spreading misinformation or engaging in bullying.

Unity in Diversity

The Merdeka Curriculum emphasizes that, alongside Indonesia's national ideology, Pancasila, and its national motto, "Unity in Diversity" (*Bhinneka Tunggal Ika*), local wisdom plays a key role in promoting the acceptance of diversity. Pancasila encourages values of tolerance and equality³⁸ across differences, and serves as a foundation to resist external ideologies perceived as harmful, such as consumerism, radicalism, and international terrorism. For this reason, preserving Pancasila is considered essential. In addition, local wisdom—reflected in legends, folktales, and cultural traditions—reinforces the importance of respecting others regardless of their background. Clearly, peace, tolerance, and social harmony are prioritized over open dialogue and the frank exchange of views, both domestically and internationally.

Additionally, the textbooks, including those for religious education, emphasize the importance of tolerance in a diverse society, including respect for different practices regarding how Muslim women cover their aurat ('awrāt in Arabic, referring to parts of the body that must be covered). Students are encouraged to practice tolerance in their daily lives. For instance, the Grade 8 Islamic Education textbook illustrates religious tolerance by describing how Islam, Judaism, and Christianity coexisted peacefully under Islamic rulers.³⁹

³⁶ *Pancasila Education*, Grade 12, 2023, p. 44,

<https://buku.kemdikbud.go.id/katalog/pendidikan-pancasila-untuk-smamasmkmak-kelas-xii>.

³⁷ Panitia Persiapan Kemerdekaan Indonesia (PPKI).

³⁸ *Belief in the One and Only God and Character Education*, Grade 12, 2022, p. 7,

<https://buku.kemdikbud.go.id/katalog/pendidikan-agama-islam-dan-budi-pekerti-untuk-smasmk-kelas-x>

³⁹ *Islam and Character Education*, Grade 8, 2021, pp. 198-199,

<https://buku.kemdikbud.go.id/katalog/pendidikan-agama-islam-dan-budi-pekerti-untuk-smp-kelas-viii>;

Islam and Character Education, Grade 7, 2021, p. 228,

<https://buku.kemdikbud.go.id/katalog/pendidikan-agama-islam-dan-budi-pekerti-untuk-smp-kelas-viii>.

Example 1***Pancasila Education, Grade 12, 2023, pp. 4, 5***

In the Indonesian context, Pancasila and the national motto of Unity in Diversity are regarded as fundamental principles for fostering harmonious coexistence within a diverse society. Pancasila is rooted in Indonesia's local wisdom, as articulated by Sukarno, the first president of Indonesia (1945–1967), when he proposed Pancasila as Indonesia's philosophical foundation. It embodies traditional values passed down through generations, including “Mutual Cooperation” (*gotong royong*) and “Deliberation” (*musyawarah*).

Furthermore, the materials condemn all forms of violence against religious communities and terrorism seen as barbaric acts contrary to the 1945 Constitution of the Republic of Indonesia, Pancasila, and efforts to maintain global peace. The minority Catholic education materials clarify that terrorism is not inherently tied to religion, even if religious narratives are misused, but rather results from misinterpretations of religious texts and from policies related to hunger, poverty, injustice, oppression, and arrogance.

Apa yang kamu pikirkan ketika membaca pernyataan Presiden Pertama, Ir. Sukarno di atas? Pernyataan Sukarno ini menjelaskan bahwa nilai-nilai Pancasila sudah dipraktikkan oleh nenek moyang kita, telah menjadi tradisi yang turun-temurun. Kemudian, Sukarno dan para pendiri bangsa mengkaji tradisi-tradisi bangsa Indonesia, merumuskannya menjadi lima sila yang disebutnya sebagai Pancasila. Lalu, perilaku dan tradisi seperti apa yang ditemukan oleh mereka?

Sukarno menemukan bahwa bangsa kita, sejak dulu, sudah terbiasa bergotong royong. Untuk bercocok tanam, misalnya, mereka saling membantu dan bergantian menggarap tanah, mencangkul, menanam benih, mengatur saluran air, memberikan pupuk, memanen. Demikian juga ketika hendak membangun rumah, bangsa kita sejak dulu sudah terbiasa bergotong royong.

What comes to your mind when you read Ir. Sukarno's, the first president, statement above? Sukarno's statement explains that Pancasila values have been practiced by our ancestors and have become a tradition passed down from generation to generation. Then, Sukarno and the founding fathers studied the Indonesian people's traditions and formulated them into five principles which he called Pancasila. What kind of behavior and traditions did they find?

Sukarno discovered that our nation has been used to working together. In farming, for example, they help each other and take turns working the land, hoeing, planting seeds, regulating water channels, providing fertilizer, and harvesting. Likewise, when building a house, our people have long been used to gotong royong [mutual cooperation].

[See the continuation of the example on the next page.]

Para pendiri bangsa juga menemukan tradisi musyawarah untuk memutuskan segala suatu. Coba kamu ingat, apakah ada tradisi musyawarah dalam keluarga dan lingkungan sekitarmu? Biasanya, kapan dilakukan? Siapa yang menginisiasi dan terlibat dalam musyawarah tersebut? Apakah kamu pernah terlibat dalam musyawarah?

The nation's founders also discovered the tradition of musyawarah [deliberation] to make decisions about everything. Try to remember whether there is a tradition of deliberation in the family and your surroundings? Usually, when is it done? Who initiates it and is involved in the deliberations? Have you ever been involved in deliberation?

Example 2

Pancasila Education, Grade 10, 2023, pp. 133, 134

Similarly, “Unity in Diversity” (*Bhinneka Tunggal Ika*) expresses Indonesia’s local wisdom, drawn from the moral teachings in the *Sutasoma*, a compilation of old Javanese poems (*kakawin*) written by fourteenth-century Buddhist poet Mpu Tantular during the rule of the Majapahit, a Javanese Hindu-Buddhist maritime empire. These poems inspire Indonesia to unite amid diversity. Indeed, the spirit of “Unity in Diversity” was originally intended to unite Buddhists and Hindus during the Majapahit rule.

Makna *bhinneka tunggal ika* secara historis merupakan semangat bersatu dalam konteks keberagaman agama di dalam masyarakat Majapahit. Kalimat ini terdapat di dalam *Kitab Sutasoma* yang berisi tentang ajaran moral dan etika sosial masyarakat Majapahit. Kalimat *bhinneka tunggal ika* dalam kitab *Sutasoma* bermakna semangat kesatuan dan toleransi dalam keragaman agama pada masyarakat, khususnya antara penganut Buddha dan Hindu pada masa pemerintahan Raja Hayam Wuruk dari kerajaan Majapahit.

Historically, bhinneka tunggal ika [in pieces, yet one] is the spirit of unity in the context of religious diversity in Majapahit society. This sentence is in Sutasoma Book containing moral teachings and social ethics of Majapahit society. Bhinneka tunggal ika in Sutasoma Book means the spirit of unity and tolerance in religious diversity in society, especially between Buddhists and Hindus during the reign of King Hayam Wuruk from Majapahit kingdom.

Example 3***Belief in the One Almighty God and Character Education, Grade 12, 2022, p. 3.***

The Merdeka Curriculum instills religious diversity by including the Belief in the One Almighty God as a new religious subject, alongside the six previously recognized religions: Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. This addition demonstrates the curriculum's commitment to respecting diverse religious beliefs in Indonesia.

Students are not only introduced to the country's various religions but are also encouraged to live peacefully and respectfully with others. The curriculum further emphasizes that harmony among religious groups has been a part of Indonesia's history since the era of the Hindu-Buddhist kingdoms and should continue to be upheld.

Dalam Kepercayaan Terhadap Tuhan Yang Maha Esa dan Budi Pekerti diajarkan menghormati setiap individu, baik dengan yang berkeyakinan sama, maupun dengan yang berbeda keyakinan. Prinsipnya adalah Tuhan hanyalah satu dan Tuhan yang satu ini adalah milik semua manusia.

The Belief in the One Almighty God and Character education teaches respect for every individual, both those who have the same beliefs and those who have different beliefs. The principle is that God is only one and this one God belongs to all humans.

Example 4***Pancasila Education, Grade 7, 2023, p. 44***

In addition to the six recognized religions, the Belief in the One Almighty God is recognized by the government as a belief system. To promote acceptance of the Belief in the One Almighty God, the materials encourage students to appreciate the local wisdom and traditions from which the belief originates. Beyond its spiritual significance, local wisdom is also portrayed as embodying values that contribute to social harmony and environmental stewardship.

Hal ini dibuktikan dengan adanya enam agama yang diakui negara Indonesia, yakni Islam, Kristen, Katolik, Hindu, Buddha, dan Khonghucu serta kepercayaan terhadap Tuhan Yang Maha Esa. Melalui sila pertama Pancasila, negara memberikan jaminan kepada setiap penduduknya untuk memeluk agama dan kepercayaannya masing-masing.

This [the fact that Indonesia is a religious country] is proven by the existence of six religions recognized by the state of Indonesia, Islam, [Protestant] Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, and the belief in the One Almighty God. Through the first principle of Pancasila, the state guarantees every citizen to embrace the respective religions and beliefs.

Example 5***Pancasila Education, Grade 2, 2023, pp. 109, 110, 111, 113***

These verses from a Grade 2 Pancasila Education textbook emphasize the importance of tolerance, respect, and unity in diversity. They affirm that while “religions and beliefs are different,” no one should “force religion or beliefs on others.” Instead, people must “respect and value other adherents” and “spread love and peace.” The verses highlight Indonesia’s rich religious diversity and teach that “every religion and belief teaches goodness”. Through the story of classmates Marta, Mario, Ujang, Bela, and Rizal —each from different faiths but who “enjoy studying and playing together”—children are shown that friendship and harmony transcend religious boundaries. Ultimately, the poems call on children to see differences not as divisions but as blessings “for the sake of Indonesia that we love.”

Agama dan kepercayaan berbeda-beda.
 Pemeluknya harus menjalankan ajarannya.
 Tidak boleh memaksakan agama atau kepercayaan kepada orang lain.
 Hormati dan hargai pemeluk yang lain.
 Tebarkan kasih sayang dan cinta damai.
 Bicara yang sopan serta berperilaku yang baik.

*Religions and beliefs are different.
 Its adherents must practice its teachings.
 It is not permissible to force religion or beliefs on others.
 Respect and value other adherents.
 Spread love and peace.
 Speak politely and behave well.*

Agama setiap orang berbeda-beda.
 Ada Islam, Kristen, Katolik, dan Hindu.
 Ada juga Buddha dan Khonghucu.
 Di sekitar kita ada juga penganut kepercayaan.
 Setiap agama dan kepercayaan mengajarkan kebaikan.
 Pemeluk agama harus menjalankan agamanya.
 Pemeluk kepercayaan harus menjalankan ajaran kepercayaannya.
 Antarpemeluk harus saling menghormati.
 Saling menghargai dan mengasihi.

*Everyone’s religion is different.
 There are Islam, Christianity, Catholicism, and Hinduism.
 There are also Buddhists and Confucians.
 Around us there are also adherents to the belief in the one Almighty God.
 Every religion and belief teaches goodness.
 Adherents of religion must practice their religion.
 Adherents of belief must practice the teachings of their beliefs.
 Adherents must respect each other.
 Appreciate and love each other.*

[See the continuation of the example on the next page.]

**Marta, Mario, Ujang, Bela, dan Rizal adalah teman sekelas.
Mereka belajar di kelas dua SD Nusantara.
Marta dan Mario beragama Katolik. Bela beragama Kristen.
Ujang dan Rizal beragama Islam.
Mereka senang belajar dan bermain bersama-sama.
Selalu damai dan berdampingan.**

*Marta, Mario, Ujang, Bela, and Rizal are classmates.
They study in the second grade of SD [Elementary School] Nusantara.
Marta and Mario are Catholic.
Bela is Christian.
Ujang and Rizal are Muslim.
They enjoy studying and playing together.
Always get along well and play together.*

**Perbedaan agama dan kepercayaan itu ada.
Perbedaan itu harus menjadi kekuatan.
Perbedaan merupakan anugerah.
Hidup berdampingan dalam damai.
Demi Indonesia yang kita cintai.
Kita bangga menjadi anak Indonesia.**

*Differences in religion and belief exist.
Differences must become a strength.
Differences are a gift.
Living side by side in peace.
For the sake of Indonesia that we love.
We are proud to be Indonesian children.*

Example 6**Pancasila Education, Grade 6, 2023, pp. 28-29**

The Grade 6 Pancasila Education textbook highlights tolerance and diversity through everyday examples that promote empathy and peaceful coexistence. It teaches that by choosing to “obey and respect friends of different religions” and allowing freedom of worship, individuals help create a life that is “harmonious and peaceful.” The text reinforces the joy of living peacefully by emphasizing the inclusive nature of national religious holidays. When “a community celebrates a religious holiday,” all citizens benefit: adherents can “worship in peace,” while others “can enjoy the holiday,” illustrating mutual respect and shared national values despite religious differences.

Jika kalian taat dan menghormati teman yang berbeda agama, kehidupan kalian akan rukun dan damai. Bukankah hidup damai itu menyenangkan?

Salah satu contohnya adalah ketika suatu umat memperingati hari besar agama, pemerintah menetapkan hari libur nasional. Teman kalian yang sedang memperingati hari besar agamanya akan beribadah dengan tenang, sedangkan kalian yang beragama lain dapat menikmati liburan.

If you obey and respect friends of different religions, your life will be harmonious and peaceful. Isn't living in peace fun? One example is when a community celebrates a religious holiday, the government sets a national holiday. Your friends who celebrate their religious holiday will worship in peace, while those of you who have a different religion can enjoy the holiday.

Example 7**Social Science, Grade 10, 2023, p. 140**

The Grade 10 Social Science textbook excerpt emphasizes tolerance and diversity by encouraging students to reflect on historical examples of interreligious harmony. It highlights the Hindu-Buddhist era as a time when “the tradition of living in harmony among religious communities” flourished alongside the development of “good-quality education centers.” By referencing articles such as “Learning Religious Tolerance Through Borobudur Temple Reliefs” and “Sriwijaya, the Center of Buddhist Education in Southeast Asia,” the text presents ancient kingdoms as models of coexistence and intellectual advancement, urging students to “learn from the history” and apply those lessons of tolerance in the present.

Bacalah dua artikel pada aktivitas pengayaan sebelumnya yang berjudul “Belajar Toleransi Beragama Lewat Relief Candi Borobudur” dan “Sriwijaya, Pusat Pendidikan Agama Buddha di Asia Tenggara”.

Kedua artikel tersebut membahas kemajuan yang pernah dicapai kerajaan bercorak Hindu-Buddha, yakni tradisi hidup rukun antarumat beragama dan pembangunan pusat pendidikan berkualitas. Untuk mengambil pelajaran dari sejarah masa lalu, diskusikanlah jawaban untuk beberapa pertanyaan berikut.

Read two articles in the previous enrichment activity entitled “Learning Religious Tolerance Through Borobudur Temple Reliefs” and “Sriwijaya, the Center of Buddhist Education in Southeast Asia”. Both articles discuss the progress achieved by the Hindu-Buddhist kingdom, namely the tradition of living in harmony among religious communities and the development of good quality education centers. To learn from history, discuss the answers to the following questions.

Example 8***Islam and Character Education, Grade 5, 2021, p. 66***

Islamic Education textbook for Grade 5 promotes the importance of “nurturing tolerance” by respecting differences of ethnicity, culture, religion, and language, because such differences are “a gift from Allah.”

a. Memiliki sikap toleransi

Yaitu sikap menghargai dan menerima perbedaan suku, budaya, agama, bahasa yang ada di negeri ini. Karena perbedaan ini merupakan pemberian Allah.

a. Nurture tolerance

It is an attitude of respecting and accepting ethnicity, culture, religion, and language differences in this country because these differences are a gift from Allah.

Example 9***Pancasila Education, Grade 11, 2023, p. 85***

The Grade 11 Pancasila Education textbook teaches that differences at work, including “individual uniqueness” must be viewed as a “company’s or a society’s richness and strength.” This will contribute to a more inclusive and friendlier work environment and society.

Ketika berada di tengah kehidupan masyarakat, kalian akan dihadapkan pada situasi dan kondisi yang kompleks. Begitu juga dalam dunia kerja, kalian akan menjumpai banyak keragaman dan perbedaan: latar belakang, agama, budaya, gender, dan keunikan tiap individu. Perbedaan-perbedaan yang ada harus kalian pandang sebagai kekayaan dan sumber kekuatan bagi sebuah perusahaan ataupun masyarakat. Hal ini akan menciptakan lingkungan masyarakat dan lingkungan kerja yang lebih inklusif dan ramah bagi semua orang.

In society, you will face complex situations and conditions. Similarly, you will encounter a lot of diversity and differences at work: background, religion, culture, gender, and individual uniqueness. You must view differences as a company’s or a society’s richness and strength. This will result in a more inclusive and friendlier work environment and society for everyone.

Example 10***Pancasila Education, Grade 10, 2023, pp. 129, 130***

Pancasila Education textbooks also teach that differences are “a beautiful reality” because they can strengthen and motivate further to work in unity. Willingness to practice “mutual cooperation” between people despite their differences strengthens national unity and development.

Mari kita sadari bahwa perbedaan itu kenyataan yang indah. Berbeda bisa menjadi kekuatan untuk maju saat kita mampu saling menghargai, menghormati, dan bekerja sama sebagai satu kesatuan.

Let's realize that differences are a beautiful reality. Differences can be a strength to move forward when we can appreciate, respect, and work together as one unit.

...

Kalian adalah Pelajar Pancasila yang memahami bahwa perbedaan adalah kenyataan yang harus diterima (*given*) dengan sikap saling menghormati dan menghargai. Menerima perbedaan dan kemauan untuk bergotong royong berarti menguatkan persatuan dan kesatuan bangsa untuk melaksanakan pembangunan nasional.

*You are Pancasila students who understand that differences are a reality that must be accepted (*given*) with an attitude of mutual respect. Acceptance of differences and a willingness to practice gotong royong [*mutual cooperation*] means strengthening national unity and integrity to carry out national development.*

Example 11

Social Science, Grade 8, 2021, pp. 97, 100

This Grade 8 Social Science textbook emphasizes tolerance and diversity by teaching students to appreciate religious and cultural differences through understanding and mutual respect. It encourages empathy by asking, “Why do we need to understand various religious worship activities other than the one we believe in?”—answering that such understanding is essential to “respect or tolerate each other.” A practical example is provided: when Muslims perform Eid prayers in public spaces, others should recognize it as a sacred act and help “maintain comfort and security during worship.” The textbook also praises cultural diversity as a national strength, noting that regional languages “enrich Indonesian vocabulary” in contrast to countries like Malaysia, which have fewer native tongues. Furthermore, it emphasizes that Indonesia’s rich cultural landscape can serve as both a “destination for tourism” and a source of “ideas... for national development,” reinforcing diversity as both a social and economic asset.

Mengapa kita perlu memahami berbagai kegiatan ibadah agama selain yang kita anut? Hal ini sangat penting agar kita dalam berhubungan antar umat beragama saling memahami dan menghargai atau bertoleransi. Sebagai contoh ketika umat Islam melaksanakan salat Idulfitri di lapangan, umat beragama lain perlu memahami bahwa kegiatan di lapangan tersebut merupakan upacara keagamaan/persembahyangan. Tentu saja selain pemeluk agama Islam tidak boleh melaksanakan kegiatan salat Idulfitri. Namun demikian, kita dapat membantu pemeluk agama lain dalam menjaga kenyamanan dan keamanan dalam beribadah.

Why do we need to understand various religious worship activities other than the one we believe in? This is very important so that, in our relationships between religious communities, we understand, respect, or tolerate each other. For example, when Muslims perform Eid prayers in the field, members of other religious communities need to understand that the activities in the field are religious ceremonies/prayer. Of course, non-Muslims are not allowed to perform Eid prayers. However, we can help other religious communities maintain comfort and security during worship.

e. Manfaat keberagaman

Keberagaman budaya memberikan manfaat besar bagi bangsa kita. Misalnya dalam bidang bahasa, kebudayaan daerah yang berwujud dalam bahasa daerah dapat memperkaya perbendaharaan istilah dalam bahasa Indonesia. Kosakata dalam bahasa Indonesia berbeda dengan kosakata di Malaysia. Malaysia tidak memiliki bahasa sebanyak bangsa Indonesia. Bahasa dominan di Malaysia adalah Melayu yang kemudian menyerap bahasa asing seperti bahasa Inggris, bahasa Arab, dan bahasa Cina. Dalam bahasa Indonesia kamu dapat menemukan berbagai istilah yang diserap dari berbagai bahasa daerah.

Potensi keberagaman budaya dapat dijadikan objek dan tujuan pariwisata di Indonesia yang dapat mendatangkan devisa. Pemikiran yang timbul dari sumber daya manusia di masing-masing daerah dapat pula dijadikan acuan bagi pembangunan nasional.

e. Benefits of Diversity

Cultural diversity provides significant benefits for our nation. For example, in the field of language, regional culture manifested in regional languages can enrich Indonesian vocabulary. Indonesian vocabulary is different from Malaysian vocabulary. Malaysia does not have as many languages as Indonesia. The dominant language in Malaysia is Malay, which then absorbs foreign languages such as English, Arabic, and Chinese. In Indonesian you can find various terms that are absorbed from various regional languages.

The cultural diversity can be potentially used as an object and destination for tourism in Indonesia which can generate foreign exchange. Ideas that arise from human resources in each region can also be used as a reference for national development.

Example 12***Pancasila Education, Grade 12, 2023, p. 44***

The Grade 12 Pancasila Education textbook presents Indonesia's remarkable diversity as a vital national strength and a foundation for tolerance. It celebrates the country's rich cultural landscape – “1,331 ethnic groups, 719 indigenous languages, and 200 current customary laws” – as a source of pride and unity. The text frames this diversity as “important capital to continue improving multiculturalism competencies” and to promote peaceful coexistence among citizens. Moreover, it emphasizes that “every tribe has its own advantages,” encouraging mutual cooperation and portraying diversity not as a challenge, but as “another power Indonesia has” to foster harmony at home and enhance relations with other nations.

d. Keragaman Bangsa Indonesia

Kekuatan lain yang dimiliki oleh bangsa Indonesia ialah kebinekaan bangsa Indonesia. Indonesia merupakan negara dengan suku bangsa yang terbanyak di dunia. Indonesia memiliki 1.331 suku bangsa, 719 bahasa adat, dan 200 produk hukum adat yang berlaku saat ini. Keragaman yang dimiliki bangsa Indonesia menjadi modal penting untuk terus meningkatkan kompetensi-kompetensi multikulturalisme, hidup damai berdampingan dalam keragaman sehingga bangsa Indonesia memiliki kapasitas untuk bergaul dengan bangsa-bangsa lain di dunia. Selain itu, keragaman bangsa Indonesia menjadi kekuatan penting karena setiap suku bangsa memiliki keunggulan masing-masing sehingga dimungkinkan dapat bekerja sama satu sama lain.

d. Indonesia's Diversity

Another power Indonesia has is diversity. Indonesia is the country with the most ethnic groups in the world. Indonesia has 1,331 ethnic groups, 719 indigenous languages, and 200 current customary laws. Indonesia's diversity is an important capital to continue improving multiculturalism competencies, living peacefully side by side amid diversity, so that Indonesia has the capacity to get along with other nations in the world. Besides that, Indonesia's diversity is an important strength because every tribe has its own advantages so it is possible to cooperate with each other.

Example 13***Belief in the One Almighty God and Character Education, Grade 12, 2022, p. 7***

The enrichment section presents a story about Mother Theresa and encourages students to emulate her by helping others regardless of their differences.

“Belas kasih dan pertolongannya diberikan terhadap sesamanya tanpa membedakan dan memandang baik dari suku, ras, agama, dan kepercayaannya”.

“Her [Mother Teresa] compassion and assistance are given to her fellow human beings without discriminating and considering their ethnicity, race, religion, and beliefs.”

Example 14***Pancasila Education, Grade 10, 2023, p. 21***

The Pancasila Education textbook highlights a foundational moment in Indonesia’s history when tolerance and national unity were promoted in the drafting of the Constitution. It recounts how objections arose from religious minorities, particularly from eastern Indonesia, represented by Johannes Latuharhary, who felt “discriminated against” by the original constitutional draft phrase: “The belief in God with the obligation to implement Islamic law for its followers.” Recognizing this, former Prime Minister Mohammad Hatta convened a swift fifteen-minute meeting with Islamic leaders on August 18, 1945, resulting in a crucial compromise, changing the phrase to the inclusive “The belief in the One Almighty God.” The excerpt emphasizes that this decision was possible because many Islamic figures “prioritized national unity above other interests,” marking a significant act of religious tolerance that helped lay the foundation for Indonesia’s diverse and pluralistic identity.

Dalam sidang tersebut juga terjadi pembahasan penting berkenaan dengan keberatan dari para pemeluk agama selain Islam terhadap kalimat di dalam rancangan Pembukaan Undang-Undang Dasar yang berbunyi, *Ketoeahanan, dengan kewadajiban mendjalankan sjariat Islam bagi pemeloek-pemeloeknja*. Keberatan tersebut disampaikan oleh seorang perwira Angkatan Laut Jepang kepada Mohammad Hatta pada sore hari, 17 Agustus 1945. Mohammad Hatta mendapati bahwa para pemeluk agama selain Islam di Indonesia bagian timur, salah satunya Johannes Latuharhary, merasa didiskriminasi dengan adanya kalimat di atas. Dikatakan bahwa saudara-saudara di Indonesia bagian timur lebih memilih untuk berdiri di luar Republik Indonesia yang baru merdeka jika kalimat tersebut tidak diubah. (Hatta,1970).

Mohammad Hatta sebagai wakil ketua PPKI lantas mengajak para tokoh Islam mengadakan rapat kecil pada pagi hari tanggal 18 Agustus 1945 sebelum sidang pertama dimulai untuk membahas kalimat, *Ketoeahanan, dengan kewadajiban mendjalankan sjariat Islam bagi pemeloek-pemeloeknja* yang masih terdapat dalam rancangan Pembukaan UUD NRI 1945. Sejarah mencatat, rapat tersebut berlangsung selama lima belas menit dengan kesepakatan penting, yaitu mengubah kalimat tersebut menjadi *Ketoeahanan Jang Maha Esa*. PPKI kemudian melakukan sidang pertamanya dan dapat terlaksana dengan cepat karena tokoh-tokoh Islam lebih mengutamakan persatuan bangsa di atas kepentingan lainnya.

[See the continuation of the example on the next page.]

During the session, there was also an important discussion regarding objections from followers of religions other than Islam to the sentences in the Preamble to the Constitution draft stating, "The belief in God with the obligation to implement Islamic law for its followers". This objection was conveyed by a Japanese Navy officer to Mohammad Hatta on the afternoon of August 17 1945. Mohammad Hatta found that adherents of religions other than Islam in eastern Indonesia, one of them was Johannes Latuharhary, felt discriminated against by the sentence above. According to him, fellows in eastern Indonesia preferred to be outside the newly independent Republic of Indonesia if the sentence were not changed (Hatta, 1970).

Mohammad Hatta as the deputy chairman of PPKI then invited Islam figures to hold a small meeting on the morning of August 18, 1945 before the first session began to discuss the sentence "The belief in God with the obligation to implement Islamic law for its followers" existing within the Preamble to the 1945 NRI Constitution draft. History records that this meeting took place for fifteen minutes with an important agreement, changing the sentence to "The belief in the one and only God". PPKI then held the first session and could be done quickly because there were more Islamic figures who prioritized national unity above other interests.

Example 15**Social Science, Grade 9, 2022, pp. 216, 217, 218**

Grade 9 students are encouraged to develop an open-minded and inclusive worldview. The Social Science textbook teaches that “humans in the world have various diversities in terms of physical appearances, habits, cultures, and religious beliefs,” and urges students not to assume “that our own community group is better than other community groups.” Instead, it calls for open-mindedness to “have a broader view of life.” Through class activities such as observing local communities and engaging in discussions, students are guided to reflect critically on real-life examples of “tolerance and cooperation among ethnicities and religious communities.”

Lembar Aktivitas 3 *Think, Pair, Share*

Gotong Royong **Berkebinekaan Global**

Langkah 1. Think (Berpikir)

Manusia yang ada dunia memiliki berbagai keragaman, baik dari segi fisik, kebiasaan, budaya, hingga keyakinan beragama. Oleh karenanya, dunia tidak hanya sebatas pada daerah tempat tinggal kita saja yang biasanya memiliki karakteristik yang seragam. Berangkat dari hal tersebut, hal bijak yang dapat kita lakukan dalam melihat perbedaan adalah bersikap open minded atau berpikiran terbuka dan tidak menganggap jika kelompok masyarakat kita sendiri lebih baik dari kelompok masyarakat lain. Dengan demikian kita akan memiliki pandangan yang lebih luas tentang kehidupan.

Cobalah untuk mencari tahu lebih jauh mengenai sikap open minded tersebut lalu tuliskan dengan kata-katamu sendiri apa yang dimaksud dengan sikap open minded dan sebutkan minimal 3 hal contoh perilakunya.

[...]

Embracing Diversity in Global Context

Step 1. Think

Humans in the world have various diversities in terms of physical appearances, habits, cultures, and religious beliefs. Therefore, the world is not only limited to the area where we live, which usually has uniform characteristics. Consequently, a wise thing we can do in seeing differences is to be open-minded and not assume that our own community group is better than other community groups. Thus, we will have a broader view of life.

Try to find out more about the open-minded attitude and then write in your own words what is meant by an open-minded attitude and mention at least 3 examples of open-minded behavior.

[See the continuation of the example on the next page.]



Lembar Aktivitas 4

Observasi Lokal

 Gasing Bonying

 Mandiri

 Bermula Kita

Panduan Aktivitas

Studi Kasus: Toleransi dan Kerjasama Penduduk

Kita sudah membahas mengenai keragaman kondisi alam dan masyarakat yang ada di dunia. Sekarang saatnya kita melihat bagaimana bentuk keragaman tersebut di lingkungan sekitar kita sendiri. Secara spesifik, kita akan mengamati sejauh mana masyarakat yang berbeda dapat saling menunjukkan sikap toleransi dan bekerjasama dalam aktivitas kehidupan sehari-hari.

Ayo kita cari tahu dan pelajari lebih jauh mengenai hal ini. Silakan ikuti empat langkah berikut:

[...] Adopting Critical Reasoning

Activity Guide

Case Study: Tolerance and Cooperation Among Citizens

We have discussed the diversity of natural conditions and societies in the world. Now it is time to see how this diversity manifests itself in our own environment. Specifically, we will observe to what extent different societies can show tolerance and cooperation in their daily activities.

Let's find out and learn more about this. Please follow these four steps:

Langkah 3. Diskusi (Kelas)

Bagikan hasil pengamatanmu dengan guru dan teman-teman di kelas untuk saling berbagi informasi yang didapatkan. Lalu diskusikan pertanyaan berikut:

- Sebagai bagian dari masyarakat, apa sikap yang perlu kita lakukan untuk mendukung toleransi dan kerjasama antarsuku dan umat beragama di daerah tempat tinggal kita sendiri?

Step 3. Discussion (Class)

Share your observations with your teacher and classmates. Then discuss the following questions:

- *As part of society, what attitudes do we need to adopt to support tolerance and cooperation among ethnicities and religious communities in our own area of residence?*

Example 16***Pancasila Education, Grade 12, 2023, p.56***

The Grade 12 Pancasila Education textbook underscores the importance of tolerance and peaceful values, especially in the face of external ideological threats brought on by the rise of information technology. It warns that ideologies such as “consumerism, radicalism, and international terrorism” can influence society by fostering “exclusive thought patterns, intolerant views, and destructive behavior.” In response, the text emphasizes that Indonesia, guided by the Pancasila ideology, is “obliged to maintain the nature and attitude of love of peace” and promote “tolerance in minimizing the negative impact” of these foreign influences. This highlights tolerance not only as a moral value but also as a national defense against divisive and harmful ideologies.

- a. Dengan masifnya teknologi informasi, berbagai ideologi luar (konsumerisme, radikalisme, dan terorisme internasional) masuk dan memengaruhi bangsa Indonesia yang berefek pada pola pikir eksklusif, pandangan intoleran, hingga perilaku destruktif. Bangsa Indonesia dengan ideologi Pancasila wajib mempertahankan sifat maupun sikap cinta damai, toleransi dalam meminimalkan dampak negatif ideologi luar dimaksud.

a. With the massive rise of information technology, various external ideologies (consumerism, radicalism, and international terrorism) enter and influence, leading to exclusive thought patterns, intolerant views, and destructive behavior. Indonesia with the Pancasila ideology, is obliged to maintain the nature and attitude of love of peace tolerance in minimizing the negative impact of the foreign ideologies.

Example 17***Belief in the One Almighty God and Character Education, Grade 11, 2021, p. 140***

Grade 11 students learn that “from various ethnicities, races, and beliefs all can unite” through traditions grounded in “togetherness, unity, and oneness,” reinforcing the national vision of Indonesia as a diverse yet unified nation under Pancasila, the 1945 Constitution, and the motto “Unity in Diversity.” The textbook highlights that all local stories, legends and traditions lead to Pancasila values, teaching “politeness, and respect for others,” especially elders. Through community arts, rituals, and performances, individuals are guided “to become better than the best,” reflecting shared moral and ethical teachings.

Semua cerita, legenda yang ada dalam naungan NKRI, semuanya bermuara pada nilai-nilai Pancasila, yang berguna sebagai landasan beraktivitas di semua sektor. Semua cerita mengandung unsur pendidikan, kesantunan, penghormatan kepada sesama, kepada orang yang lebih tua dan dituakan.

Dalam kegiatan komunitas berkesenian, acara-acara ritual, pementasan, penuh dengan ajaran hidup yang menuntun manusia yang terlibat untuk menjadi manusia yang lebih baik dari yang terbaik.

Semua aktivitas baik yang bersifat tradisi dan spiritual, selalu mendasarkan pada nilai kebersamaan, persatuan dan kesatuan, walaupun dari berbagai suku, ras dan keyakinan semua bisa bersatu, demi terwujudnya NKRI yang berlandaskan Pancasila, Undang-Undang Dasar 1945, Bhineka Tunggal Ika Tan Hana Darma Mangraw.

All stories, legends that exist in the Unitary State of the Republic of Indonesia lead to Pancasila values, which are useful as a basis for activities in all sectors. All stories contain elements of education, politeness, and respect for others, including older and respected people.

Community arts, ritual events, and performances are full of life teachings that guide people involved to become better than the best.

All activities, both traditional and spiritual, are always based on the values of togetherness, unity and oneness, even though from various ethnicities, races, and beliefs all can unite, for the sake of manifesting the Unitary State of the Republic of Indonesia based on Pancasila, the 1945 Constitution, and Bhineka Tunggal Ika Tan Hana Darma Mangraw.

Example 18**Pancasila Education, Grade 7, 2023, p. 170**

As part of Pancasila Education, Grade 7 students learn that tolerance can be promoted by keeping an open mind, showing a willingness to befriend others from different backgrounds, allowing friends of other religions to worship before group work, and using polite, non-offensive language.

- c. Toleransi** adalah sikap untuk menghargai dan menghormati perbedaan yang ada di lingkungan kehidupan. Perbedaan menjadi sarana menyatukan dan memperkuat negara Indonesia. Negara yang kuat adalah negara yang mampu memunculkan sikap penghargaan kepada sesama karena adanya perbedaan. Adapun contoh penerapan sikap toleransi di antaranya sebagai berikut.
- 1) Memiliki sikap terbuka dan mau berteman dengan siapa saja biarpun berbeda latar belakang.
 - 2) Memberikan kesempatan kepada teman yang berbeda agama untuk melakukan ibadah terlebih dulu sebelum kerja kelompok.
 - 3) Menggunakan perkataan yang sopan dan tidak menyinggung perasaan saat sedang berbicara, agar kita tidak menyakiti hati lawan bicara.

c. Tolerance is an attitude to appreciate and respect differences in life. Differences is a means to unite and strengthen Indonesia. A strong nation is a nation that respects others amidst differences. Some examples of tolerance include the following:

- 1) Being open and willing to be friends with anyone, even though they have different backgrounds.*
- 2) Allowing friends of different religions to worship first before group work.*
- 3) Using polite and non-offensive language when speaking, so that we do not hurt others' feelings.*

Example 19***Islam and Character Education, Grade 4, 2021, pp. 70-71***

Respecting differences also includes respecting the various ways Muslim women choose to cover their aurat, private parts of the body that need to be covered.

Anak-anak, perlu kalian perhatikan!

Bahwa Islam tidak mengharuskan umatnya memakai model pakaian khas tertentu dalam menutup aurat. Setiap suku dan bangsa memiliki ciri khas budaya pakaian masing-masing. Model pakaian yang kita pakai mungkin berbeda dengan orang yang berasal dari suku dan bangsa lain.

Hal itu bukanlah masalah asal aturan syariat menutup aurat terpenuhi. Kita tetap wajib menghargai perbedaan apapun termasuk model pakaian sebagai penutup aurat kita.

Students, please pay attention!

Islam does not require its followers to wear a certain clothing model to cover their aurat. Each tribe and nation has its own distinctive clothing culture. The clothing model we wear may be different from people from other tribes and nations.

This is not a problem as long as the sharia rules for covering the aurat are met.

We are still required to respect any differences, including clothing models as a cover for our aurat.

Individuals with Disabilities

A distinguishing aspect of the Merdeka Curriculum, compared to the 2013 Curriculum, is its emphasis on fostering not only acceptance and inclusion of individuals with disabilities but also recognition of their capabilities. It helps students to understand that people with disabilities can engage in and accomplish the same tasks as their peers.

Example 20

Indonesian Language: I Can!, Grade 1, 2023, p. 63

The book features a young boy who uses a wheelchair, shown strolling around a farm with assistance from his father.



Example 21

Indonesian Language: My Family is Unique, Grade 2, 2021, pp. 38, 48

Some of the characters in the book are individuals who use wheelchairs, shown engaging in daily activities such as interacting with friends in a garden and crossing the street with assistance.



Example 22

Natural and Social Science, Grade 4, 2023, pp. viii, 8, 54

A student who uses a wheelchair is depicted interacting with peers both inside and outside the classroom.



Example 23***Pancasila Education, Grade 4, 2023, pp. 1, 42***

The following textbook portrays a young boy who uses a wheelchair participating in the National Student Art Competition (*Festival Lomba Seni Siswa Nasional*) and playing with friends.

**Example 24*****Pancasila Education, Grade 10, 2023, pp. 61, 128***

In the Grade 10 Pancasila Education textbook, students using wheelchairs are depicted, highlighting their social interactions and active participation in various environments.



Religious education textbooks further emphasize the importance of supporting and accommodating individuals with disabilities.

Example 25***Catholicism and Character Education, Grade 11, 2021, p. 196***

The Catholic Catechism encourages students to accommodate and support those with disabilities.

Katekismus Gereja Katolik menegaskan, "Orang-orang yang cacat atau lemah, membutuhkan perhatian khusus. Orang sakit dan cacat harus dibantu supaya sedapat mungkin mereka dapat hidup secara normal" (KGK 2276).

The Catechism of the Catholic Church affirms, "People who are disabled or infirm need special attention. The sick and disabled must be helped so that they can live as normally as possible" (CCC 2276).

Example 26***Belief in the One Almighty God and Character Education, Grade 12, 2022, p. 25***

Students are encouraged to care for others, including those with disabilities, as they learn about the Home for the Disabled, founded by humanitarian activists in Semarang. Wisely, the new curriculum's authors chose to address proper attitudes toward students with disabilities in new textbooks intended for indigenous ethnic groups, who were invited into the fold only recently after decades of exclusion. This approach neutralizes victim mentality while enhancing solidarity and unity in diversity.

A. Kepedulian terhadap Sesama

Perlu kalian ketahui bahwa untuk memperluas pengetahuan dan wacana tidak hanya bersumber dari teori-teori resmi dan referensi tapi juga dapat diperoleh dari fakta empiris dan aktual di masyarakat. Salah satunya adalah rumah bagi para difabel yang dikelola oleh para penggiat peduli kemanusiaan di Kota Semarang, berikut penjelasannya:

A. Concern for Others

You need to know that to expand knowledge and discourse is not only from official theories and references but also empirical and actual facts in society. One of them is a Home for the Disabled managed by humanitarian activists in Semarang, as explained below:

...

Combatting Intolerance

The content materials – including Catholic education – explicitly condemn all forms of intolerance, such as bullying, radicalism, and extremism, as the latter are viewed as contrary to the 1945 Constitution of the Republic of Indonesia, Pancasila, and efforts to maintain global peace.

Example 27

Pancasila Education, Grade 6, 2023, p. 74

In Pancasila Education, Grade 6 students learn that they should not bully others who are different and that they should become better people by preventing bullying among their peers.



Am I still reluctant to understand others who are different from me?

Do I still ignore a friend who is bullied because he or she is different from others?

What can I do to become a better person, avoid being bullied, and help prevent other friends from bullying their peers?

Example 28**Social Science, Grade 10, 2023, p. 239**

The enrichment section encourages students to learn about school and campus environments that are free from intolerance.



Enrichment

Watch the video "Intolerance-Free Educational Environment" [...] Intolerance-Free Schools and Campuses

Example 29**Social Science, Grade 10, 2023, p. 239**

In a chapter titled *Solutionist Generation: Overcoming Rights Violations and Obligations Denial*, students are encouraged to take action to prevent intolerance.

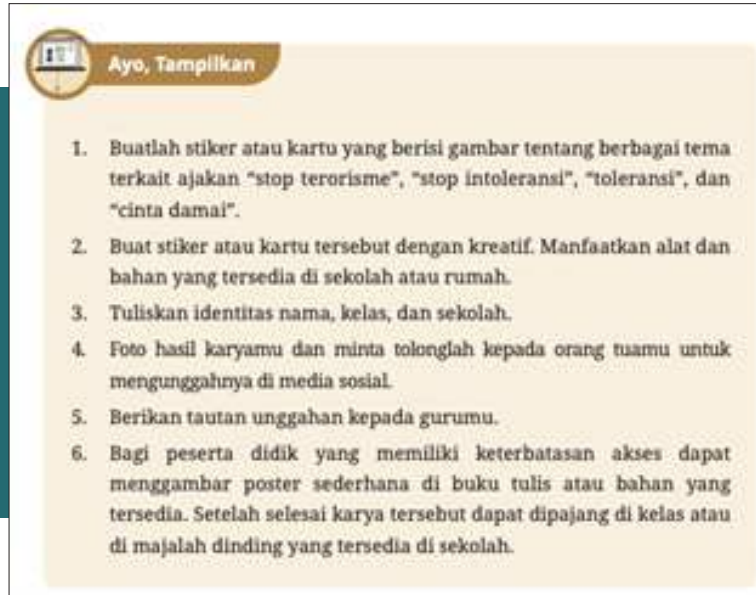


It's time for Indonesian students to have a tolerant spirit and participate in educating the nation's life through behavior and work that can prevent intolerance. Let's do something.

Figure 4.11 Harmonious and Tolerant Indonesia

Example 30**Pancasila Education, Grade 9, 2023, p. 157**

Students are encouraged to create campaigns against terrorism and intolerance.



Ayo, Tampilkan

1. Buatlah stiker atau kartu yang berisi gambar tentang berbagai tema terkait ajakan "stop terorisme", "stop intoleransi", "toleransi", dan "cinta damai".
2. Buat stiker atau kartu tersebut dengan kreatif. Manfaatkan alat dan bahan yang tersedia di sekolah atau rumah.
3. Tuliskan identitas nama, kelas, dan sekolah.
4. Foto hasil karyamu dan minta tolonglah kepada orang tuamu untuk mengunggahnya di media sosial.
5. Berikan tautan unggahan kepada gurumu.
6. Bagi peserta didik yang memiliki keterbatasan akses dapat menggambar poster sederhana di buku tulis atau bahan yang tersedia. Setelah selesai karya tersebut dapat dipajang di kelas atau di majalah dinding yang tersedia di sekolah.

Let's Perform

1. Create stickers or cards containing pictures about various themes related to calls to "stop terrorism", "stop intolerance", "tolerance", and "love peace".
2. Create the stickers or cards creatively. Use tools and materials available at school or home.
3. Write down your name, class, and school.
4. Take a photo of your work and ask your parents to upload it on social media.
5. Give your teacher the link to your stickers or cards.
6. Students with limited access can draw a simple poster in a notebook or other available materials. Once completed, the work can be displayed in class or in the wall magazines available at school.


Example 31**Pancasila Education, Grade 6, 2023, pp. 104-105**

In the activity below, students analyze intolerant attitudes featured in a video clip and consider what actions they can take if intolerance occurs in their school or community.

Buatlah kelompok beranggota 4 siswa dengan pembagian tugas berikut.

1. Mencatat sikap-sikap intoleran yang ada dalam video.
2. Menuliskan ide-ide sikap toleran sesuai video.
3. Membuat bahan presentasi atau laporan
4. Mempresentasikan hasil diskusi di depan kelas.

Silakan menyimak video yang dapat kalian buka melalui tautan <https://buku.kemdikbud.go.id/s/intoleransi>



Gambar 5.7 Cuplikan Video Cerdas Berkarakter Kemendikbud dalam Tugas 1

Setelah melihat video tersebut, diskusikan pertanyaan berikut.

1. Berdasarkan isi video tersebut, berilah contoh sikap intoleran yang mungkin masih terjadi di lingkungan sekolah kalian.
2. Berikanlah contoh sikap yang harus dilakukan agar tidak terjadi tindak intoleransi di sekolah sebagaimana dalam video tersebut.
3. Apabila terjadi sikap intoleransi di lingkungan sekolah kalian, apa yang akan kalian lakukan?

Jawaban dapat kalian sampaikan dalam bentuk tulisan deskripsi atau gambar/poster. Selanjutnya, presentasikan hasil diskusi kelompok kalian di depan kelas.

Form groups of four students and complete the following tasks:

1. Record the intolerant attitudes shown in the video.
2. Write down ideas for tolerant attitudes based on the video.
3. Create presentation materials or reports
4. Present the results of the discussion in front of the class.

Please watch the video available at: <https://buku.kemdikbud.go.id/s/intoleransi>

Figure 5.7 Kemendikbud's Smart Character Video Clip in Task 1

After watching the video, discuss the following questions:

1. Based on the contents of the video, give examples of intolerant attitudes that may still occur in your school environment.
2. Give examples of attitudes that must be taken so that the intolerance in the video does not occur at schools.
3. If intolerance occurs at your school, what will you do?

You may convey your answers in the form of descriptive writing or pictures/posters. Next, present the results of your group discussion in front of the class.

Example 32**Pancasila Education, Grade 12, 2023, p. 98**

Intolerance in religious life is presented as an example of human rights violations and denial of obligations. Violence against religious communities violates the 1945 Constitution of the Republic of Indonesia and Pancasila and is regarded as a barbaric act.

Berdasarkan UUD NRI Tahun 1945, kebebasan memeluk agama dan beribadat menurut agama masing-masing merupakan hak yang dimiliki oleh seorang. Mengapa terjadi intoleransi? Pada umumnya, konflik-konflik beragama timbul karena adanya perselisihan antara umat beragama yang mengedepankan ego masing-masing sehingga terjadi gesekan yang lama-kelamaan membesar dan terjadilah pertikaian. Padahal, ancaman dan kekerasan terhadap umat beragama lain merupakan tindakan biadab yang bertentangan dengan nilai kebinekaan, Pancasila, Konstitusi, dan kemanusiaan universal.

Based on the 1945 Constitution of the Republic of Indonesia, freedom to embrace religion and perform worship based on each religion's teaching is the right of every person. Why does intolerance occur? In general, religious conflicts arise because there are disputes between religious communities that prioritize their own egos, leading to increasing friction resulting in a dispute. In fact, threats and violence against religious communities are barbaric acts that are contrary to the value of diversity, Pancasila, the Constitution, and universal humanity.

Example 33**Pancasila Education, Grade 11, 2023, p. 118**

Radicalism, extremism, and intolerance are examples of threats to Pancasila meaning they are not in line with its principles.

Terdapat beberapa ancaman terhadap ideologi Pancasila, di antaranya sebagai berikut.

1) Radikalisme dan ekstremisme

Paham radikal dan ekstremis mengancam ideologi Pancasila karena dapat memengaruhi pemikiran masyarakat dan merusak nilai-nilai Pancasila.

2) Intoleransi

Adanya kelompok intoleran terhadap perbedaan agama, suku, budaya, dan ras dapat menghambat penguatan ideologi Pancasila; perilaku diskriminatif dapat memunculkan konflik yang merusak keutuhan bangsa.

The following are several threats to Pancasila ideology.

1) Radicalism and extremism

Radical and extremist ideologies threaten Pancasila ideology because they can influence people's thinking and destroy Pancasila values.

2) Intolerance

The existence of groups that are intolerant of differences in religion, ethnicity, culture, and race can hinder the strengthening of Pancasila ideology; discrimination can lead to conflicts that damage the nation's integrity.

Example 34***Catholicism and Character Education, Grade 11, 2021, p. 15***

Grade 11 Catholic students learn to condemn terrorism by reading sections from the Document on *Human Fraternity for World Peace and Living Together*, signed by Pope Francis and the Grand Imam of Al-Azhar, Sheikh Ahmed el-Tayeb. The excerpt strongly condemns terrorism as a global threat that “spreads panic, terror, and pessimism,” and emphasizes that such acts are “not because of religion” but result from “wrong interpretations of religious texts” and deep-rooted issues like “hunger, poverty, injustice, oppression, and arrogance.” The text calls for a collective rejection of terrorism by ending all forms of support—financial, strategic, or rhetorical – and declares that attempts to justify it, “even by using the media,” must be seen as “an international crime.” By rejecting the misuse of religion and urging global solidarity for peace, the excerpt affirms tolerance and the need to uphold justice and human dignity across all faiths and nations.

7. Terorisme menyedihkan dan mengancam keamanan orang, baik mereka di Timur atau Barat, Utara atau Selatan, dan menyebarkan kepanikan, teror dan pesimisme, tetapi ini bukan karena agama, bahkan ketika para teroris memeralatnya. Ini lebih disebabkan oleh akumulasi penafsiran yang salah atas teks-teks agama dan oleh kebijakan yang terkait dengan kelaparan, kemiskinan, ketidakadilan, penindasan, dan kesombongan. Inilah sebabnya mengapa sangat penting menghentikan dukungan terhadap gerakan teroris dalam penyediaan dana, penyediaan senjata dan strategi, dan dengan upaya untuk membenarkan gerakan ini bahkan dengan menggunakan media. Semua ini harus dianggap sebagai kejahatan internasional yang mengancam keamanan dan perdamaian dunia. Terorisme semacam itu harus dikutuk dalam segala bentuk dan ekspresinya;

7. Terrorism is pathetic; it threatens the security of people, those in the East and the West or the North and the South, and spreads panic, terror and pessimism, but this is not because of religion even when terrorists exploit it. It is rather due to the accumulation of wrong interpretations of religious texts and policies related to hunger, poverty, injustice, oppression, and arrogance. This is why it is crucial to stop supporting terrorist movements in terms of providing funds, providing weapons and strategies, and by trying to justify these movements even by using the media. All of this must be considered an international crime that threatens the security and peace of the world. Such terrorism must be condemned in all its forms and expressions.

Ethno-Religious Diversity and Inclusivity

Indonesia is home to 1,340 ethnic groups, over 700 local languages, six officially recognized religions, and numerous indigenous belief systems that are now being integrated into what amounts to a seventh recognized religion in education. Since gaining independence on August 17, 1945, this vast archipelagic nation—comprising more than 17,000 islands—has embraced a remarkable blend of geographical, linguistic, ethnic, and cultural variety. This rich diversity lies at the heart of Indonesia's national identity and curriculum.⁴⁰ While the first chapter focused mainly on the philosophical grounding of Indonesian diversity and the groundbreaking adoption of a new recognized inclusive religion representing, for the first time, indigenous peoples and their faiths, this chapter will delve deeper and broader covering new domains of educational inclusivity and ethno-religious diversity in the new Merdeka Curriculum.

Textbooks under the Merdeka Curriculum introduce the concept of diversity beginning in the early grade levels, emphasizing it as an integral and inescapable aspect of life. Various forms of diversity—including physical characteristics, ethnic backgrounds, regions, cultures, and customs—are presented through traditional literary forms such as pantun (proverbial stanzas), everyday dialogues, and visual illustrations. These elements are accompanied by messages that encourage students to accept and respect diversity.

Building on the foundations of the 2013 Curriculum, the new Merdeka Curriculum has advanced the emphasis on religious tolerance, with Indonesian educators achieving a significant breakthrough in this area. Both curricula continue to grant Confucian adherents—in effect, Indonesian Chinese—the freedom to practice their religion openly in schools. As mentioned above, Confucianism was originally recognized in 1965 under President Sukarno, but was later derecognized in 1979 during President Suharto's New Order regime.⁴¹ Abdurrahman Wahid (Gus Dur), Indonesia's fourth president (1999–2001), granted Confucian adherents freedom to practice their religions openly and it was finally reintroduced into the school system in 2008.

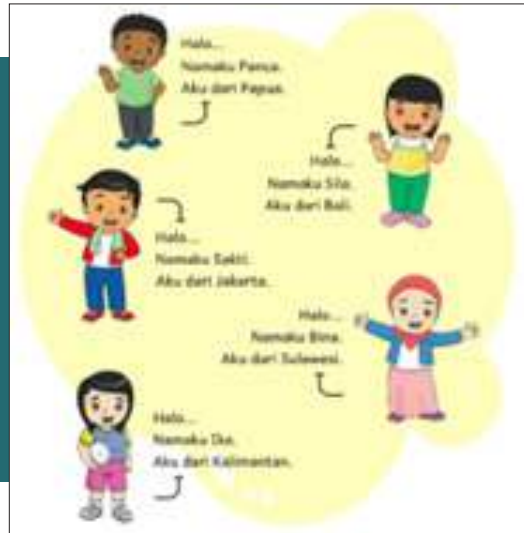
While the 2013 Curriculum provides minimal discussion of the Ahmadiyya community, the Merdeka Curriculum acknowledges its contributions to Indonesia's struggle for independence. Moreover, the Merdeka Curriculum goes a step further by incorporating the newly recognized Belief in the One Almighty God alongside the six officially recognized religions.

⁴⁰ Pardo and Setyaningrahayu, "Unity in Diversity," p.16.

⁴¹ Chuarsa, "The Invention."

Example 35***Pancasila Education, Grade 1, 2023, p. xi***

Geographical and ethnic elements are conveyed through poetry and illustration. This text for Grade 1 presents children from different ethnicities (Papua, Bali, Jakarta, Sulawesi, Kalimantan) and in different attires. This representation is especially noteworthy given past public outcries against racial discrimination and violence reportedly experienced by Papuans.⁴²



Hello...
 I'm Panca. I'm from Papua.
 Hello... I'm Sila. I'm from Bali.
 Hello... I'm Sakti.
 I'm from Jakarta.
 Hello... I'm Bina. I'm from Sulawesi.
 Hello... I'm Ika. I'm from Kalimantan.

42 Kate Lamb, "An Earthquake!: Racism, Rage and Rising Calls for Freedom in Papua," *The Guardian*, Aug. 31, 2019.

<https://www.theguardian.com/world/2019/aug/31/an-earthquake-racism-rage-and-rising-calls-for-freedom-in-papua>.

Budi Sutrisno, "'#PapuanLivesMatter': George Floyd's Death Hits Close to Home in Indonesia," *The Jakarta Post*, Jun. 4, 2020.

<https://www.thejakartapost.com/news/2020/06/04/papuanlivesmatter-george-floyds-death-hits-close-to-home-in-indonesia.html>.

Example 36***Pancasila Education, Grade 4, 2023, p. xviii***

The characters in the book represent various regions of Indonesia, each wearing traditional attire specific to their area, thereby encouraging students to accept and appreciate people from different ethnic backgrounds.



*Laras comes from Southwest Maluku
Hemalia comes from Central Kalimantan
Dani comes from Central Sulawesi
Dewi comes from East Java
Made comes from Bali
Thamrin comes from Riau*

Example 37***Natural and Social Science, Grade 4, 2023, p. 153***

The illustrations subtly reflect racial and ethnic differences, while the accompanying text provides clear and effective language that encourages a proactive approach to both identity and action.



"My family culture and yours are different."

"We can appreciate existing differences by continuing to play together despite differences in habits and customs."

Example 38***Indonesian Language: My Family is Unique, Grade 2, 2021, pp. 76, 86***

The chapter "My Family is Unique" showcases families from diverse ethnic groups across Indonesia and highlights their distinct customs. The illustrations depict children knitting, chopping wood, collecting branches, and families in various traditional clothing.



Example 39**Indonesian Language: I Can!, Grade 1, 2023, p. 155**

An illustration in the chapter “My Friends Are Different” portrays students of diverse skin colors, genders, and religious backgrounds. It also includes students with disabilities.



Cafeteria

Example 40**Pancasila Education, Grade 7, 2023, p. 81**

Grade 7 students learn about Gus Dur (Abdurrahman Wahid), the fourth president of Indonesia, who played a pivotal role in advancing religious freedom for Confucian adherents. He officially recognized Confucianism as the sixth official religion and designated its major holidays as national holidays, thereby enabling followers to practice their faith openly and with legal protection.

**Quick Fact**

Confucianism is estimated to enter Indonesia at the end of prehistoric times with the discovery of several prehistoric objects proving that there was a cooperation between the kingdoms in Indonesia and Zhongguo (kingdoms in China). Confucianism legally became the sixth religion in Indonesia based on Presidential Decree Number 1 of 1965 in conjunction with Law Number 5 of 1969. At that time, Confucian adherents had limitations in carrying out their worship and needed permission to carry out their worship. Over time, the president at that time, Abdurrahman Wahid (Gus Dur), issued Presidential Decree Number 6 of 2000 concerning the Revocation of Presidential Instruction Number 14 of 1967 concerning Chinese Religion, Beliefs, and Customs. The issuance of the Presidential Decree guarantees Confucian adherents to hold activities related to Chinese religions, beliefs, and customs without requiring special permission and protection in carrying out worship. During this era, Confucianism religious holidays are designated as national holidays.

Source: Gunadi, J. and J. Hartono Hutomo. 2017.

Example 41***Pancasila Education, Grade 10, 2023, p. 152***

As an example of the national principle of "Mutual Cooperation" (gotong royong), the Ahmadiyya community is acknowledged for its contributions to Indonesia's struggle for independence, particularly during the Yogyakarta revolution in 1949. However, the Ahmadiyya is considered a religious heresy by some Muslims in Indonesia and has often faced persecution from other Muslim groups.⁴³

Semangat gotong royong dengan mengesampingkan perbedaan begitu terasa di Yogyakarta. Realitas ini antara lain dapat dilihat dari perjumpaan antara tokoh-tokoh Muhammadiyah seperti Ki Bagoes Hadikoesoemo, tokoh Nahdlatul Ulama (NU) seperti K.H. Wachid Hasjim, tokoh Persatuan Islam seperti Muhammad Natsir, tokoh Ahmadiyah seperti Sayyid Shah Muhammad Al-Jaeni, tokoh Katolik seperti I.J. Kasimo, dan sebagainya.

The spirit of gotong royong [mutual cooperation] through putting aside differences was palpable in Yogyakarta. It can be seen, among others, from the encounter between Muhammadiyah figures such as Ki Bagoes Hadikoesoemo, Nahdlatul Ulama (NU) figures such as K.H. Wachid Hasjim, Persatuan Islam [Islamic Unity] figures like Muhammad Natsir, Ahmadiyya figures such as Sayyid Shah Muhammad Al-Jaeni, Catholic figures like I.J. Kasimo, etc.

⁴³ Aleah Connley, "Understanding the Oppressed: A Study of the Ahmadiyah and Their Strategies for Overcoming Adversity in Contemporary Indonesia," *Journal of Current Southeast Asian Affairs*, 35, 1 (2016), 29–58. Accessed online <https://journals.sub.uni-hamburg.de/giga/jsaa/article/download/932/932-968-1-PB.pdf>; "Indonesia: Ahmadiyah Community Persecuted - Subang Authorities Ban Religious Minority's Activities," Human Rights Watch, Feb. 11, 2016. <https://www.hrw.org/news/2016/02/12/indonesia-ahmadiyah-community-persecuted#:~:text=Indonesia's%20Ahmadiyah%20have%20been%20under,are%20subject%20to%20up%20to.>

Example 42**Pancasila Education, Grade 3, 2023, p. 105**

The following passage encourages all members of religious communities, including adherents of belief streams recognized under the Belief in One Almighty God, to help one another for a blessed life. Specifically, this example focuses on the Kaharingan community from Kalimantan and the Kejawen tradition from Java, featuring illustrations of their traditional dress and table customs.



Ayo, Membaca

Selain Indonesia memiliki keberagaman suku, budaya, dan bahasa. Indonesia juga memiliki keberagaman agama yang diakui dan kepercayaan yang dilindungi Negara. Keragaman agama meliputi Islam, Kristen Katolik, Kristen Protestan, Hindu, Buddha, dan Konghucu. Adapun contoh kepercayaan adalah Kaharingan dari Pulau Kalimantan dan Kejawen dari Pulau Jawa. Bagi penganut ajaran agama dan kepercayaan, apabila kita suka menolong, hidup akan diberkati Tuhan Yang Maha Esa dan apabila melanggar aturan ajaran, hidup tidak akan selamat dan sejahtera.



Penganut kepercayaan Kejawen dari Pulau Jawa.



Penganut kepercayaan Kaharingan dari Pulau Kalimantan.

Let's Read

In addition to the diversity of tribes, cultures, and languages in Indonesia, Indonesia also has diverse recognized religions and beliefs protected by the State. Religious diversity includes Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism, and Confucianism. Examples of beliefs are Kaharingan from Kalimantan and Kejawen from Java. Adherents of religious teachings and beliefs who like to help will be blessed by the one Almighty God and if they violate the rules of the teachings, their life will not be safe and prosperous.

Adherents of the Kejawen belief from Java.

Adherents of the Kaharingan belief from Kalimantan.

Example 43***Pancasila Education, Grade 4, 2023, p. 11***

The case study section introduces students to Sunda Wiwitan, a belief stream that remains unfamiliar to many. It features a narrative involving Yana, a Sunda Wiwitan adherent whose staple food is cassava, and Ajat, a Muslim whose staple food is rice. As the two students visit each other's homes to complete school assignments, the text encourages students to reflect on the importance of respecting different beliefs and appreciating diverse cultural practices, including the serving of traditional food.

Yana, berasal dari Kampung Adat Cireundeu penganut kepercayaan Sunda Wiwitan. Makanan pokoknya adalah ketela/singkong. Ia bersahabat dengan Ajat yang beragama Islam dan makanan pokoknya adalah nasi. Mereka mendapatkan tugas dari sekolah untuk saling mengunjungi rumah sahabat dan saling memberikan makanan.

Apa yang harus mereka lakukan untuk memenuhi tugas dari sekolah tersebut? (Mulai dari sikap dan perilaku saat tiba di rumah sahabatnya itu sampai kepada menyajikan makanannya).

Yana, comes from the Cireundeu Traditional Village and is a follower of the Sunda Wiwitan belief. Her staple food is cassava. She is friends with Ajat who is a Muslim whose staple food is rice. They r an assignment from school to visit each other's houses and serve food to each other. What should they do to fulfill the assignment from school? (Starting from their attitude and behavior when they arrive at their friend's house to serving the food).

Example 44***Belief in the One Almighty God and Character Education, Grade 10, 2021, p. 153***

Students are encouraged to internalize and apply local wisdom as a core component of the teachings of the Belief in the One Almighty God. Adherents of this belief system play a vital role in preserving and practicing noble values embedded in traditional rituals and local wisdom. They serve as important contributors to character education by embodying and transmitting values rooted in regional customs and cultural practices, thereby supporting the spiritual and moral development of students through locally grounded traditions.

Potensi Penghayat Kepercayaan cukup besar karena masih cukup dipercaya bahwa komunitas penghayat lebih konsisten menyerap dan mengimplementasikan nilai-nilai Budi Luhur yang berkorelasi sangat kuat dengan ritual-ritual tradisinya. Komunitas penghayat juga merupakan "fokus" utama sumber nilai-nilai kearifan

lokal warisan leluhur khas dan universal. Kerangka utama pendidikan karakter adalah penumbuhan nilai budi luhur yang menjadi bagian utama dalam ajaran kepercayaan. Artinya setiap penghayat kepercayaan yang berkualitas siap memberi sumbangsih sebagai penyuluh nilai budi luhur, penyuluh spiritualitas berbasis kearifan lokal. Penghayat mendalami nilai adat budaya daerahnya dan mengetahui bagaimana budaya lokal itu memperkuat nilai-nilai budi luhur kemanusiaan dan kebangsaan.

The potential of the adherents of the Belief in the One Almighty God is quite large because it is still quite believed that the adherent community is more consistent in absorbing and implementing the values of Budi Luhur [Noble Values] which are strongly correlated with their traditional rituals. The adherent community is also the main "focus" of the source of inherited local wisdom values that is unique and universal. The main framework of character education is the development of noble values which are the main part of the teachings of the Belief in the One Almighty God. It means that every qualified adherent of the belief is ready to contribute as an instructor of noble values, an instructor of spirituality based on local wisdom. The adherents study the values of their regional customs and culture and know how local culture strengthens the noble values of humanity and nationality.

Example 45***Pancasila Education, Grade 9, 2023, p. 118***

In a chapter on “Maintaining and Preserving Traditions, Local Wisdom, and Culture in Global Society,” students learn that traditions, local wisdom, and cultural practices play a vital role in helping the Indonesian people develop a better life, particularly in fostering harmonious relationships with others, the government, and the natural environment.

Tradisi, kearifan lokal, dan budaya sangat memengaruhi kehidupan masyarakat. Ketiganya berperan menjadi salah satu rujukan atau pedoman berperilaku dalam masyarakat.

Traditions, local wisdom, and culture greatly influence people's lives. The three of them act as references or guidelines on how to behave in society.

Example 46***Social Science, Grade 8, 2021, pp. 78-79***

The text below presents a wise approach to natural resource management rooted in the local wisdom of the Dayak Iban community. It highlights practices such as restricted logging within designated utilization zones, rotational farming systems, and the reuse of cleared land following a three-year fallow period.

**Kearifan Lokal Masyarakat Dayak Iban
Sungai Utik dalam menjaga Hutan**

Masyarakat Dayak Iban di Dusun Sungai Utik, Desa Batu Lintang, Kecamatan Embaloh, Kabupaten Kapuas Hulu, Kalimantan Barat, memiliki komitmen menjaga hutan sebagai sumber penghidupan mereka. Mereka memiliki hutan adat seluas 9.453,5 hektar yang selalu dijaga kelestariannya dan juga dari ancaman korporasi. Wilayah hutan adat dibagi beberapa zona yakni permukiman, hutan lindung adat, hutan produksi, dan hutan cadangan. Masyarakat mengandalkan alam untuk hidup. Mereka berburu, menangkap ikan, dan mencari sayur.

Sejak lama, aturan adat di Dusun Sungai Utik mensyaratkan penebangan terbatas di zona pemanfaatan. Setiap kepala keluarga tidak boleh menebang pohon lebih dari 30 batang per tahun. Sebetuk denda ditentukan jika terdapat pelanggaran, termasuk jika dilakukan desa tetangga. Masyarakat Dayak Iban menggunakan

teknik berladang gilir untuk mengembalikan unsur hara tanah. Bahkan, mereka memiliki lebih dari 40 jenis padi lokal. Pembukaan lahan juga menggunakan sistem yang sudah disepakati yaitu lahan yang sudah dipakai baru bisa digunakan kembali dalam tiga tahun.

Sumber: Aseanty Pahlevi. "Bagi Masyarakat Iban Sungai Utik, Hutan adalah Ibu". <https://www.mongabay.co.id/2019/06/24/bagi-masyarakat-iban-sungai-utik-hutan-adalah-ibu/>

Local Wisdom of the Iban Dayak Sungai Utik Community in Protecting the Forest

The Iban Dayak Community in Sungai Utik Hamlet, Batu Lintang Village, Embaloh District, Kapuas Hulu Regency, West Kalimantan, has a commitment to protecting the forest as a source of their livelihood. They have a customary forest of 9,453.5 hectares which is always maintained for its sustainability and protected from corporate threats. The customary forest area is divided into several zones: settlements, customary protected forests, production forests, and reserve forests. The community relies on nature to live. They hunt, fish, and look for vegetables.

For a long time, customary rules in Sungai Utik Hamlet have required limited logging in the utilization zone. Each family is not allowed to cut down more than 30 trees per year. A form of fine is determined if there is a violation, including if it is carried out by a neighboring village. The Iban Dayak Community uses rotational farming techniques to restore soil nutrients. In fact, they have more than 40 types of local rice. Land clearing also uses an agreed system: the land that has been used can only be reused in three years.

Source: Aseanty Pahlevi. "Bagi Masyarakat Iban Sungai Utik, Hutan adalah Ibu" ["For the Iban Sungai Utik Community, the Forest is Mother"]. <https://www.mongabay.co.id/2019/06/24/bagi-masyarakat-iban-sungai-utik-hutan-adalah-ibu/>

Ethnic Minorities

Tolerance and acceptance of ethnic minorities—including Chinese, Arab Indonesians, and others—are promoted by highlighting their contributions to the struggle for Indonesian independence. These groups are recognized not only for their historical roles in the founding of the nation but also for their continued presence and integration within Indonesian society.

In particular, the historical ties between Indonesia and China are emphasized, including the notion that some Indonesian ancestors originated from China, suggesting that certain segments of the population are of Chinese descent. Additionally, cultural activities such as the Chinese Cultural Week are depicted as expressions of social integration, reflecting broader efforts to embrace and celebrate the diverse heritage of Indonesia's minority communities. To counter negative views toward Chinese Indonesians, the material explains that these attitudes may have originated from societal divisions created during Dutch colonial rule and urges students to reject racial prejudice and support inclusiveness.

Besides Chinese Indonesians, other minority ethnicities—such as Arab Indonesians and Indonesian-Dutch descendants—have also been credited for their contributions to Indonesia's Independence. Their involvement dates back to the formative stages of the nation, particularly through their participation in the Investigating Committee for the Preparation of the Independence (*Badan Penyelidik Usaha-Usaha Persiapan Kemerdekaan, or BPUPK*) and the Preparatory Committee for Indonesian Independence (*Panitia Persiapan Kemerdekaan Indonesia, or PPKI*). These two bodies played critical roles in the independence process: the BPUPK laid the groundwork for independence, while the PPKI formalized the declaration and established the first Indonesian government. Their inclusion reflects the recognition of minority groups as integral components of the Indonesian nation.

Different terms are used to refer to the Investigating Committee for the Preparation of Independence at various grade levels. In Grade 8 (junior high school), the term *BPUPKI (Investigating Committee for the Preparation of Indonesian Independence)* is used, whereas in Grades 10 and 11 (senior high school), the term *BPUPK (Investigating Committee for the Preparation of the Independence)* is employed. The use of *BPUPK* in the higher grades reflects the historical context, as the committee was established by the Military Government of the Japanese Sixteenth Army, which held authority exclusively over Java and Madura, rather than the entire Indonesian archipelago.⁴⁴

⁴⁴ *Pancasila Education, Grade 10, 2023, p. 13, <https://buku.kemdikbud.go.id/katalog/pendidikan-pancasila-untuk-smamasmkmak-kelas-x>*

Example 47**Social Science, Grade 7, 2023, p. 168**

According to the *Social Science* Grade 7 textbook, the ancestors of the Indonesians came from Yunnan in southern China.

Dulunya, nenek moyang bangsa Indonesia berasal dari Yunan (Tiongkok bagian selatan). Mereka secara berkelompok datang ke Nusantara, menyebar dan menetap di berbagai pulau di seluruh penjuru Nusantara.

In the past, the ancestors of Indonesians came from Yunnan (southern China). They came to the archipelago in groups, spread out and settled on various islands throughout the archipelago.

Example 48**Social Science, Grade 8, 2021, p. 211**

The image depicts Chinese Cultural Week as an example of social integration.



Figure 3.30 Yogyakarta Chinese Cultural Week: A Form of Social Integration in Society (2018).
Source: DIY Public Relations.

Example 49***Pancasila Education, Grade 10, 2023, p. 13***

The following text explains the contributions of various ethnic groups— including Chinese, Arab, and European descendants—⁴⁵ in preparing for Indonesian independence as members of the Investigating Committee for the Preparation of Independence (*BPUPK*).

Selain itu, di dalam keanggotaan BPUPK tersebut, kita dapat menemukan sejumlah orang peranakan (keturunan asing). Empat orang di antaranya merupakan keturunan Tionghoa, satu orang keturunan Arab, dan satu orang keturunan Eropa.

Apart from that, within the BPUPK membership, we can find a number of peranakan (foreign descents). Four of them are of Chinese descent, one of Arab descent, and one of European descent.

Example 50***Social Science, Grade 8, 2021, p. 182***

Grade 8 students learn that minority ethnic groups were involved in the Investigating Committee for the Preparation of Indonesian Independence (*BPUPK*). Highlighting these ethnicities contributes to the perception that they played a vital role in the establishment of Indonesia.

BPUPKI terdiri dari 63 orang, di dalamnya terdapat perwakilan Cina, Arab, dan Indo, serta 7 orang Jepang. Pada tanggal 29 April 1945 pengurus BPUPKI dibentuk dengan ketuanya Dr. K.R.T. Radjiman Wedyodiningrat. Sidang BPUPKI bertujuan untuk merumuskan dasar negara dan Undang-Undang Dasar negara Indonesia.

BPUPKI [Investigating Committee for the Preparation of Indonesian Independence] consisted of 63 people, including representatives from Chinese, Arab, and Indo [Indonesian-Dutch descendants] ethnicities and seven Japanese. On April 29, 1945, the BPUPKI management was formed with Dr. K.R.T. Radjiman Wedyodiningrat as its chairman. The BPUPKI session aimed to formulate the basis of the state and the Constitution of the Republic of Indonesia.

Example 51***History, Grade 11, 2021, p. 126***

The Grade 11 History textbook discusses a Chinese descendant who was involved in the Preparatory Committee for Indonesian Independence (*Panitia Persiapan Kemerdekaan Indonesia, PPKI*).

Tahukah kalian bahwa jumlah anggota PPKI lebih sedikit dari BPUPK? Meskipun demikian mereka terdiri atas perwakilan berbagai golongan dari berbagai wilayah di Indonesia, bahkan ada pula anggota dari golongan Tionghoa yaitu Yan Tjwan Bing.

Did you know that the number of PPKI (Panitia Persiapan Kemerdekaan Indonesia) [Preparatory Committee for Indonesian Independence] members was less than BPUPK? Nevertheless, they consisted of representatives of various groups from various regions in Indonesia, and there were even members from the Chinese group, Yan Tjwan Bing.

⁴⁵ *History, Grade 11, 2021, pp. 123-124, <https://buku.kemdikbud.go.id/katalog/sejarah-untuk-smasmk-kelas-xi>*

Example 52**History, Grade 11, 2021, p. 63**

Established in 1912 and shut down by Dutch authorities a year later, the *Indische Partij* (Indies Party, IP) is considered an important milestone in Indonesian history. It was one of the first efforts to represent the local population of the Dutch East Indies (present-day Indonesia). The textbook reminds students that, according to the *Indische Partij*, Chinese descendants and other minority groups were considered part of the Indonesian nation. This historical episode thus helps instill the values of diversity and tolerance to young students.

Ideologi IP adalah nasionalisme dengan tujuan mencapai kemerdekaan tanah air Hindia dari pemerintah kolonial. Bagi mereka tanah Hindia adalah rumah bagi semua kelompok yang ada seperti bumiputera, Indo, Tionghoa, dan sebagainya.

The IP (Indische Partij) ideology is nationalism with the aim of achieving the independence of the Indies from the colonial government. For them, the Indies are home to all existing groups such as bumiputera (natives), Indos, Chinese, and so on.⁴⁶

Berbeda dengan orang pribumi, sekalipun golongan Cina diperlakukan secara rasialis, mereka lebih makmur dibandingkan pribumi di bawah kekuasaan kolonial. Penyebabnya adalah sejak masa VOC hak-hak milik mereka dilindungi secara hukum Barat karena orang Cina dapat dimanfaatkan dalam posisi perekonomian seperti halnya menjadi pedagang perantara dan pengawas antara koloni dengan pribumi. Jangan sampai kita melestarikan warisan dari sentimen rasial itu.

Unlike the natives, even though the Chinese were treated racially, they were more prosperous under colonial rule. The reason is that since the era of the VOC [United East India Company], their property rights were protected by Western law because the Chinese could help in economic positions such as becoming intermediary traders and supervisors between the colony and the natives. We must not preserve the legacy of that racial sentiment.

⁴⁶ The term *pribumi* infiltrated Indonesia's political arena less than a decade ago, embodying clear racial connotations. This became particularly evident during the religious and political tensions surrounding Basuki Tjahaja Purnama (commonly known as Ahok), the Christian and ethnically Chinese governor of Jakarta, during the 2017 gubernatorial elections. As Giora Eliraz has described, while Indonesia has made significant democratic advancements, the intertwining of religion and politics, exemplified by Ahok's case, poses ongoing challenges to its pluralistic and democratic ideals. Giora Eliraz, "Ahok, Islamism and Indonesian Democracy," *Australia/Israel Review*, vol. 42, Mar. 29, 2017. <https://aijac.org.au/australia-israel-review/ahok-islamism-and-indonesian-democracy/>. See also Nurul Fitri Ramadhani, "Anies's 'pribumi' speech sparks debate, 'racist' comments on social media," *The Jakarta Post*, Oct. 17, 2017. <https://www.thejakartapost.com/news/2017/10/17/aniess-pribumi-speech-sparks-debate-racist-comments-on-social-media.html>.

Example 53**History, Grade 11, 2021, pp. 41-42**

Similar to the 2013 Curriculum, the new curriculum also addresses the historical background of racial discrimination during the Dutch colonial period, carried out by Dutch authorities represented by the United East India Company (*Vereenigde Oostindische Compagnie, or VOC*). To counter negative sentiment toward Chinese Indonesians, the material suggests that such attitudes may have originated from community divisions imposed during colonial rule. It encourages students to reject racial prejudice and to promote inclusivity.

Tahukah kalian bahwa jumlah anggota PPKI lebih sedikit dari BPUPK? Meskipun demikian mereka terdiri atas perwakilan berbagai golongan dari berbagai wilayah di Indonesia, bahkan ada pula anggota dari golongan Tionghoa yaitu Yan Tjwan Bing.

The emergence of racial sentiments occurred during the Dutch colonial period. Racism was even regulated through policies issued by the Dutch Government. The Dutch Colonial Government deliberately discriminated against groups based on race. The policy became increasingly strict since the early 19th century when the Dutch East Indies government divided the population into three groups:

- a. The European group as the first or highest group.*
- b. The Foreign Eastern group consisting of Chinese, Arabs, Indians and other countries as the second class.*
- c. The pribumi [native] group as the third class or the lowest group.*

Gendered Roles and Environmental Care: From Home to Community

This chapter examines the intersection of gender and environmental care in Indonesia's curriculum, reflecting its broader commitment to values of consideration, acceptance, harmony, and cooperation—within families, communities, and in the relationship between humans and nature.

While Indonesia has made measurable progress in gender equality, as reflected in recent improvements to the Gender Inequality Index⁴⁷ and Gender Development Index,⁴⁸ significant gaps remain. Women's participation in education, the workforce, and politics is still limited, and gender-based violence continues to be a serious issue.⁴⁹ In December 2022, Human Rights Watch reported that the Indonesian parliament passed a new criminal code that “seriously violates international human rights law and standards,” with some of its articles violating the rights of women and the LGBT community. For instance, sex or cohabitation outside marriage, same-sex conduct, and abortion have been further criminalized.⁵⁰

To address these challenges, the Merdeka Curriculum integrates gender equality education beginning in the earliest grades. Young learners are introduced to gender equality concepts through visual materials that emphasize shared responsibilities, which gradually evolve into practical applications and discussions of systemic inequalities at higher grade levels. Notably, the curriculum highlights women's vital roles in societal development, including environmental advocacy and historical contributions to the gender equality movement prior to Indonesia's independence.

By linking gender roles with environmental care – from household duties to community stewardship – this chapter reveals how the curriculum fosters an understanding of intertwined social and ecological responsibilities. The following examples illustrate how these values are embedded in educational materials and practices, inviting reflection on pathways toward more inclusive and sustainable futures.

At Home and In the Classroom

Indonesian textbooks promote gender equality and environmental care by portraying boys and girls as equally responsible for maintaining cleanliness and nurturing nature both at home and in school. Illustrations show male characters actively participating in environmental tasks such as sweeping, pruning bushes, cleaning windows, and collecting garbage—activities traditionally associated with female roles—thereby challenging gender stereotypes. Girls are depicted in both traditional and modern clothing, including hijabs, reinforcing respect for cultural diversity while highlighting their active roles. In upper elementary grades, gender equality is reinforced

47 Badan Pusat Statistik, “Indeks Ketimpangan Gender (IKG) Indonesia mengalami penurunan yang signifikan menjadi 0,447, menunjukkan perbaikan yang stabil dalam kesetaraan gender”, 6 May 2024, <https://www.bps.go.id/id/pressrelease/2024/05/06/2387/indeks-ketimpangan-gender--ikg--indonesia-mengalami-penurunan-yang-signifikan-menjadi-0-447--menunjukkan-perbaikan-yang-stabil-dalam-kesetaraan-gender.html>

48 Takeda. “Perempuan Sehat dan Berdaya, Menuju Kesetaraan Global”, 13 March 2025, <https://www.takeda.com/id-id/siaran-pers/2025/perempuan-sehat-dan-berdaya-menuju-kesetaraan-global/>

49 Kemenpppa. “Percepatan Kesetaraan Gender untuk Indonesia yang Lebih Inklusif”, 13 March, 2025, <https://www.kemenpppa.go.id/page/view/NTcIOA==>

50 “Indonesia: New Criminal Code Disastrous for Rights—Provisions Harmful to Women, Minorities, Free Speech,” Human Rights Watch, Dec. 8, 2022. <https://www.hrw.org/news/2022/12/08/indonesia-new-criminal-code-disastrous-rights>.

through scenes of *gotong royong* (mutual cooperation), where students of all genders work together to clean their classroom. Additionally, narratives emphasize equal respect for male and female voices, as shown in a story where a teacher upholds fairness by refusing to extend a group assignment deadline, affirming the responsibility and valid input of Pipin, the only girl in the group. These examples collectively teach students to value equality, cooperation, and shared responsibility in everyday life.

Example 54

Pancasila Education, Grade 1, 2023, pp. 19, 30, 54, 64

Male and female characters in the textbook are shown sharing equal responsibility for caring for plants and keeping the environment clean and tidy.



Example 55

Pancasila Education, Grade 2, 2023, pp. 8, 9, 10, 11, 13, 33, 52, 127, 157, 159

The following images suggest that even male characters are responsible for keeping the environment clean, including sweeping, pruning bushes, cleaning windows, and collecting garbage. Girls and women are depicted dressed in both modern and traditional clothing, including *hijabs*.



Example 56***Pancasila Education, Grade 3, 2023, p. 129***

All family members, regardless of gender, contribute to keeping the house clean.

**Example 57*****Pancasila Education, Grade 6, 2023, p. 138***

In the upper elementary grades, gender equality is further promoted through visual representations and practical everyday applications. The image below depicts all students, regardless of gender, practicing *gotong royong* (mutual cooperation) to clean the classroom.



Figure 7.1 Mutual Cooperation in Class

Example 58***Pancasila Education, Grade 6, 2023, p. 69***

In the text below, a teacher decides not to grant a deadline extension for a group assignment, emphasizing that Pipin—the only girl in the group—had reminded her peers, but they did not listen. The teacher then encourages students to value female and male students equally, stressing the importance of respecting and considering others' opinions regardless of gender.

"Oh, begitu. Baiklah, anak-anak. Begini, ya. Kita sudah membuat kesepakatan bersama untuk selalu tepat waktu. Jadi, Ibu merasa tidak perlu memberi kesempatan lagi untuk kelompok Sedi, Bonar, Hendra, dan Pigei. Mereka sudah diingatkan, tetapi tidak mau mendengar. Apakah karena Pipin perempuan dan perempuan sendiri dalam kelompok? Kita tidak boleh begitu. Kesepakatan kita adalah kita harus saling menghormati pendapat teman-teman, laki-laki ataupun perempuan. Semua harus mau belajar mendengarkan.

"Oh, I see. Okay, kids. Here it is. We have made an agreement to always be on time. Thus, I think I don't need to give another chance to Sedi, Bonar, Hendra, and Pigei's group. They were reminded, but they didn't want to listen. Is it because Pipin is a girl and she is the only girl in the group? We shouldn't do that. Our agreement is that we must respect each other's opinions, male or female. Everyone must be willing to learn to listen."

Tackling Gender Inequality

The Merdeka Curriculum textbooks address gender inequality issues, including in religious settings, alongside foundational principles that promote gender equality, encouraging students to apply these values in their daily life through self-reflection.

Example 59***Social Science, Grade 7, 2023, p. 194***

The Grade 7 Social Studies textbook addresses gender inequality by acknowledging both the historic contributions of Indonesian women and the ongoing challenges they face today. It honors pioneering female figures such as "Ratu Kalinyamat, Keumalahayati, Cut Nyak Dien, Dewi Sartika, and Kartini," who fought for gender equality even before independence. Despite their legacy, the text points out that "gender inequality in Indonesia still occurs today," defining it as a situation where "there is inequality or discrimination between men and women in social life." Citing the World Economic Forum's 2020 data, it reveals that Indonesia ranked eighty-fifth out of 153 countries in gender equality, signaling persistent gaps. The excerpt concludes by affirming that true equality will only be achieved "when both genders have the same opportunities in various aspects of life," encouraging continued efforts toward fairness and inclusion.

[See the continuation of the example on the next page.]

c. Ketimpangan Gender

Kesetaraan gender di Indonesia telah diinisiasi oleh tokoh-tokoh perempuan, seperti Ratu Kalinyamat, Keumalahayati, Cut Nyak Dien, Dewi Sartika, dan Kartini. Masih banyak tokoh perjuangan perempuan lainnya sejak sebelum Indonesia merdeka. Namun, ketidaksetaraan gender di Indonesia masih terjadi hingga saat ini. *Ketimpangan gender* adalah kondisi terjadinya ketidaksetaraan atau diskriminasi antara laki-laki dan perempuan dalam kehidupan sosial. Menurut data World Economic Forum tahun 2020, tingkat kesetaraan gender di Indonesia masih rendah, yaitu berada pada peringkat ke-85 dari 153 negara. Kesetaraan gender antara perempuan dan laki-laki dapat tercapai saat keduanya memperoleh kesempatan yang sama dalam berbagai aspek kehidupan.

c. Gender Inequality

Gender equality in Indonesia has been initiated by female figures, such as Ratu Kalinyamat, Keumalahayati, Cut Nyak Dien, Dewi Sartika, and Kartini. There are many other female figures who had fought since before Indonesia's independence. However, gender inequality in Indonesia still occurs today. Gender inequality is a condition where there is inequality or discrimination between men and women in social life. According to data from the World Economic Forum in 2020, the level of gender equality in Indonesia is still low, ranking 85th out of 153 countries. Gender equality between women and men can be achieved when both have the same opportunities in various aspects of life.

Example 60**Pancasila Education, Grade 10, 2023, p. 43**

The text below explains that one example of applying the fifth principle of Pancasila—social justice for all Indonesian people—in daily life is the fair treatment of both men and women. It further provides examples of unfair treatment toward women, such as restricted freedom to study and being forced into early marriage.

5. Keadilan Sosial bagi Seluruh Rakyat Indonesia

Keadilan adalah nilai universal yang harus dipraktikkan oleh setiap bangsa Indonesia. Keadilan di sini tidak hanya terkait dengan keadilan hukum. Dalam konteks kehidupan berbangsa, keadilan di sini dapat bermakna bahwa setiap bangsa Indonesia berada dalam posisi yang setara, baik terkait dengan harkat, martabat, hak, dan kewajibannya. Oleh karena itu, merendahkan orang lain karena, misalnya, status sosial, jenis kelamin, agama, dan budaya adalah bentuk dari ketidakadilan. Untuk bersikap adil harus dimulai dari cara pikir yang adil. Sayangnya, ada banyak ketidakadilan yang terjadi di sekitar kita. Sekadar contoh, perempuan mendapatkan perlakuan tidak adil karena keperempuanannya. Ia tidak mendapatkan hak belajar yang setara dengan laki-laki, dipaksa menikah muda, dan masih banyak contoh lain dari ketidakadilan ini dalam kehidupan masyarakat.

5. Social Justice for All Indonesian People

Justice is a universal value that must be practiced by every Indonesian. Justice is not only related to legal justice. In the context of national life, justice can mean that all Indonesian people have equal positions related to dignity, rights, and obligations. Hence, looking down on other people because of, for example, social status, gender, religion, and culture is a form of injustice. To be fair begins from a fair way of thinking. Unfortunately, there are many injustices that occur around us. As an example, women receive unfair treatment because of their femininity. They do not have enough freedom to study compared to men, are forced to marry young, and many other unfair treatment examples in society.

Example 61***Christianity and Character Education, Grade 12, 2022, p. 63***

The following excerpts challenge the patriarchal outlook of the church, and criticize it for not having enough women leaders in the synods. The textbook states that “the patriarchy needs to be destroyed” for women to receive their rightful role in society.

Patriarki perlu dihancurkan, supaya perempuan tidak lagi ditempatkan di garis belakang, melainkan bisa diberikan peran sebesar-besarnya sesuai dengan kemampuan mereka.

Dengan uraian di atas kita bisa melihat bahwa kaum perempuan Indonesia sudah banyak mengalami kemajuan, sehingga kedudukannya cukup lumayan untuk tingkat Asia. Namun di balik itu, kita masih harus mencatat beberapa hal yang masih sangat kurang. Kita masih sangat kurang melihat kepemimpinan perempuan di sinode-sinode gereja kita.

The Patriarchy needs to be destroyed, so that women are no longer placed in the back line, but can be given the greatest role according to their abilities.

From the description above we can see that Indonesian women have made much progress so that their position is quite good for Asia. However, we still have to note several things that are still very lacking. We still see very little female leadership in our church synods.

Example 62***Catholicism and Character Education, Grade 10, 2021, pp. 13-14***

The following excerpt teaches students that men and women are created equally by God; in His image and likeness, with the same trust and opportunities. The textbook explains that men alone are incomplete, stating that “men and women were created by God to complement each other”.

Dalam tema ini peserta didik diajak untuk menyadari bahwa laki-laki dan perempuan diciptakan semartabat dan sederajat. Keduanya diciptakan menurut citra Allah: diciptakan menurut gambar dan rupa Allah yang satu dan sama (Kejadian 1: 26-27). Lebih dari itu, mereka dianugerahi kepercayaan dan kesempatan yang sama untuk mengambil bagian dalam karya-Nya yang agung. Mereka dipanggil untuk membangun persekutuan (*communio*) dan bekerja sama dalam pengelolaan dunia dan seisinya serta pelestarian generasi umat manusia (Kejadian 1:31).

Dalam Kitab Kejadian ini juga diceritakan bahwa pria dan wanita merupakan ciptaan Tuhan yang paling indah. Pria dan wanita diciptakan Tuhan untuk saling melengkapi, untuk menjadi teman hidup. Pria saja tidaklah lengkap. Allah sendiri berkata: “Tidaklah baik, kalau manusia itu seorang diri saja. Aku akan menjadikan seorang penolong baginya, yang sepadan dengan dia” (Kejadian 2:18). Untuk menyatakan bahwa wanita sungguh-sungguh merupakan kesatuan dengan pria, maka Tuhan menciptakan wanita itu bukan dari bahan lain, tetapi dari tulang rusuk pria itu. Maka, pria itu kemudian berkata tentang wanita itu demikian: “Inilah dia, tulang dari tulangku dan daging dari dagingku” (Kejadian 2:23). Dari kutipan Kitab Suci ini jelaslah bahwa hubungan pria dan wanita adalah hubungan yang suci dan sepadan.

*In this theme, students are invited to realize that men and women are created with dignity and equality. Both are created in the image of God: created in the image and likeness of one and the same God (Genesis 1: 26-27). More than that, they are given the same trust and opportunity to take part in His great work. They are called to build fellowship (*communio*) and work together in managing the world and what is in it and preserving human generations (Genesis 1:31).*

In the Book of Genesis, it is also told that men and women are God's most beautiful creations. Men and women were created by God to complement each other, to be life partners. Men alone are not complete. God Himself said: "It is not good for the man to be alone. I will make a helper suitable for him" (Genesis 2:18). To show that woman is truly one with man, God created woman not from a different material, but from the man's rib. Therefore, the man said of her, "This is now bone of my bones and flesh of my flesh" (Genesis 2:23). From these Scripture passages, it is clear that the relationship between man and woman is a sacred and equal relationship.

Example 63**Christianity and Character Education, Grade 12, 2022, p. 53**

The passage below emphasizes that God uses both men and women to renew the church, thus men and women have equal opportunities to participate in church services.

G. Allah memakai Laki-laki dan Perempuan Dalam Membaharui Gereja

Gereja memberi kesempatan pada laki-laki dan perempuan untuk melayani di gereja. Pelayanan gereja dimasa lalu maupun masa kini selalu memberi tempat bagi umatnya tanpa memandang jenis kelamin.

G. God Uses Men and Women in Renewing the Church

The church gives opportunities for men and women to serve in the church. Church services in the past and present have always provided a place for its people regardless of sexes.

Example 64**Pancasila Education, Grade 10, 2023, p. 41**

In the introduction to a lesson on applying Pancasila in daily life, students are asked whether they can treat their male and female friends fairly.

d) Jika kalian laki-laki, apakah kalian dapat bersikap adil kepada rekan kalian yang berjenis kelamin perempuan? Sebaliknya, jika kalian perempuan, apakah kalian dapat bersikap adil terhadap rekan kalian yang berjenis kelamin laki-laki?

d) If you are male, can you be fair to your female friends? On the other hand, if you are female, can you be fair to male friends?

Women's Contributions

The following examples highlight significant contributions made by women in the Merdeka Curriculum.

Example 65

Pancasila Education, Grade 10, 2023, p. 13

The following text explains the contributions of women in preparing for Indonesian independence as members of the Investigating Committee for the Preparation of Independence (*Badan Penyelidik Usaha-Usaha Persiapan Kemerdekaan, BPUPK*).

Terakhir terkait keanggotaan, perlu dijelaskan pula bahwa ada beberapa orang perempuan yang masuk menjadi BPUPK, yakni Maria Oelfa Santoso dan R.S.S. Soenarjo Mangoenpoespito.

Finally, regarding membership, it also needs to be explained that there are several women members of BPUPK: Maria Oelfa Santoso and R.S.S. Soenarjo Mangoenpoespito.

Example 66

History, Grade 12, 2022, p. 53

Women's contributions to the struggle for Indonesian independence are acknowledged. Following independence, the government encouraged former *Fujinkai* members to join local women's organizations to support the ongoing struggle, particularly in social roles. *Fujinkai* was a women's organization established by the Japanese during their occupation (1942-1945) of Indonesia. Although women were not typically involved in direct combat, many played vital roles as informants and suppliers, managing logistics, distributing medicine, and organizing war funding—each according to their abilities and local circumstances.

1. Peran Perempuan

Pemerintah RI menyerukan para perempuan yang sebelumnya tergabung dalam Fujinkai (organisasi wanita bentukan Jepang) agar masuk dalam berbagai wadah organisasi perempuan Indonesia. Dengan demikian, para perempuan Indonesia segera dapat menyalurkan tenaganya untuk kepentingan perjuangan, terutama dalam bidang-bidang sosial. Menarik untuk dicermati, meski sebagian besar tidak turut langsung memanggul senjata dalam perlawanan, kaum perempuan seringkali berada di garis depan sebagai informan dan penyalur kebutuhan para pejuang. Di beberapa daerah, para istri dan remaja putri mengorganisasi diri untuk memenuhi kebutuhan logistik, obat-obatan, bahkan pembiayaan perang. Selama masa Revolusi, perempuan Indonesia berjuang melalui berbagai cara sesuai dengan kemampuan dan kondisi daerah masing-masing.

1. The Role of Women

The Indonesian government called on women who were previously members of Fujinkai (a women's organization formed by Japan) to join various Indonesian women's organizations. Thus, Indonesian women could immediately channel their energy for the interests of the struggle, especially in social fields. It is interesting to note that, although most were not involved in a direct armed contact, women were often on the front lines as informants and distributors of the fighters' needs. In several areas, wives and young women organized themselves to meet the needs of logistics, medicine, and even war financing. During the Revolution, Indonesian women fought in various ways according to their respective abilities and regional conditions.

Example 67**History, Grade 11, 2021, pp. 66, 67**

The text below acknowledges women's contributions through the Women's Congress in the Indonesian National Movement and highlights their commitment to unity despite differences, including religious diversity.

b. Kongres Perempuan

Perjuangan mencapai kemerdekaan bukan hanya dilakukan oleh kaum laki-laki, namun juga oleh kaum perempuan Indonesia. Kegiatan bersama organisasi perempuan yang paling menonjol adalah Kongres Perempuan menjadi permulaan bersatunya organisasi perempuan di tanah air.

b. Women's Congress

The struggle to achieve independence was not only carried out by men, but also by Indonesian women. The most prominent joint activity of women's organizations was the Women's Congress, which became the beginning of the unification of women's organizations in the country.

Perhimpunan organisasi perempuan ini menekankan pada pentingnya persatuan untuk mencegah perpecahan di kalangan organisasi perempuan dengan alasan apapun termasuk urusan agama.

This association of women's organizations emphasizes the importance of unity to prevent divisions among women's organizations for any reason, including religious matters.

Emphasizing the Environment

Peace and tolerance are values that extend beyond human relationships to encompass all of God's creation, including animals, plants, and the environment.

Example 68

Belief in the One Almighty God and Character Education, Grade 12, 2022, p. 45

Students are encouraged to love and befriend all creatures, not only human beings, because "loving and not hating anything" fosters love within us.

C. Menyayangi Semua Makhluk

Perlu disadari bahwa semua yang ada di alam semesta ini merupakan ciptaan Tuhan Sang Pencipta Alam, sumber dari seluruh keberadaan. Manusia, termasuk salah satu ciptaan-Nya selain hewan ataupun entitas hidup lainnya. Kita dapat bersahabat dengan semua makhluk hidup. Sikap menyayangi dan tidak membenci terhadap apapun dapat menumbuhkan kembangkan rasa cinta kasih dalam diri.

C. Loving All Creatures

It must be realized that everything in this universe is the creation of God the Creator of Nature, the Source of all existence. Humans are one of His creations besides animals or other living entities. We can be friends with all living creatures. Loving and not hating anything can foster a sense of love within ourselves.

Example 69

Belief in the One Almighty God and Character Education, Grade 11, 2021, pp. 68, 71

Students are expected to do good and care for (*memayu hayuning sesama*) others, including fellow human beings, animals, and plants.

Oleh karena dalam memayu hayuning sesama hal yang harus dilakukan adalah 1) memanusiaikan manusia 2) Pelestarian Hewan 3) Pelestarian Tumbuhan/Tanaman.

Therefore, in caring for others, the things that must be done are 1) treating humans as human beings 2) preserving animals 3) preserving plants/crops.

Example 70

Pancasila Education, Grade 10, 2023, p. 169

The following text gives examples of how denying obligations, littering and bullying, disturbs a peaceful, serene, and harmonious way of life. Therefore, students are discouraged from littering and bullying others. The textbook warns students of the dangers of throwing plastic materials into the ocean, which destroys its ecosystem.

[See the continuation of the example on the next page.]

Sebagian warga yang membuang sampah tidak pada tempatnya akan menimbulkan persoalan lingkungan. Pernahkah kalian melihat warga masyarakat yang membuang sampah plastik ke selokan atau sungai? Hal ini jelas merupakan pengingkaran kewajiban yang akan menimbulkan persoalan serius bagi lingkungan. Saat masyarakat terus-menerus membuang berbagai macam sampah plastik yang sulit diurai ke sungai dan selokan, hal ini akan terakumulasi dalam jumlah besar di lautan/samudra. Bertan-ton sampah plastik ini sangat mengancam ekosistem laut. Permasalahan ini ibarat bom waktu yang jika dibiarkan dan tidak segera dihentikan akan menghancurkan ekosistem lautan.

Pelanggaran hak dan pengingkaran kewajiban di sekolah juga akan memunculkan berbagai persoalan. *Bullying* atau perundungan ialah salah satu contohnya. Menurut Menteri Pendidikan, Nadiem Makariem, masalah *bullying* atau perundungan di sekolah merupakan salah satu dosa besar yang tidak dapat dianggap sepele. Tindakan perundungan jelas merupakan pelanggaran hak yang dialami korban. Korban perundungan akan tersiksa secara psikologis. Mereka bisa mengalami stres, depresi, penurunan semangat belajar, kehilangan kepercayaan diri, dan pada akhirnya berpotensi mengancam jiwa bahkan merusak masa

depan korban. Oleh karena itu, kalian harus bersama-sama melawan tindakan perundungan dengan tidak melakukannya dan segera bertindak untuk mencegah jika hal itu kalian jumpai.

Some people who litter cause environmental problems. Have you ever seen people who throw plastic waste into sewers or rivers? This is clearly a denial of obligations that will cause serious problems for the environment. When society continually throws away various types of plastic waste that are difficult to decompose into rivers and sewers, it will pile up in the seas/oceans. Tons of plastic waste threatens the marine ecosystem. This problem is like a time bomb. If left unchecked and not immediately stopped, it will destroy the ocean ecosystem.

Violations of rights and denial of obligations at school will also lead to various problems. Bullying or harassment is one example. According to the Minister of Education, Nadiem Makariem, bullying is one of the big sins that cannot be considered trivial. Bullying is a violation of rights experienced by the victim. Victims of bullying will be psychologically tortured. They can experience stress, depression, loss of enthusiasm for learning, loss of self-confidence, life threats, and future threats. Therefore, you must work together to fight bullying by not doing it and acting immediately to prevent it if you come across that.

Example 71***Pancasila Education, Grade 8, 2023, pp. 138, 139***

The texts highlight the importance of tolerance and nature preservation, as a part of Nusantara insight, to create harmony in life.

Tujuan mengenali diri dan lingkungan adalah agar kita dapat hidup selaras dengan lingkungan alam dan hidup harmonis dalam perbedaan sehingga akan memunculkan rasa aman dan nyaman. Untuk hidup selaras dengan alam, berbuatlah ramah dan peduli lingkungan, serta hindari perbuatan merusak lingkungan alam. Untuk hidup selaras dengan masyarakat, bersikaplah toleransi, bergotong-royong, dan saling menghargai.

The purpose of knowing ourselves and the environment is for us to live in harmony with the natural environment and live in harmony with differences so that it will create a sense of security and comfort. To live in harmony with nature, we need to be friendly and care for the environment and avoid actions that damage the natural environment. To live in harmony with society, we need to be tolerant, practice gotong royong [mutual cooperation], and respect each other.

Saat ini, kalian sudah mengenal dan mengidentifikasi dua lingkungan terdekat kalian, yaitu keluarga dan sekolah. Kalian diharapkan mampu bersikap sesuai dengan karakteristik lingkungan tersebut, menumbuhkan

jiwa kekeluargaan dan semangat persaudaraan, mengembangkan sikap toleransi, bersikap ramah dan peduli lingkungan alam, serta tidak merusak lingkungan alam. Itulah salah satu tujuan belajar tentang wawasan Nusantara ini.

At this time, you have known and identified your two closest environments, family and school. You are expected to behave according to the characteristics of these environments, foster a sense of family and brotherhood, develop tolerance, be friendly and care about the natural environment, and not damage the natural environment. That is one of the goals of the Nusantara insight.

Example 72***Catholicism and Character Education, Grade 11, 2021, pp. 156-157***

Pope Francis' encyclical *Laudato si'* (Praise be to you) encourages students to act wisely toward the Earth, which he refers to as humanity's "sister."

Laudato Si (Terpujilah Engkau Tuhanku)

Paus Fransiskus menerbitkan ensiklik *Laudato Si (Terpujilah Engkau Tuhanku)* tertanggal 24 Mei 2015, dan dipublikasikan secara resmi pada tanggal 18 Juni 2015. "Terpujilah Engkau, Tuhanku, karena Saudari kami, Ibu Pertiwi, yang menyuapi dan mengasuh kami, dan menumbuhkan aneka ragam buah-buahan, beserta bunga warna-warni dan rumput-rumputan. Saudari ini sekarang

menjerit karena kerusakan yang telah kita timpakan kepadanya, karena tanpa tanggung jawab kita menggunakan dan menyalahgunakan kekayaan yang telah diletakkan Allah di dalamnya." Begitulah Paus Fransiskus memulai bait-bait awal ensikliknya dengan ucapan "*Laudato Si', mi' Signore*," "Terpujilah Engkau, Tuhanku," yang ia kutip dari ucapan Santo Fransiskus dari Assisi. Paus Fransiskus memulai penegasan sikapnya yang lahir dari refleksi keimanan atas realitas dunia yang hadir saat ini. Dua ratus empat puluh enam paragraf dari keseluruhan ensiklik ini berbicara soal bagaimana seharusnya manusia beragama dan beriman bersikap atas alam dan lingkungannya.

Laudato Si' (Praise be to You, my Lord) Pope Francis published the encyclical *Laudato Si' (Praise be to You, my Lord)* on May 24, 2015, and it was officially published on June 18, 2015. "Praise be to You, my Lord, for our Sister, Mother Earth, who feeds and nurtures us, and grows a variety of fruits, along with colorful flowers and grasses. This Sister now cries out because of the damage we have done to her, because we have irresponsibly used and abused the riches that God has placed in her." Thus, Pope Francis begins the first verses of his encyclical with the words "*Laudato Si', mi' Signore*," "Praise be to You, my Lord," which he quotes from St. Francis of Assisi. Pope Francis begins his position affirmation, born from a reflection of faith on the current reality of the world. The two hundred and forty-six paragraphs of the entire eccentric discussion discuss how religious and faithful people should behave toward nature and their environment.

Sexual Orientation

Significantly, while LGBT and homosexuality were addressed in the Islamic and Hinduism textbooks under the 2013 Curriculum,⁵¹ such topics are absent from the Merdeka Curriculum. In the 2013 Curriculum, Islamic education generally rejects diverse sexual identities, including homosexuality, whereas Hindu textbooks show acceptance toward effeminate males. Nonetheless, the Merdeka Curriculum presents an implicit acknowledgment of non-binary identities in the Grade 12 Christianity and Character Education textbook, through the biblical account of the baptism of a eunuch.

Example 73

Christianity and Character Education, Grade 12, 2022, p. 60

From the following passage, students learn from the example of Jesus, who opposed religious radicalism, even at a time when the Jewish community did not readily accept those who were perceived as different. The early Church also demonstrated openness and inclusivity, as illustrated by the baptism of an Ethiopian eunuch, an individual whose ambiguous sexual status would have placed him on the margins of society.

Yesus menolak radikalisme agama-agama. Ia meruntuhkan tembok-tembok yang memisahkan masyarakat dan tidak membeda-bedakannya berdasarkan agama, suku, ras, kelas sosial, dll. Dalam Galatia 3:28, Paulus mengatakan, "Dalam hal ini tidak ada orang Yahudi atau orang Yunani, tidak ada hamba atau orang merdeka, tidak ada laki-laki atau perempuan, karena kamu semua adalah satu di dalam Kristus Yesus." Ini diwujudkan dalam gereja perdana yang terbuka bagi semua orang, kelas, bangsa, jenis kelamin. Bahkan seorang sida-sida dari Etiopia, yang jenis kelaminnya tidak jelas dibaptiskan oleh Filipus (Kis. 8:27-39). Padahal di masa itu, orang Yahudi sama sekali tidak menerima orang seperti ini, baik di masyarakat maupun di dalam ruang ibadah.

Jesus rejected religious radicalism. He broke down the walls that separated people and did not differentiate them based on religion, ethnicity, race, social class, etc. In Galatians 3:28, Paul said, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." This was manifested in the early church which was open to all people, classes, nations, and sexes. Even an Ethiopian eunuch, whose sex was unclear, was baptized by Philip (Acts 8:27-39). In fact, at that time, the Jews did not accept people like this at all, either in society or in the place of worship.

⁵¹ Pardo and Setyaningrahayu, "Unity in Diversity," p. 173.

Attitudes Toward Jews and Christians

Jews in Islamic Education

Mentions of Jews in *Islam and Character Education* textbooks are more neutral and positive compared to those in the 2013 Curriculum. Most remaining stereotypical biases are framed with a moral lesson intended to teach students values such as gratitude and the importance of showing love even toward those who may harbor hatred. Interestingly, the textbooks teach that both Jews and the Prophet Muhammad's followers will face the same damnation – i.e., Hell, if they do not follow the teachings of the Prophet and his Companions.

Remarkably, the Merdeka Curriculum omits the repeated story, featured in the 2013 Curriculum, of a Jewish man who was paid to spit on the Prophet, a narrative often considered emotionally impactful but rooted in negative stereotypes. However, it retains the story of the Prophet feeding a Jewish beggar, which, while conveying a message of compassion, may still draw on stereotypical portrayals.⁵² In addition, the Merdeka Curriculum introduces new examples of the Prophet Muhammad's tolerance toward Jews, including repeated references to his guidance encouraging Muslims to show respect even to deceased Jews⁵³ and his respectful relationships with non-Muslim in-laws.

The Merdeka Curriculum presents more examples of how Islam teaches respect and humane treatment to Jews, even when they oppose Islam. One example highlights how the Prophet Muhammad honored the dead body of a deceased Jew and encouraged his followers to do likewise, emphasizing that Jews are fellow human beings God created. Other examples of peaceful coexistence with Jews are illustrated through the explanation of the Medina Charter and the Prophet's positive relationships with his Jewish in-laws, despite their decision not to convert to Islam. The Prophet exemplified religious and ethnic tolerance, including toward Jews, by initiating the Medina Charter—granting recognition and equal status to all religious communities—and refraining from pressuring his in-laws to convert. Remarkably, liberal Islamic neo-modernist thinkers, who actively sought to harmonize Islamic thought with Pancasila, praised the Medina Charter as an inspiring model for a pluralistic political system in modern Indonesia.⁵⁴ These two examples reflect Islam's commitment to fostering tolerance toward those who are different.

⁵² *Islam and Character Education*, Grade 1, 2021, p. 126, <https://buku.kemdikbud.go.id/katalog/pendidikan-agama-islam-dan-budi-pekerti-untuk-sd-kelas-i>; *Islam and Character Education*, Grade 4, 2021, p. 48, <https://buku.kemdikbud.go.id/katalog/pendidikan-agama-islam-dan-budi-pekerti-untuk-sd-kelas-iv>; *Islam and Character Education*, Grade 5, 2021, pp. 191-193, <https://buku.kemdikbud.go.id/katalog/pendidikan-agama-islam-dan-budi-pekerti-untuk-sd-kelas-v>; *Islam and Character Education*, Grade 6, 2022, pp. 21-23, <https://buku.kemdikbud.go.id/katalog/pendidikan-agama-islam-dan-budi-pekerti-untuk-sdmi-kelas-vi>; *Islam and Character Education*, Grade 9, 2022, pp. 162-163, <https://buku.kemdikbud.go.id/katalog/pendidikan-agama-islam-dan-budi-pekerti-untuk-smpmts-kelas-ix>; *Islam and Character Education*, Grade 12, 2022, pp. 44-45, <https://buku.kemdikbud.go.id/katalog/pendidikan-agama-islam-dan-budi-pekerti-untuk-smasmkma-kelas-xii>.

⁵³ *Islam and Character Education*, Grade 4, 2021, p. 48, <https://buku.kemdikbud.go.id/katalog/pendidikan-agama-islam-dan-budi-pekerti-untuk-sd-kelas-iv>; *Islam and Character Education*, Grade 5, 2021, pp. 191-193, <https://buku.kemdikbud.go.id/katalog/pendidikan-agama-islam-dan-budi-pekerti-untuk-sd-kelas-v>; *Islam and Character Education*, Grade 8, 2021, pp. 198-199, <https://buku.kemdikbud.go.id/katalog/pendidikan-agama-islam-dan-budi-pekerti-untuk-smp-kelas-viii>; *Islam and Character Education*, Grade 11, 2021, p. 190, <https://buku.kemdikbud.go.id/katalog/pendidikan-agama-islam-dan-budi-pekerti-untuk-smasmk-kelas-xi>.

⁵⁴ Giora Eliraz, "Distinctive Contemporary Voice: Liberal Islam Thought in Indonesia," *Studia Islamika* (Jakarta), vol. 15, no. 3, 2008, pp. 1-38.

Furthermore, the textbooks emphasize that Muslims are instructed to believe in the Gospel and the Torah, especially those parts aligned with the Qur'an. Other parts, while not necessarily considered incorrect, are viewed as contextually bound to their time and superseded by the Qur'anic revelation. This approach encourages respect for Jews and Christians' beliefs in the Torah and the Gospel as they understand them. However, the Grade 8 and 9 textbooks note that the Gospel and the Torah—as well as the Christians and Jews referenced during the Prophet's time—differ from those of the present day, due to divergent historical developments and traditions. This point, however, is presented without further elaboration.

Similar to the 2013 *Curriculum*, the *Islam and Character Education* textbooks of the Merdeka Curriculum teach that Christians and Jews, referred to as the People of the Book, are to be treated with equality and respect, particularly concerning matters such as the concept of halal. They are even described as those who may be rewarded by God on the Day of Judgment, as they are believed to have faith in Allah and the Day of Judgment. However, the textbooks also teach that Jews and Christians today differ from those during the Prophet Muhammad's time, and therefore the permission to eat meat from animals they slaughtered is considered no longer valid. A few remaining problematic examples associate Jews with “evil” magic or describe them as “the most ungrateful” people who killed the prophets sent to them.

Example 74

Islam and Character Education, Grade 5, 2021, p. 199

This Grade 8 Islamic Education textbook portrays Jews in a respectful and humanizing light by emphasizing the universal dignity that should be accorded to all people, regardless of faith. It recounts how the Prophet Muhammad stood up to honor a deceased Jew as the funeral procession passed, prompting confusion among his companions. When questioned, the Prophet clarified his action by stating, “we are all human, so we must respect each other even though we have different beliefs.” This story underscores a message of compassion, tolerance, and shared humanity, presenting Jews not as adversaries but as individuals deserving of respect and dignity within an Islamic moral framework.

Menghormati Jenazah Yahudi

Suatu ketika Rasulullah saw. bersama para sahabatnya sedang berkumpul, tiba-tiba ada rombongan orang lewat membawa jenazah yahudi. Seketika itu Rasulullah berdiri untuk menghormati jenazah orang yahudi yang lewat tadi. Sahabat pun bingung dan protes. Salah satu sahabat mempertanyakan sikap Rasulullah tadi. Rasulullah memberikan penjelasan bahwa kita semua adalah manusia, maka kita harus saling menghargai walaupun berbeda keyakinan.

Sumber: Thoriq Aziz Jayana, *Muslim Akal Sehat, Kisah-Kisah Refleksi Keberislaman Umat di Zaman Ini*, Jakarta: Media Komputindo, 2020

Respecting the Deceased Jews

While the Messenger of God and his companions were gathering, a group of people passed by carrying a deceased Jew. Immediately the Messenger of God stood up to respect him. The companions were confused and protested. One of the companions questioned the Messenger of God's attitude. The Prophet explained that we are all human, so we must respect each other even though we have different beliefs.

Source: Thorig Aziz Jayana, Muslim Akal Sehat, Kisah-Kisah Refleksi Keberislaman 'Umat di Zaman Ini, Jakarta: Media Komputindo, 2020.

Example 75***Islam and Character Education, Grade 4, 2021, p. 180***

Using the example of the Prophet Muhammad, who lived in harmony with the Jews in Medina, and established the Charter of Medina, the following passage encourages students to live peacefully with those who are different in Indonesia's diverse society. This is presented as an example of living peacefully in a community, composed of diverse ethnicities, languages, and religions. It also serves as a reflection of the principle of Pancasila: Belief in the One Almighty God.

Rasulullah saw. merasa perlu menciptakan kerukunan antar penduduk Madinah yang beragam. Rasulullah saw. melakukan perjanjian antara Kaum Muslim (Muhajirin dan Ansar) dengan Yahudi sebagai penduduk Madinah. Isi perjanjian ini kemudian dikenal dengan Piagam Madinah.

Piagam Madinah berisi tentang pengakuan sebagai umat, baik sesama muslim maupun berbeda agama, yang memiliki tujuan sama. Penduduk Madinah yang beragam memiliki hak dan kewajiban yang sama. Penganiayaan harus dihindari, bahkan dihilangkan. Hukum harus ditegakkan tanpa membedakan suku dan agama.

Anak-anak, negara kita adalah negara yang beragam suku, bahasa, dan agama. Walaupun berbeda-beda, kita tetap memiliki tujuan yang sama, yaitu Indonesia yang aman dan damai. Kita wajib menjaga negara kita agar tetap aman dan hidup berdampingan dengan damai.

Indonesia memiliki semboyan Bhinneka Tunggal Ika. Artinya walaupun berbeda-beda, tetapi tetap satu juga. Negara kita juga memiliki Pancasila sebagai dasar negara. Sila pertama Ketuhanan Yang Maha Esa menunjukkan bahwa bangsa kita merupakan bangsa yang berketuhanan, walaupun terdiri atas beragam agama.

The Messenger of God felt the need to nurture harmony among the diverse residents of Medina. The Messenger of God made an agreement between the Muslims (Muhajirin and Ansar) and the Jews living in Medina. The agreement is known as the Medina Charter.

The Medina Charter includes the recognition as a community, both fellow Muslims and those of different religions, who have the same goal. The diverse residents of Medina have the same rights and obligations. Persecution must be avoided, even eliminated. The law must be enforced regardless of ethnicities and religions.

Students, our country is a country with diverse ethnicities, languages, and religions. Although different, we have the same goal, a safe and peaceful Indonesia. We are obliged to maintain our country safe and live side by side in peace.

Indonesia's motto is Bhinneka Tunggal Ika. It means that although different, we are still one. Our country also has Pancasila as the philosophy of the state. The first principle, Belief in the One Almighty God, shows that our nation is a nation that believes in God, even though it consists of various religions.

Example 76***Islam and Character Education, Grade 8, 2021, p. 199***

While this Grade 8 Islamic Education textbook excerpt does not directly address gender inequality, it indirectly contributes to discussions of gender and interfaith tolerance by highlighting the respectful treatment of Ṣāfiyah bint Huyai, a Jewish woman who became one of Prophet Muhammad's wives. The excerpt emphasizes the Prophet's tolerant and inclusive attitude, noting that although Ṣāfiyah converted to Islam, "her parents remained Jewish" and that "Prophet Muhammad SAW did not force his in-laws to convert." Instead, he maintained peaceful and respectful family ties, demonstrating that religious difference did not hinder marital or familial respect. This story reinforces values of tolerance, mutual respect, and the dignity of women who choose their faith freely, thereby modeling behavior that can contribute to reducing both religious and gender-based discrimination.

d. Nabi Muhammad Saw memiliki mertua beragama Yahudi

Pada tahun 7 H, Nabi Muhammad Saw menikahi Ṣāfiyah binti Huyai, putri dari salah seorang kepala suku Yahudi Bani Quraidah yang bernama Huyai bin Akhtab. Ṣāfiyah masuk Islam dan bahkan kemudian mendapat gelar *ummu al-mu'minin*. Namun orang tuanya masih tetap beragama Yahudi. Nabi Muhammad Saw tidak memaksa mertuanya masuk Islam. Sampai meninggal dunia, Huyai tetap beragama Yahudi.

Kisah ini menunjukkan sikap toleran yang dipraktikkan oleh Nabi Muhammad saw. Betapa Nabi Muhammad Saw memiliki sikap toleransi yang sangat tinggi. Nabi Muhammad Saw mengembangkan hubungan kekeluargaan melalui pernikahan meskipun keluarga besar istri masih tetap memeluk agama Yahudi.

d. Prophet Muhammad SAW had Jewish in-laws

In the year 7 AH, the Prophet Muhammad SAW married Ṣāfiyah bint Huyai, the daughter of one of the Jewish chiefs of the Banu Qurayza tribe named Huyai bin Akhtab. Ṣāfiyah converted to Islam and even later received the title Mother of the Faithful (ummu al-mu'minin). However, her parents remained Jewish. Prophet Muhammad SAW did not force his in-laws to convert to Islam. Until he died, Huyai remained Jewish.

This story shows the tolerant attitude practiced by Prophet Muhammad SAW. How Prophet Muhammad SAW had a very high tolerant attitude. Prophet Muhammad SAW developed family relationships through marriage even though his wife's extended family adhered to Judaism.

Example 77***Islam and Character Education, Grade 5, 2021, p. 173***

Jews are mentioned in Surah al-Baqarah (verse 62) as those who will be rewarded by their God on the Day of Judgement. This is a moderate and tolerant verse that does not exist in the former report.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٦٢﴾ (البقرة/٦٢): ﴿٦٢﴾

Terjemahnya:

Sesungguhnya orang-orang yang beriman, orang-orang Yahudi, orang-orang Nasrani dan orang-orang shabiin siapa saja (di antara mereka) yang beriman kepada Allah dan hari akhir, dan melakukan kebajikan, mereka mendapat pahala dari Tuhannya, tidak ada rasa takut pada mereka, dan mereka tidak bersedih hati. (QS al-Baqarah/2: 62)

Those who believe, Jews, Christians, and Sabians, whoever believes in Allah and the Day of Judgement, and do righteousness, they are rewarded by their God, there is no fear of them, and they do not grieve (Al-Baqarah: 62).

Example 78***Islam and Character Education, Grade 8, 2021, pp. 33, 37***

The chapter *Believing in the Books of Allah: Becoming a Tolerant Generation of Qur'an Lovers* encourages Muslim students to believe in the truth of the Torah, Zabur (Psalms), the Gospel (New Testament), the Scrolls (*Suhuf*) of Moses and Abraham, and the Qur'an. The chapter then explains further that believing in the books of Allah does not mean that they believe in all of them but only believe in the ones that are in line with the Qur'an. This is not because the ones not in line with the Qur'an are wrong but because they are only relevant in their time and have been abolished with the revelation of the Qur'an. However, the chapter does not mention reading these books, leaving the impression that Christians and Jews continue to believe in teachings that have been abolished.



Believe in the books of Allah: the Torah, Zabur, Gospel, Suhuf [scrolls] of Moses and Abraham, and the Qur'an.

Believe in the truth of the Qur'an and the truth of previous books.

Iman kepada kitab terdahulu bukan berarti meyakini semua isi kandungan yang terdapat di dalamnya. Akan tetapi yang dimaksud dengan beriman kepada kitab terdahulu adalah hanya meyakini isi kandungan yang sesuai dengan al-Qur'an saja. Meskipun demikian kandungan yang tidak sesuai dengan al-Qur'an tidak berarti salah. Kandungan itu tetap benar, tapi hanya berlaku pada zamannya saja dan sudah dihapus dengan diturunkannya al-Qur'an.

Belief in the previous scriptures does not mean believing in all their contents. Believing in the previous scriptures means only believing in the contents that are in accordance with the Qur'an. However, it does not mean that the contents that are not in accordance with the Qur'an are wrong. The contents are still true, but only valid in their time and have been abolished with the revelation of the Qur'an.

Example 79***Islam and Character Education, Grade 3, 2022, pp. 160, 166***

The Torah and Gospel, together with the Zabur and the Qur'an, are mentioned as book containing the word of Allah, in which Muslims should believe. However, its teachings do not apply to Muslims if they are not in the Qur'an.

Iman kepada kitab-kitab Allah Swt. berarti mempercayai bahwa Allah Swt. menurunkan kitab kepada para Nabi-Nya sebagai pedoman hidup umat dari Nabi tersebut. Kitab-kitab itu berisi perintah, larangan, janji, dan ancaman Allah Swt.

Kitab-kitab tersebut merupakan firman Allah Swt. berupa wahyu yang dibukukan. Empat kitab tersebut yaitu Taurat, Zabur, Injil, dan Al-Qur'an. Di samping kitab-kitab tersebut, sebenarnya wahyu Allah Swt. juga ada yang berupa *shahifah-shahifah* (Lembaran yang bertuliskan firman Allah Swt.) yang diturunkan kepada Nabi dan Rasul-Nya.

Belief in the books of Allah means believing that Allah revealed books to His Prophets as a guide for the lives of the people of the Prophet. These books contain the commands, prohibitions, promises, and threats of Allah.

These books are the words of Allah, in the form of written revelations. The four books are the Torah, the Zabur, the Gospel, and the Qur'an. In addition to these books, in fact, the revelations of Allah also in the form of shahifahs (sheets containing the words of Allah) which were revealed to His Prophets and Messengers.

- d. Kita meyakini bahwa ajaran yang terkandung dalam kitab-kitab terdahulu itu hanya berlaku untuk umat di masa lampau. Ajaran kitab-kitab terdahulu tidak berlaku bagi umat Islam kecuali termuat lagi di dalam Al-Qur'an.**

d. We believe that the teachings in the previous books only apply to the people in the past. The teachings of the previous books do not apply to Muslims unless they are mentioned in Al-Qur'an.

Example 80***Islam and Character Education, Grade 10, 2021, p. 9***

According to al-Misbah interpretation, Surah al-Maidah (verse 48) conveys that the Qur'an confirms the truth of Torah, the Zabur and the Gospel, and supervises, preserves, and guards these previous revelation books.

2. Kitab Al-Qur'an berfungsi membenarkan kitab-kitab sebelumnya, yakni Taurat yang diturunkan kepada Nabi Musa a.s., Zabur yang diturunkan kepada Nabi Daud a.s., dan Injil yang diturunkan kepada Nabi Isa a.s. Dalam hal ini Al-Qur'an adalah *muhaimin* terhadap kitab-kitab terdahulu karena ia menjadi saksi atas kebenaran kandungan kitab-kitab terdahulu.
3. Kitab suci Al-Qur'an juga menjadi pengawas, pemelihara, penjaga kitab-kitab terdahulu dan menjadi tolok ukur kebenaran terhadapnya, serta menjadi saksi untuk keabsahannya. Dalam kedudukannya sebagai pemelihara, Al-Qur'an memelihara dan mengukuhkan prinsip ajaran Ilahi yang bersifat universal (*kully*) dan mengandung kemaslahatan abadi bagi umat manusia sepanjang masa.

2. The Qur'an functions to confirm previous books, namely The Torah which was revealed to the Prophet Musa (a.s.), the Zabur which was revealed to the Prophet David a.s., and the Gospel revealed to the Prophet Isa a.s. In this case, the Qur'an is the *muhaimin* [literally "witness"] of previous books because it is a witness to the truth of the previous books.

3. The Qur'an is also the supervisor, custodian, and guardian of the previous books and is a benchmark for the truth in them. The Qur'an is also a witness to its validity. In its position as custodian, the Qur'an maintains and confirms the principles of universal (*kully*) divine teachings and contains eternal benefits for humanity in all time.

Example 81***Islam and Character Education, Grade 7, 2021, p. 228***

The following passage describes the just and peaceful governance of the Umayyad Dynasty in Al-Andalus, highlighting an environment in which followers of various religions, including Jews and Christians, coexisted harmoniously and were granted the freedom to practice their respective faiths. The Jews and Christians are described as having become independent and actively helped the Arabs in governing Spain, bringing it to its cultural prime. However, the text presents an ideal and inaccurate image of Muslim-Jewish-Christian relations, falsely claiming that the Islamic rule of Al-Andalus was “without persecution and did not interfere in their internal affairs,” adding that the Muslims gave Jews and Christians full autonomy in all religious matters. In reality, there were several instances of Muslim persecution of Jews and Christians, as well as cases of coerced conversions to Islam.

Penduduk Spanyol merasa bahagia dan memperoleh kemakmuran di bawah pemerintah Islam. Umat kristiani menikmati kebebasannya dan tidak diganggu dalam melaksanakan ibadah dan kebiasaannya. Golongan Yahudi benar-benar merasakan tertolong oleh kehadiran bangsa Arab ini. Mereka menjadi merdeka dan aktif membantu bangsa Arab dalam memerintah Spanyol dan mengembalikan negeri ini ke tingkat budaya yang tinggi.

Kekuasaan Islam di Andalusia ini tanpa menganiaya dan tidak ikut campur dalam urusan internal mereka. Kaum muslimin memberikan otonomi penuh dalam semua masalah keagamaan.

The Spanish people were happy and prospered under the Islamic government. Christians enjoyed their freedom and were not disturbed in carrying out their worship and customs. The Jews were really helped by the presence of the Arabs. They became independent and actively helped the Arabs in governing Spain and returning the country to a high level of culture.

The Islamic ruling in Andalusia was without persecution and did not interfere in their internal affairs. The Muslims gave them full autonomy in all religious matters.

Example 82***Islam and Character Education, Grade 8, 2021, p. 40***

The excerpt below explains that the Torah and Gospel mentioned in the Qur'an are not the same as the versions currently believed in by Jews and Christians, due to differing historical developments and religious traditions. However, the text encourages students to respect the beliefs of Christians and Jews in the Torah and the Gospel, acknowledging that they regard these scriptures as true according to their own faith traditions.

Siswa yang budiman, sebagai seorang mukmin, kita wajib meyakini semua kitab dan suhuf yang disebutkan di dalam al-Qur'an itu. Namun, kalian harus tahu, bahwa ada tradisi dan sejarah yang berbeda-beda antar masing-masing agama yang menyebabkan perbedaan cara pandang terhadap kitab suci masing-masing. Tradisi dan sejarah yang berbeda-beda itu menyebabkan kitab Taurat yang diyakini oleh bangsa Yahudi dan kitab Injil yang diyakini oleh umat Nasrani pada saat ini berbeda dengan kitab Taurat dan Injil yang dimaksudkan dalam al-Qur'an.

Karenanya yang kita imani sebagai seorang muslim bukanlah kitab Taurat dan Injil yang diimani oleh bangsa Yahudi dan umat Nasrani pada saat sekarang ini. Melainkan wahyu yang diturunkan oleh Allah kepada Nabi Musa a.s. dan Nabi Isa a.s. pada masa kenabian keduanya. Meskipun demikian kita tetap harus menghargai keyakinan bangsa Yahudi dan umat Nasrani terhadap kitab Taurat dan Injil yang mereka yakini kebenarannya.

Dear students, as believers, we are obliged to believe in all the books and suhuf mentioned in the Qur'an. However, you must know that there are different traditions and histories in each religion causing different views on each other's holy books. These different traditions and histories make the Torah believed in by the Jews and the Gospel believed by Christians today different from the Torah and Gospel referred to in the Qur'an.

Therefore, what we believe in as Muslims is not the Torah and Gospel believed in by the Jews and Christians today, but Allah's revelations to the Prophet Moses and Isa during their prophethood. However, we must still respect the beliefs of the Jews and Christians in the Torah and Gospel which they believe to be true.

Example 83***Islam and Character Education, Grade 5, 2021, pp. 191-193***

A story about the Prophet who fed a Jew beggar who hated him is presented to encourage students to befriend and love people from other religions. A better way to include it, if at all, would be to be more general about this beggar's ethnic and religious background. Still, there is a recognition here of tolerance for Jews and the text presents a particular Jew—not “the Jews” in general. Moreover, this Jew repents and joins the community, so he is not “incorrigible.” This beggar could also appreciate the good traits of the Prophet as compared to others.

Rasulullah saw. dan Pengemis Yahudi Buta

Dahulu ada seorang pengemis yahudi buta yang sering duduk di sudut pasar Madinah. Setiap orang yang mendekat kepadanya, ia selalu mengatakan “Wahai saudaraku jangan dekati Muhammad. Dia itu orang gila, seorang pendusta, dia juga seorang tukang sihir, kalian akan dipengaruhinya jika mendekatinya.”

Hari demi hari ia selalu melakukan hal tersebut. Tanpa sepengetahuannya ternyata Rasulullah saw. adalah orang yang selalu memberikannya makanan setiap pagi. Hal itu dilakukan Rasulullah saw. sampai beliau wafat. Setelah beliau wafat tidak ada lagi yang memberi makan dan menyuapi si pengemis yahudi buta itu.

Suatu hari sahabat nabi, bernama Abu Bakar Ash-Shiddiq ra. berkata kepada anaknya yang juga istri tercinta Rasulullah saw., Aisyah ra., “Anakku, adakah perbuatan baik keseharian Rasulullah yang belum kukerjakan?”. Aisyah menjawab ayahnya, “Ayahku, Rasulullah setiap pagi selalu pergi ke ujung pasar dengan membawa makanan untuk seorang pengemis Yahudi buta yang berada di sana.”

Keesokan paginya Abu Bakar ra. melakukan hal yang sama seperti Rasulullah saw. lakukan. Ketika Abu Bakar mulai menyuapinya, si pengemis marah karena ia merasa ini bukan orang yang biasa menyuapinya. Abu Bakar ra. masih belum mengakui jika ia memang bukanlah orang yang biasa menyuapi pengemis itu.

“Bukan, kau bukan orang yang biasa menyuapiku. Aku tahu, karena orang yang selalu menyuapiku, dia menghaluskan dahulu makanan itu di mulutnya lalu diberikan padaku,” kata pengemis itu. Abu Bakar ra. tidak dapat menahan tangisnya, sambil berkata “Aku memang bukan orang itu, orang mulia itu sudah wafat. Beliau adalah Muhammad saw.”

Mendengar hal itu si pengemis terkejut dan merasa bersalah karena selama ini telah menghina dan memfitnah Rasulullah saw. Hal itu membuat si pengemis menangis tersedu-sedu. Ia sadar betapa mulia orang yang selama ini dimaklumi tak pernah membalasnya dengan perbuatan yang sama melainkan tetap berlaku kasih. Karena terketuk kemuliaan akhlak Rasulullah saw. Akhirnya si pengemis yahudi buta tersebut menyatakan masuk Islam dengan bersyahadat di hadapan Abu Bakar ra.

Dalam cerita di atas mengajarkan kita tentang berbuat baik kepada siapa saja. Tidak peduli dengan agama mereka, jika mereka membutuhkan bantuan maka harus kita tolong. Begitu juga dengan berteman, kita tidak boleh membeda-bedakan teman karena berbeda agama. Mari kita bersikap baik

[See the continuation of the example on the next page.]

dan lemah lembut kepada siapa saja. Seperti akhlak yang dicontohkan oleh Rasulullah saw. pada kisah di atas.

The Messenger of God and the Blind Jewish Beggar

Once there was a blind Jewish beggar who often sat at the corner of the Medina market. To every person who approached him, he always said "O my brother, do not approach Muhammad. He is a madman, a liar, a sorcerer, you will be influenced by him if you approach him."

Day after day he always did that. Without him knowing, it turned out that the Messenger of God was the one who always gave him food every morning. The Messenger of God did that until he died. After he died, no one else fed the blind Jewish beggar.

One day, a companion of the prophet, Abu Bakar Ash-Shiddiq, said to his daughter who was also the beloved wife of the Messenger of God, Aisha, "My daughter, are there any good deeds in the daily life of the Prophet that I have not done?" Aisha answered her father, "My father, the Messenger of God, every morning always goes to the end of the market with food for a blind Jewish beggar."

The next morning, Abu Bakr did the same thing as the Messenger of God did. When Abu Bakr started to feed him, the beggar was angry because he felt that Abu Bakr was not the person who usually fed him. Abu Bakr at first did not admit that he was not the person who usually fed the beggar.

"No, you are not the person who usually feeds me. I know, because the person who always feeds me first grinds the food in his mouth and then gives it to me," said the beggar. Abu Bakr could not hold back his tears, saying "I am not that person, that noble person has passed away. He is Muhammad."

Hearing this, the beggar was shocked and felt guilty because he had insulted and slandered the Messenger of God. It made the beggar cry bitterly. He realized how noble the person was whom he had cursed as he had never responded with the same actions but remained loving. Because he was touched by the noble morals of the Messenger of God, the blind Jewish beggar declared his conversion to Islam by reciting the shahada before Abu Bakr.

The story above teaches us about being kind to anyone regardless of their religion. If they need help then we must help them. Likewise with making friends, we should not discriminate against friends because of different religions. Let's be kind and gentle with everyone. Like the morals exemplified by the Messenger of God.

Example 84**Islam and Character Education, Grade 7, 2021, p. 164**

Jews are depicted as a community skilled in the practice of magic. The passage below describes how Jews who were imprisoned by Nebuchadnezzar allegedly used magic to intimidate the people of Babylon and incite disorder. In response, angels Harut and Marut were sent to assist the Babylonian population by teaching them magic—not for malicious purposes, but to unveil its true nature and intent. However, the Babylon residents misused the magic and caused further harm. The textbook implies that the kind of magic that the Jews are proficient in is “evil” and fear invoking. One might also question the pedagogical merit of presenting eleven-year-old students with a religious tradition that portrays Jews engaging in behavior prohibited in Islam and instilling fear in others.

Notably, the reference to Palestine in the text is historically anachronistic. Following the destruction of the Kingdom of Israel, the land was named the Kingdom of Judah. Implicitly, however, the text recognizes the attachment of the Jews, as a nation, to their homeland—Palestine or the Land of Israel—since ancient times (hence, no colonialism in our case).

Hārūt dan Mārūt

Alkisah, terdapat dua malaikat yang diutus oleh Allah Swt. ke Kota Babil. Kota yang terletak di Irak ini merupakan bekas ibu kota Babilonia Kuno. Mereka adalah Hārūt dan Mārūt. Pada masa itu, kegelisahan dan kesyirikan akibat tersebarnya sihir meliputi warga. Negeri tersebut dipimpin oleh Raja Nebukadnezar. Kacau-balau pada waktu itu terjadi akibat menyebarnya sihir. Sihir tersebut dapat menyebabkan penyakit bahkan membuat suami istri bercerai.

Sihir tersebut berawal ketika raja tersebut menahan orang-orang Yahudi setelah menyerang Palestina. Tahanan tersebut mulai memainkan sihir ketika tiba di Kota Babil. Bangsa Yahudi terkenal sebagai bangsa yang mahir mempraktikkan ilmu sihir. Mereka menguasai pengetahuan sihir. Warga Babil ditakut-takuti dengan lingkaran besar sebagai lingkaran sihir yang dibuatnya.

Dua malaikat, yaitu Hārūt dan Mārūt diutus ke Kota Babil. Keduanya ditugasi untuk menghilangkan ketakutan warga akibat sihir tersebut dengan mengajarkan sihir kepada mereka. Sihir yang diajarkan bukan untuk kejahatan, melainkan untuk mengungkap hakikat sihir.

Hārūt dan Mārūt mendatangi warga Babil. Keduanya mulai bertugas mengajarkan sihir. Keduanya memperingatkan agar mempelajari sihir tidak disalahgunakan. “Sesungguhnya kami hanya cobaan bagimu, maka sebab itu janganlah kamu kafir,” ujar keduanya.

Hārūt dan Mārūt mengajarkan dasar-dasar sihir dan cara melenyapkan lingkaran besar sihir yang dibuat Yahudi. Keduanya pun memperingatkan bahwa sihir tidak dapat memberikan manfaat bagi manusia.

Tugas Hārūt dan Mārūt selesai. Mereka pun kembali ke langit. Akan tetapi, warga Kota Babil tak mengikuti peringatan Hārūt dan Mārūt. Mereka justru berbuat kerusakan dengan ilmu sihir yang diajarkan keduanya. Semakin rusaklah negeri tersebut.

Sumber: https://id.wikipedia.org/wiki/Hārūt_dan_Mārūt, diunduh pada tanggal 30 Oktober 2020

Hārūt and Mārūt

Once upon a time, there were two angels sent by Allah to Babylon. The city, located in Iraq, was the former capital of ancient Babylon. They were Hārūt and Mārūt. At that time, anxiety and idolatry due to the spread of magic covered the people. The country was led by King Nebuchadnezzar. Chaos at that time occurred due to the spread of magic. The magic could cause disease and even husbands and wives to divorce.

The magic began when the king detained the Jews after attacking Palestine [Judah]. The prisoners began to instill magic when they arrived in Babylon. The Jews were known as a nation that was adept at practicing magic. They mastered the knowledge of magic. The people of Babylon were frightened by a large magic circle.

Two angels, Harut and Marut were sent to Babylon. Both were tasked with eliminating the people's fear of magic by teaching them magic. The magic taught was not for evil, but to reveal the nature of magic.

Hārūt and Mārūt came to the people of Babylon. Both of them began to teach magic. Both of them warned against misusing the magic they taught. “Indeed, we are only a trial for you, so do not become infidels [kafir],” they both said.

Hārūt and Mārūt taught the basics of magic and how to eliminate the large magic circle created by the Jews. Both of them also warned that magic cannot provide benefits to humans.

Harut and Marut's task was completed, and they returned to the heavens. However, the residents of Babylon did not heed their warnings. Instead, they misused the magic to cause further harm. As a result, the city suffered increased damage.

Source: https://id.wikipedia.org/wiki/Hārūt_dan_Mārūt, downloaded on October 30, 2020

Example 85***Islam and Character Education, Grade 11, 2021, pp. 43-44***

In the following explanation, Muslim students are encouraged to be grateful for whatever God has given them, and not to follow Jews who were “the most ungrateful people” and “killed their prophets.” The quoted Qur’anic verses do not convey the malicious content of the textbook. Lamentable is the use of the term “the Jews,” with no caveats, leading the students to hate all Jews, while the original text refers to a particular event (in fact, a Biblical Jewish self-criticism).

Contoh tidak baik dilakukan umat Yahudi, yang dikisahkan oleh Al-Qur’an (misalnya dalam Q.S. al-Baqarah/2: 49, dan Q.S. al-Qashas/28: 4), sebagai umat yang paling kufur nikmat. Bersama Nabi Musa a.s. umat Yahudi menikmati begitu banyak nikmat, khususnya nikmat keberhasilan

menghadapi Fir’aun dan bala tentaranya yang menindas dan membunuh setiap anak laki-lakinya yang baru lahir. Lalu Allah Swt. menyelamatkan mereka, namun semua itu diingkari, bahkan di satu masa, sampai berani membunuh nabi mereka.

The Jews gave a bad example, as told in the Qur’an (for example in Surah Al-Baqarah: 49, and Surah Al-Qasas: 4), as the most ungrateful people. Under the Prophet Moses a.s. Jews enjoyed so many blessings, especially delivered from Pharaoh and his armies, who oppressed them and killed their newborn sons. Allah saved them, but they denied what He had done. They even killed their prophets.

Example 86***Islam and Character Education, Grade 3, 2022, p. 119***

When the Prophet was a child, a pastor who understood the Gospel and Torah well, urged the Prophet's uncle to protect the little Prophet from Jews. The pastor explained that the Jews might harm him since he was a future prophet.

Kejadian tersebut mendapat perhatian dari seorang pendeta Buhairah. Pendeta tersebut menguasai isi Kitab Injil dan Taurat. Kemudian berpesan kepada Abu Thalib agar menjaga Nabi Muhammad saw. Buhairah mengetahui Nabi Muhammad saw. memiliki tanda-tanda kenabian. Pendeta tersebut juga berpesan agar keberadaan Muhammad tidak diketahui oleh orang-orang Yahudi. Orang Yahudi akan menyakiti jika mengetahui Muhammad adalah calon rasul dan nabi.

This incident got the attention of Buhaira, a Christian monk. The monk mastered the content of The Bible and the Torah. He asked Abu Talib to protect the Prophet Muhammad saw. Buhaira knew the Prophet Muhammad saw. owned prophetic signs. The monk also asked Abu Talib not to reveal Muhammad's whereabouts to the Jews. Jews would hurt the Prophet if they knew that Muhammad was a future apostle and prophet.

Example 87***Islam and Character Education, Grade 12, 2022, p. 211***

In the Kalam Science chapter discussing the duty to uphold the teachings of Islam, the textbook cites a hadith stating that the Jews, along with all groups of Islam will go to Hell unless they follow Prophet Muhammad or his Companions. When taught without proper contextualization of the hadith—understanding its relevance to a specific historical time and space—the lesson encourages exclusivist religious views and intolerance within Islam against whoever fails to follow the teachings of Muhammad, namely the Jews and other non-Muslims. It would be more prudent to teach about the importance of following Muhammad and his Companions using hadiths that do not attribute divine punishments to other religions.

Hadits yang diriwayatkan dari Abu Hurairah r.a. Ia mengatakan bahwa Rasulullah Saw. bersabda: "Orang-orang Yahudi akan terpecah belah menjadi tujuh puluh dua golongan.". Juga Hadis yang diriwayatkan dari Abdullah bin Umar. Ia mengatakan bahwa Rasulullah Saw. bersabda: "Akan menimpa umatku yang pernah menimpa Bani Israil, Bani Israil telah terpecah belah menjadi 72 golongan dan umatku akan terpecah belah menjadi 73 golongan. Semuanya akan masuk neraka, kecuali satu golongan saja, "Siapa mereka itu, wahai Rasulullah?" tanya para sahabat. Rasulullah Saw. menjawab: "Mereka adalah yang mengikuti jejakku dan sahabat-sahabatku".

Hadith narrated from Abu Hurayra stated that the Messenger of God said: "The Jews will be divided into seventy-two groups." In addition, a Hadith narrated from Abdullah bin Umar stated that the Messenger of God said: "What happens to Israel will happen to my people, the Israelites have been divided into seventy-two groups and my people will be divided into seventy-three groups. All of them will go to hell, except for one group. "Who are they? O Messenger of Allah?" asked the Companions. The Messenger of God answered: "Those who follow me and my Companions."

Example 88***Islam and Character Education, Grade 4, 2021, p. 138***

The Grade 4 Islamic Education textbook presents an example of the Prophet's kindness to his Jewish neighbor who hated him, the excerpt encourages students to help others regardless of their religions. Although the text tells the story of one Jew, and not all "the Jews," the Jew is still "othered" as a hateful person toward the Muslims. There is an embedded assumption that if one's neighbor is from a different religion, that neighbor is inclined to show hatred. While this might lead people to be polite and even generous, it also fosters suspicion and insincere relationships. If one wishes to present an example of wrong behavior one should choose one from one's own kind, a Muslim in this case, as we see in many examples in the Bible and Qur'an.

Di saat lain, Nabi saw. mendatangi rumah seorang Yahudi untuk menjenguk anaknya yang sedang sakit. Padahal orang Yahudi itu amat membenci Nabi.

Anak-Anak, kita senang jika memiliki sahabat. Kita hidup bertetangga. Kita juga berada di tengah masyarakat. Seyogyanya kita hidup saling menolong.

Rasul saw. memberikan teladan dan contoh. Beliau selalu membantu orang yang membutuhkan pertolongan. Beliau juga menjenguk anak tetangganya yang sakit. Padahal tetangganya itu berbeda agama dan sangat membenci Nabi.

At another time, the Prophet came to the house of a Jew to visit his sick child, although the Jew hated the Prophet very much.

Students, we should be happy if we have friends. We live as neighbors. We also live in society. We should help each other.

The Messenger of God gave examples. He always helped people who needed help. He also visited his neighbor's sick child, although his neighbor was of a different religion and hated the Prophet very much.

Example 89***Islam and Character Education, Grade 9, 2022, p. 115***

The Islamic Education textbook for grade 9 teaches that Jews and Christians living in the Prophet's era are regarded as the People of the Book, so the animals they slaughter are halal. However, today's Jews and Christians are not regarded as the People of the Book, so the meat of the animals they slaughter is haram. The text does not explain why contemporary Christians and Jews are no longer regarded as the People of the Book.

As far as is known, Jews and Christians are considered People of the Book—a symbol of Islamic tolerance through the ages—and there is no time limit for this. Modern jurisprudence also allows for Muslim to eat the animals slaughtered by Jews and Christians.⁵⁵

a) Beragama Islam atau ahli kitab

Hasil sembelihan orang Islam itu halal dikonsumsi, demikian juga halal daging hasil sembelihan orang Yahudi dan Nasrani (ahli kitab). Allah Swt. Berfirman:

...وَوَطَعَا مِمَّا الَّذِينَ أُوتُوا الْكِتَابَ حِلًّا لَكُمْ وَطَعَا مِمَّا حِلًّا لَهُمْ...

Artinya: "Makanan (sembelihan) orang-orang yang diberi Al-Kitab itu halal bagimu, dan makanan kamu halal (pula) bagi mereka". (Q.S. Al-Maidah: 5).

Ahli kitab yang dimaksud dalam ayat ini adalah ahli kitab yang hidup pada jaman Nabi. Adapun Yahudi dan Nasrani yang ada pada jaman sekarang ini tidak termasuk dalam kategori ahli kitab. Sedangkan sembelihan selain orang Islam dan ahli kitab, seperti sembelihan orang kafir, sembelihan orang yang musyrik, sembelihan orang yang murtad, sembelihan orang zindiq (menampakan ke-Islaman dan menyembunyikan kekafiran), hukumnya tidak halal untuk dikonsumsi.

a) Muslim or the People of the Book

The meat of animals slaughtered by Muslims is halal. Likewise, the meat of animals slaughtered by Jews and Christians (People of the Book) is also halal. Allah said:

Meaning: "The food (sacrifice) of those who were given the Book is halal for you, and your food is (also) halal for them." (Al-Maidah: 5)

The People of the Book referred to in this verse are those living at the time of the Prophet. Today's Jews and Christians are not the People of the Book. The meat of animals slaughtered by those who are not Muslims and People of the Book, like apostates, those who are infidels (kafir), idolaters (mushrik), and unbelievers (zindiq—displaying Islam and hiding disbelief), is not halal to consume.

⁵⁵ حكم الأكل من ذبائح أهل الكتاب Binbaz.org,

<https://binbaz.org.sa/fatwas/13978/%D8%AD%D9%83%D9%85-%D8%A7%D9%84%D8%A7%D9%83%D9%84-%D9%85%D9%86-%D8%B0%D8%A8%D8%A7%D9%89%D8%AD-%D8%A7%D9%87%D9%84-%D8%A7%D9%84%D9%83%D8%AA%D8%A7%D8%A8>

Jews in Christian Education

Although Jesus is depicted as challenging certain structures and ways of thinking within Jewish society, such as constraining attitudes to women, he is also presented as a Jew who was raised and educated within Jewish traditions. This portrayal contributes to a more balanced representation of Jews, suggesting that not all are depicted in a negative light.

Example 90

Christianity and Character Education, Grade 10, 2021, pp. 201, 203

This Grade 12 Christian Education textbook excerpt portrays the ancient Israelites—and by extension, the Jewish tradition—as having a profound respect for nature and social justice, as reflected in the laws found in Leviticus 25. It highlights the significance of the Sabbath rule, which not only granted rest to people but also extended that rest to the environment. The Israelites were instructed to cease all activity every Sabbath “because God wanted to give everyone an opportunity to rest.” The text emphasizes the ecological wisdom embedded in this practice, explaining that allowing the land to rest helps preserve its nutrients, warning that without rest, “the land will run out of nutrients... [and] turn into a desert.” This depiction presents Jewish law as holistic, incorporating care for both human well-being and environmental sustainability.

Imamat 25 memuat hukum-hukum Israel yang berkaitan dengan pemeliharaan alam dan keadilan bagi semua. Masyarakat Israel memiliki aturan Sabat. Pada setiap hari Sabat, mereka dilarang melakukan kegiatan apa pun karena Allah ingin memberikan kesempatan untuk beristirahat bagi semua.

Leviticus 25 contains the laws of Israel concerning the preservation of nature and justice for all. The Israelites had a Sabbath rule. On every Sabbath, they were forbidden to do any activity because God wanted to give everyone an opportunity to rest.

Mengapa aturan Sabat ini penting? Aturan ini penting karena ternyata alam juga membutuhkan waktu istirahat untuk memulihkan kembali kondisinya. Apabila tanah terus-menerus ditanami dan digarap, tanpa istirahat, tanah itu pun akan kehabisan zat haranya yang sangat dibutuhkan untuk menjadi sumber makanan bagi tanaman-tanaman yang tumbuh di situ. Kehabisan zat hara akan membuat tanah berubah menjadi padang gurun.

Why is this Sabbath rule important? This rule is important because it turns out that nature also needs a rest period to restore its condition. If the land is continuously planted and worked, without rest, the land will run out of nutrients that are very much needed to be a source of food for the plants growing there. Running out of nutrients will turn the land into a desert.

Example 91***Christianity and Character Education, Grade 10, 2021, p. 154***

This Grade 10 Christianity textbook excerpt portrays Jews within the historical context of prevailing social and cultural boundaries, particularly their strained relationship with Samaritans. It notes that “for the Jews, Samaritans were people who did not need to be taken into account,” and that “Jews did not want to use cutlery that had been used by Samaritans,” illustrating the depth of social division. However, the focus of the passage is on Jesus’s radical act of compassion and inclusivity, as he “crossed two cultural boundaries” by not only speaking to a Samaritan but also engaging a woman in public, both considered unusual for a Jewish man of his time. While it acknowledges historical Jewish attitudes, the excerpt uses them to highlight Jesus’s message of breaking down prejudice and promoting dignity across ethnic and gender lines.

Apa yang dikatakan oleh perempuan Samaria itu adalah stereotip yang berlaku di masa itu. Di mana bagi orang Yahudi, orang Samaria adalah orang yang tidak perlu diperhitungkan. Bahkan, orang Yahudi tidak mau memakai peralatan makan yang telah dipakai sebelumnya oleh orang Samaria. Jadi bagi perempuan itu, sangatlah aneh bahwa Yesus, yang jelas-jelas pria Yahudi, mau meminta air kepadanya. Namun, kita lihat bahwa Yesus melewati dua batasan budaya yang ada, yaitu orang Yahudi menyapa bahkan meminta pertolongan dari orang Samaria, dan secara batas sosial, yaitu seorang laki-laki yang bercakap-cakap dengan seorang perempuan.

What the Samaritan woman said was a stereotype that prevailed at that time. For the Jews, Samaritans were people who did not need to be taken into account. In fact, Jews did not want to use cutlery that had been used by Samaritans. So for the woman, it was very strange that Jesus, who was clearly a Jewish man, would ask her for water. However, we see that Jesus crossed two cultural boundaries, a Jew greeting and even asking for help from Samaritans, and a social boundary, a man talking to a woman.

Example 92***Christianity and Character Education, Grade 12, 2022, p. 125***

This Grade 12 Christian Education textbook portrays certain aspects of Jewish society in Jesus's time as patriarchal and discriminatory toward women, highlighting how Jesus actively challenged those norms. It explains that "women were not allowed to appear in public and receive an education," and that Jewish law called for stoning women caught in adultery, while "the man who had an affair with her was free." In contrast, Jesus is shown as compassionate and revolutionary, spending time with women like Martha and Mary, teaching them, and publicly defending a woman accused of adultery by declaring, "Let any one of you who is without sin throw a stone at her!" The excerpt emphasizes that Jesus's actions "broke the cultural structure of Jewish society that belittled women," presenting him as a reformer who rejected injustice and upheld the dignity of all individuals, especially women.

Yesus mendobrak struktur budaya masyarakat Yahudi yang merendahkan perempuan dan memang sangat diskriminatif. Misalnya, perempuan tidak boleh tampil di depan umum dan memperoleh pendidikan. Yesus malah bergaul dengan Martha dan Maria, saudari-saudari Lazarus. Ia berkunjung ke rumah mereka dan mengajar Maria. Ia juga makan bersama mereka. Yesus mengampuni seorang perempuan yang berzinah, padahal menurut hukum Yahudi, perempuan yang berzinah harus dihukum dengan cara dilempari batu sampai meninggal. Sedangkan laki-laki yang berselingkuh dengannya bebas. Sungguh ironis sikap Yesus, ketika perempuan yang berzinah (berselingkuh) itu dihadapkan kepada-Nya untuk dihukum, Yesus bertanya kepada orang banyak yang ada di sana, kata-Nya, "Siapa di antara kamu yang tidak berdosa, silakan melempari perempuan ini!" Semua orang bubar dan tidak jadi melempari perempuan itu dengan batu. Karena mereka semua sadar bahwa semua manusia berdosa. Kemudian Yesus berkata kepada perempuan itu, "Aku pun tidak menghukum kamu, pergilah dan jangan berbuat dosa lagi." Sikap tersebut merupakan salah satu cara Yesus mendobrak adat, norma, kebiasaan yang telah terbentuk (terstruktur) dalam masyarakat Yahudi yang merugikan dan menindas perempuan.

Jesus broke the cultural structure of Jewish society that belittled women and was indeed very discriminatory. For example, women were not allowed to appear in public and receive an education. Instead, Jesus spent time with Martha and Mary, the sisters of Lazarus. He visited their home and taught Mary. He also ate with them. Jesus forgave a woman who had committed adultery, even though according to Jewish law, a woman who committed adultery must be punished by being stoned to death. Meanwhile, the man who had an affair with her was free. It was ironic that Jesus's attitude; when the woman who had committed adultery (had an affair) was brought before Him to be punished, Jesus asked the crowd there, saying, "Let any one of you who is without sin throw a stone at her!" Everyone dispersed and did not stone the woman because they all realized that all humans sin. Then Jesus said to the woman, "Neither do I condemn you; go and sin no more." This attitude is one way that Jesus broke down the customs, norms, and habits that had been formed (structured) in Jewish society that were detrimental and oppressive to women.

Example 93***Christianity and Character Education, Grade 12, 2022, p. 129***

This Grade 12 Christian Education textbook portrays Jews of Jesus' time as having a narrow and exclusionary view of humanity, suggesting that "fellow human beings were fellow Jews" and that non-Jews were not seen as deserving the same moral consideration. It claims that some Jews believed that only those "of the same nation and religion" were to be treated as true neighbors, even asserting that "they would not execute a Jew who killed a non-Jew" and felt no obligation to save a non-Jew in need. Against this backdrop, the parable of the Good Samaritan is presented as Jesus's response to "correct this inhumane misunderstanding" by teaching that all people, regardless of nation or religion, are fellow human beings worthy of compassion and care. It is doubtful whether this is the original meaning of the parable.⁵⁶

Perumpamaan mengenai orang Samaria yang murah hati dikemukakan Yesus untuk menyadarkan orang yahudii yang nampaknya berpikir bahwa sesama manusia adalah sesama orang yahudi. Di luar bangsa Yahudi, bukanlah sesama manusia. Yang disebut sesama kita hanyalah orang-orang yang sebangsa dan seagama dengan kita. Mereka tidak akan menghukum mati seorang Yahudi yang membunuh orang bukan-Yahudi, sebab dia bukanlah sesama manusia bagi mereka. Orang Yahudi memang berkata bahwa mereka tidak boleh membunuh orang bukan-Yahudi yang tidak sedang berperang dengan mereka. Namun, apabila mereka melihat seorang bukan-Yahudi sedang sekarat, mereka tidak merasa berkewajiban untuk menyelamatkan nyawanya. Yesus ingin meluruskan pemahaman yang keliru yang tidak manusiawi itu, bahwa tiap orang yang membutuhkan pertolongan maupun mereka yang memberikan pertolongan adalah sesama manusia tanpa memandang perbedaan bangsa dan agama.

The parable of the Good Samaritan was put forward by Jesus to awaken the Jews who seemed to think that fellow human beings were fellow Jews. Those who are not Jewish are not fellow human beings. Those who are called our fellow human beings are only people of the same nation and religion as us. They would not execute a Jew who killed a non-Jew because the person was not a fellow human being to them. The Jews did say that they should not kill non-Jews who were not at war with them. However, when they saw a non-Jew dying, they did not feel obligated to save the person's life. Jesus wanted to correct this inhumane misunderstanding; everyone who needed help and those who provided help were fellow human beings regardless of differences in nation and religion.

⁵⁶ Jesus was a Jewish reformer. Society was traditional in its attitude toward others and legalistic in practicing Judaism. The word "discrimination" is anachronistic, and it is doubtful whether this was the meaning of the famous parable (Luke 10:25–29). The conversation takes place between Jesus and a Torah expert (probably from the Pharisees) about the "other" whom a Jew must love. Those who did not extend a helping hand to a robbers' victim were two priests (a "Cohen" and a "Levi"), who probably faced impurity issues. Implicitly, the third should have been an "Israel," namely a simple Jew. But Jesus, making a point to his interlocutor, the Torah educated fellow, pushes the point even further, showing that not only a simple Jew but also a Samaritan are morally superior to the religious classes. Indeed, the Torah person was convinced, suggesting that instinctively helping a fellow human being was a Jewish tradition. One can see that the victim is described as "a man" not as a Jew nor as a non-Jew. In conclusion, the parable criticizes the technical legalistic approach to religion (mainly that of the Sadducees) and reminds its audience that people should be judged by their actions and love toward each other (as quoted and agreed by the Torah savvy). There is no "discrimination" as such since we do not know the affiliation of the victim (described as "a certain man").

Jews in Catholic Education

Catholic Christians in Indonesia constitute a small minority, but they are nevertheless given their own designated religious education textbooks—*Catholicism* and *Character Education*. Although Jews in Jesus's time are often portrayed negatively in these textbooks, the *Catholicism* and *Character Education* textbook emphasizes that Jews should not be blamed collectively for Jesus's death. Instead, the textbook suggests that human beings, including Christians, are to be held responsible due to their sinful nature.

Example 94

Catholicism and Character Education, Grade 10, 2021, p. 148-149

According to the Catholic catechism, Jews are not to blame “collectively” for the death of Jesus but all sinners, including all Christians, who sin again and again.

c. Catatan khusus Katekismus Gereja Katolik tentang sengsara dan wafat Yesus

Setiap orang yang membaca Kisah Sengsara dan wafat Yesus akan dengan mudah menudingkan semua tanggung jawab atas kematian Yesus kepada tokoh-tokoh

yang ada di dalamnya, antara lain: Orang Yahudi, penguasa Romawi saat itu, Herodes, Kayafas, dan sebagainya. Tetapi dalam refleksinya, Gereja memberi pandangan berikut:

1) Orang Yahudi secara Kolektif Tidak Bertanggung Jawab atas Kematian Yesus (KGK 597)

Karena itu Gereja menyatakan dalam Konsili Vatikan II: “Apa yang telah dijalankan selama Ia menderita sengsara tidak begitu saja dapat dibebankan sebagai kesalahan kepada semua orang Yahudi yang hidup ketika itu atau kepada orang Yahudi zaman sekarang ... Orang-orang Yahudi jangan digambarkan seolah-olah dibuang oleh Allah atau terkutuk, seakan-akan itu dapat disimpulkan dari Kitab Suci” (NA 4).

2) Semua Orang Berdosa Turut Menyebabkan Kesengsaraan Kristus (KGK 598)

Dalam magisterium imannya dan dalam kesaksian para kudusnya Gereja tidak pernah melupakan bahwa semua pendosa pun adalah “penyebab dan pelaksana semua siksa yang Kristus derita” (Cat. R. 1,5,11). Karena Gereja sadar bahwa dosa-dosa kalian menimpa Kristus sendiri, ia tidak ragu-ragu mempersalahkan warga Kristen atas penderitaan Kristus sementara mereka ini terlalu sering melimpahkan tanggung jawab hanya kepada orang Yahudi:

c. The Catechism of the Catholic Church's special notes on Jesus's passion and death

Everyone who reads the story of the passion and death of Jesus will find it easy assigning all responsibility for Jesus's death to the characters in it, among others: Jews, Roman rulers at that time, Herod, Caiaphas, and so on. But in its reflection, the Church gives the following views:

1) Jews are Collectively Not Responsible for Jesus's Death (Catechism of the Catholic Church/CCC 597)

[...]

Therefore, the Church declared in the Second Vatican Council: “What has been carried out while He was suffering, cannot simply be charged to all Jews living at that time or to today's Jews... Don't depict Jews as being banished by God or cursed, as if it can be deduced from the Scriptures” (NA 4).

2) All Sinners Contribute to Christ's Passion (CCC 598)

In the magisterium of its faith and in the witness of the saints, the Church never forgets that all sinners are “causes and executor of all the torments that Christ suffered” (Cat. R. 1,5,11). The Church is aware that your sins fell on Christ himself, the Church does not hesitate to blame Christians for Christ's temporary suffering, while they too often delegate responsibility only to Jews.

Example 95***Catholicism and Character Education, Grade 12, 2022, p. 76***

In the explanation of Matthew 23:1-15, Jewish leaders in the times of Jesus (chief priests, elders, scribes, and Pharisees) are presented as oppressors, as “power often led them to dominate and oppress others (especially the weak) by manipulating the law.” By contrast, Jesus is presented as one who rejected every law and interpretation that was used to oppress people.

Kebanyakan pemimpin Yahudi (imam-imam kepala, tua-tua, ahli kitab, dan orang Farisi) kebanyakan adalah penindas. Kekuasaan sering membuat mereka menguasai dan menindas orang lain (terlebih yang lemah) dengan memanipulasi hukum Taurat. Yesus tidak menentang hukum Taurat sebagai hukum. Tetapi, Yesus menentang cara orang menggunakan hukum dan sikap mereka terhadap hukum. Para ahli kitab dan orang-orang farisi telah menjadikan hukum sebagai beban, padahal seharusnya merupakan pelayanan (bdk. Mat 23: 4; Mrk 2: 27). Yesus juga menolak setiap hukum dan penafsiran yang digunakan untuk menindas orang. Menurut Yesus, hukum harus berciri pelayanan, belas kasih, dan cinta. Dalam Kerajaan Allah, kekuasaan, wewenang, dan hukum melulu fungsional.

Most Jewish leaders (chief priests, elders, scribes, and Pharisees) were mostly oppressors. Power often led them to dominate and oppress others (especially the weak) by manipulating the law. Jesus did not oppose the law itself; rather he opposed the way people used the law and their attitude toward the law. The scribes and Pharisees had made the law a burden, whereas it should have been a service (cf. Matthew 23:4; Mark 2:27). Jesus also rejected every law and interpretation that was used to oppress people. According to Jesus, the law must be characterized by service, compassion, and love. In the Kingdom of God, power, authority, and law are merely functional.

Jihad Wars, “Infidels” and “Hypocrites”

Portrayal of Infidels (*kafirs*) and Hypocrites (*munafiks*)

Various definitions of the word infidel (*kafir*) are presented in the Islam religious textbooks of the Merdeka Curriculum, providing a more comprehensive understanding of its meaning. The textbooks define infidels in various ways, such as those who reject Allah and the Prophet Muhammad (i.e., non-Muslims), those who prioritize worldly matters over the afterlife, and those who practice religions inconsistently. Another interpretation includes colonialists within the category of infidels. That said, textbooks teach that God blesses even the infidels and also emphasize that Muslims should not label others as infidels without clear justification. Instead, Muslims are encouraged to treat infidels with kindness, provided they do not fight against Muslims. Conversely, infidels who threaten Muslims must be fought against, including through *jihad*. Although infidels are viewed negatively, the textbooks acknowledge that Allah extends blessings to them.

Example 96

Islam and Character Education, Grade 6, 2022, p. 112

Infidel (*kafir*) is defined as those who prioritize worldly interests over the afterlife. Prioritizing this life is presented as wrong, and the textbook emphasizes that Muslims must instead “strive to prepare for a better and more eternal life” in the afterlife.

4. Larangan terlalu mementingkan dunia.

Pada ayat yang ke-16 dan 17 dijelaskan bahwa orang-orang kafir, lebih mengutamakan kepentingan dunia dari pada kepentingan akhirat. Padahal semestinya kita harus menjadi muslim yang disamping mengutamakan dan menyibukkan diri untuk kepentingan dunia juga harus berupaya keras mempersiapkan kehidupan akhirat yang lebih baik dan lebih kekal.

4. Prohibition of prioritizing this world.

Verses 16 and 17 [of Surah al-A'la] explain that infidels (*kafirs*) prioritize worldly over afterlife interests. In fact, we should be Muslims who, in addition to prioritizing and busying ourselves with worldly interests, must also strive to prepare for a better and more eternal life in the afterlife.

Example 97

Islam and Character Education, Grade 5, 2021, p. 254

In the glossary section, infidel (*kafir*) is defined as those who do not believe in Allah and His Messenger.

Kafir : orang yang tidak percaya kepada Allah dan Rasul-Nya

Kafir: a person who does not believe in Allah and His Messenger

Example 98***Islam and Character Education, Grade 9, 2022, p. 12***

The following excerpt compares Muslims and infidels (*kafirs*), hinting that infidels are the ones who inconsistently practice religions.

Perlu kita ketahui, bahwa terdapat karakteristik berbeda yang digambarkan dalam ayat tersebut. *Pertama*, karakteristik orang-orang yang beriman, konsisten dalam beribadah di waktu malam, selalu taat kepada Allah Swt., takut berhadap siksa akhirat, dan mengharap kasih sayang dari Allah Swt., maka di akhirat kelak akan mendapatkan balasan pahala yang setimpal; dibandingkan dengan karakteristik orang-orang kafir yang tidak konsisten dalam beragama. *Kedua*, Allah Swt. membandingkan antara karakteristik orang-orang yang berilmu pengetahuan dan orang-orang yang tidak berilmu pengetahuan.

We need to know that there are different characteristics described in the verse. First, the characteristics of believers, which are consistent in worshipping at night, always obedient to Allah, afraid of facing the afterlife torment, and longing for the love from Allah, that will be rewarded in the afterlife; compared to the characteristics of infidels (kafir) who are inconsistent in practicing religion. Second, Allah compares the characteristics of knowledgeable people and those who are uneducated.

Example 99***Islam and Character Education, Grade 12, 2022, p. 77***

Explaining what constitutes a Hypocrite (*munafik*): a person professing externally to be a believer but in reality is not, the passage relies on Surah al-Baqarah: 1-20 to explain that hypocrites are more dangerous than infidels (*kafirs*), because they are hardly recognizable.

1. Munafik

Al-Qur'an mengemukakan tentang tiga tipologi golongan manusia, yang disebutkan secara berurutan pada awal surat al-Baqarah/2: 1-20 yaitu golongan orang yang beriman, kafir, dan munafik. Lima ayat pertama membahas mengenai orang-orang mukmin, kemudian ayat 6-7 mengenai orang-orang kafir, dan ayat 8-20 membicarakan mengenai orang-orang munafik. Dari ketiga kategori ini, kategori orang-orang munafiq adalah yang paling berbahaya, sebab kelompok ini sangat sulit dikenali. Mengapa?

The Qur'an mentions three typologies of human groups: believers, kufir, and hypocrites, as mentioned sequentially at the beginning of Surah al-Baqarah: 1-20. The first five verses discuss believers, verses 6-7 discuss infidels (kafir), and verses 8-20 talk about hypocrites. Of these three categories, the hypocrite is the most dangerous because this group is very difficult to recognize. Why?

Example 100**Islam and Character Education, Grade 12, 2022, p. 114**

According to a chapter on inheritance and wisdom in Islam, non-believers (*kāfirs*) are treated the same as apostates (*murtadds*), meaning they are not entitled to receive inheritance.

c. Murtad dan kafir, orang yang keluar dari Islam, yaitu antara pewaris atau yang mati, murtad salah satunya.

[Who has no right of being a beneficiary:]

c. Apostates and infidels [*kafir*], people who leave Islam, or if either the heirs or the dead are an apostate.

Example 101**Islam and Character Education, Grade 12, 2022, p. 183**

In the chapter *Love of the Motherland and Religious Moderation*, the word infidels (*kafirs*) refers to those who manifest disobedience to God; this means not abiding by the rules and norms of justice, and prioritizing material things of this life instead of the afterlife.

b. Q.S. al-Baqarah/2: 143

Seluruh kaum muslimin adalah umat yang mendapat petunjuk dari Allah Swt. dan termasuk *ummatan washathan*, sehingga mereka menjadi umat yang adil serta pilihan dan akan menjadi saksi atas keingkaran orang yang kafir. Umat Islam harus senantiasa menegakkan keadilan dan kebenaran serta membela yang hak dan melenyapkan yang batil. Mereka dalam segala persoalan hidup berada di tengah orang-orang yang mementingkan kebendaan dalam kehidupannya dan orang-orang yang mementingkan ukhrawi saja. Dengan

b. Surah Al-Baqarah: 143

All Muslims receive guidance from Allah and including the *ummatan washathan* (the best people), so they are the just and chosen people who will be witnesses to the disobedience of infidels (*kafir*). Muslims must always uphold justice and truth and defend what is right and eliminate what is false. They, in many ways, live between those who prioritize material things in their lives and those who only care about the afterlife.

Example 102**Islam and Character Education, Grade 10, 2021, p. 10**

The excerpt below states that infidels do not believe in the afterlife and that they will go to hell as compensation for their actions.

Orang-orang kafir tidak percaya adanya akhirat. Karenanya mereka akan diberitahu dan mendapatkan balasan atas perbuatan mereka, yakni dimasukkan ke dalam api neraka. Sedangkan bagi orang mukmin yang beramal shalih, akan mendapatkan balasan surga.

Those who are infidels [*kafir*] do not believe in the existence of an afterlife. Therefore, they will be notified and required for their actions and sent to hell. Meanwhile, *mu'min* who do good deeds will get to heaven as a reward.

Example 103***Islam and Character Education, Grade 10, 2021, p. 11***

In the following text, the characteristics of unbelief (*kufr*) are associated with internal faith rather than labeling specific religious groups. The hadith quoted warns of a coming time of tribulation when a person's faith may fluctuate rapidly—"a man will be a believer in the morning and an infidel in the evening, or... in the evening and an infidel in the morning"—emphasizing the danger of trading one's faith for worldly gain. The term infidel here refers to someone who loses or abandons their belief, rather than being directed at non-Muslims in general. The context suggests a cautionary message about personal instability in belief, rather than a blanket judgment of those outside Islam.

Artinya: "Dari Abu Hurairah r.a. bahwa Rasulullah Saw. bersabda: "bersegeralah kamu sekalian untuk melakukan amal-amal shalih, karena akan terjadi suatu bencana yang menyerupai malam yang gelap gulita di mana ada seseorang yang pada waktu pagi ia beriman, tetapi pada waktu sore ia kafir, pada waktu sore ia beriman tetapi pada waktu pagi ia kafir, ia rela menukar agamanya (dengan sedikit keuntungan dunia)". (H.R. Muslim)

Meaning: "From Abu Hurairah that the Messenger of God said: "Hasten to perform good deeds before a tribulation which will be like the dark part of the night, in which a man will be a believer in the morning and an infidel in the evening, or he will be a believer in the evening and an infidel in the morning. He would sell his (faith for some goods in the world)" (H.R. Muslim).

Example 104***Islam and Character Education, Grade 11, 2021, p. 46***

Although Islam believes that God also blesses infidels (*kafirs*), infidels deserve punishment—which is even more severe than murders—and are allowed to be fought against if they threaten Islam. In the excerpt below, the term infidels is used in contrast to the believers, and that despite being infidels, Islam believes that Allah also blesses them.

Hendaklah kita pahami bersama, berlimpahnya rahmat dan nikmat itu, tetap diberikan kepada mereka (boleh jadi orang beriman, atau orang-orang kafir) yang berbuat aniaya, lalim, dan ingkar kepada Allah Swt. Itu semua, tidak menghalangi Allah Swt. untuk menghentikan curahan rahmat dan nikmatnya kepada seluruh makhluk.

We need to understand that the abundance of grace and favors are given to them (both believers and infidels) who persecute others, commit injustice, and deny Allah. Those misdeeds do not hinder Allah from outpouring grace and blessings to all creatures.

Example 105***Islam and Character Education, Grade 11, 2021, p. 48***

In a discussion about fitnah, which means “trials, tests, disasters, and torment in the afterlife,” it is mentioned that the torment for infidels in the afterlife will be greater than for murderers.

Fitnah adalah bahasa Arab yang terdapat dalam al-Qur'an dan dipakai oleh orang Indonesia, tetapi makna fitnah yang dipahami oleh orang Indonesia berbeda dengan makna fitnah yang terdapat dalam Al-Qur'an. Dalam Al-Qur'an kata fitnah memiliki beberapa arti, antara lain cobaan, ujian, musibah dan ada juga yang berarti siksa di akhirat, seperti terdapat dalam Surah al-Baqarah ayat 217 (وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ). Ini artinya siksa bagi orang kafir kelak di akhirat lebih besar dari pada pembunuhan. Demikian penjelasan M. Quraish Shihab.

Fitnah is an Arabic word in the Qur'an and used by Indonesians, but the meaning of fitnah in Bahasa Indonesia is different from its meaning in the Qur'an. In the Qur'an the word fitnah has several meanings, including trials, tests, disasters, and torment in the afterlife, as written in Surah al-Baqarah verse 217[...]. It means that the afterlife torment for unbelievers is greater than for murderers. That is M. Quraish Shihab's explanation.

Example 106***Islam and Character Education, Grade 12, 2022, p. 310***

In The Role of Islamic Organizations in Indonesia chapter, the Padri Movement is mentioned; this was an early nineteenth-century Islamic reform and anti-colonial movement based in West Sumatra. It sought to purify local Islamic practice by eliminating what it viewed as un-Islamic traditions and resisting Dutch colonial influence. Despite their military defeat, the movement's legacy is remembered for its impact on Islamic revivalism and nationalism in Indonesia. The movement perceived that Islam is dominated by infidels (*kafirs*) who must be fought against.

Inilah awal pemikiran Islam modern untuk Sumatra Barat dan mungkin juga untuk Indonesia. Gerakan ini terlihat nyata pada usaha mereka menyeru kembali kepada Al-Qur'an dan sunnah, memurnikan Islam, dan menentang dominasi kaum kafir atas umat Islam. Karena tipu daya dan kekuatan pasukan Belanda yang kuat persenjataannya itu, pihak Padri di bawah pimpinan Tuanku Imam Bonjol (1773-1864) berhasil dikalahkan. Meskipun kaum Padri kalah, akan tetapi semangat dalam memperjuangkan Islam dan tanah air tetap memberikan inspirasi bagi generasi setelahnya.

This is the beginning of modern Islamic thought for West Sumatra and perhaps also for Indonesia. This movement can be seen clearly in their call to return to the Qur'an and sunnah, purify Islam, and oppose domination of infidels [kafir] over the Muslims. Because of the deceit and power of the Dutch troops with their powerful weapons, the Padri under the leadership of Tuanku Imam Bonjol (1773-1864) was defeated. Although the Padri lost, the spirit to struggle for Islam and the homeland continued to inspire future generations.

Example 107***Islam and Character Education, Grade 11, 2021, p. 189***

Muslims are permitted to treat non-believers (*kāfirs*) with kindness, as long as they do not fight against Islam, as explained in the interpretation of Surah al-Mumtahanah (60:8). The text also emphasizes that Muslims are not encouraged to fight non-believers who have not committed injustice against them.

Dalam ayat tersebut, Allah Swt. menegaskan tidak melarang berbuat baik dan berlaku adil kepada orang-orang yang berbeda agama yang tidak memerangi dan tidak mengusir dari tempat tinggal. Melalui ayat ini, Allah Swt. ingin menghilangkan keraguan umat muslim dalam kaitannya hubungan mereka dengan orang kafir yang tidak memerangi dalam hal agama dan mengusir umat muslim dari tempat tinggal mereka.

In this verse, Allah emphasizes that He does not prohibit acts of kindness and justice to people of different religions as long as they do not fight against or expel Muslims from their homes. Through this verse, Allah dispels the doubts of Muslims regarding their relationship with infidels who do not fight against Islam and expel Muslims from their homes.

Example 108***Islam and Character Education, Grade 11, 2021, pp. 236-237***

Grade 11 students learn that Muslims are prohibited from labeling others as infidels without first engaging in *tabayyun*—the process of clarification and verification of the truth.

Sekarang ini, dengan kecanggihan teknologi, dalam hitungan detik, sebuah informasi akan cepat menyebar ke seluruh dunia. Padahal dalam ajaran Islam diajarkan untuk: *tabayyun* terlebih dahulu, jangan menggunjing, jangan mencari-cari kesalahan orang lain, jangan mempermalukan orang lain di depan umum, jangan bersikap kasar,

jangan bersikap sombong, jangan merusak kehormatan orang lain, jangan menganggap diri kalian suci, jangan mengafirkan sesama orang lain, jangan berbohong, dan seterusnya.

Nowadays, with the sophistication of technology, in a matter of seconds, information will quickly spread throughout the world. Whereas In Islamic teachings we are taught to: do tabayyun (clarify and verify) first, not gossip, not search for others' flaws, not humiliate others in public, not be rude, not be arrogant, not dishonor others, not consider yourself holy, not accuse others of infidels (kafir), not lie, and so on.

Jihad

The topic of *jihad* occurs only in senior high school, where its various definitions are provided to offer a deeper understanding of its concept. The textbooks define *jihad* as not limited to armed struggle in defense of Islam but also dedicating oneself and one's resources to the teachings of Allah, promoting good over evil, and working hard. In the context of Indonesian history, *jihad* is also framed as the struggle against colonial powers.

Example 109

Islam and Character Education, Grade 10, 2021, p. 46

This excerpt from an Islamic Education textbook presents *jihad* as a broad, nonviolent commitment to upholding Islamic values through sincere effort and personal sacrifice, rather than through warfare or hostility. It clarifies that *jihad* is "not... only by taking up arms on the battlefield" nor about expressing "extreme hostility towards people or groups who disagree with Islam." Instead, it is described as a general struggle, "wholeheartedly upholding the teachings of Allah through one's wealth, belongings, or lives." Practical examples include students striving to gain knowledge and teachers dedicating themselves to educating others.

7) Berjihad di jalan Allah Swt. dengan jiwa dan harta yang dimiliki
Makna jihad bagi seorang muslim dalam hal ini bukanlah jihad dan mengangkat senjata di medan pertempuran semata. Juga bukanlah jihad yang secara ekstrim menyatakan permusuhan kepada orang-orang atau golongan yang tidak sepaham dengannya. Tetapi jihad dalam hal ini adalah bersungguh-sungguh dalam menegakkan ajaran Allah Swt. baik dengan harta, benda maupun nyawa yang dimilikinya. Sebagai contoh jihadnya seorang pelajar adalah kesungguhannya menuntut ilmu. Jihadnya seorang guru adalah kesungguhannya mendidik siswanya, dan lain sebagainya.
Hal tersebut sesuai dengan QS. at-Taubah/9: 41 yaitu:
Berangkatlah kamu baik dengan rasa ringan maupun dengan rasa berat, dan berjihadlah dengan harta dan jiwamu di jalan Allah Swt. Yang demikian itu lebih baik bagimu, jika kamu mengetahui.

7) *Jihad in the way of Allah with one's soul and wealth*

The meaning of jihad for a Muslim in this context is not jihad only by taking up arms on the battlefield. Nor is it jihad which expresses extreme hostility towards people or groups who disagree with Islam. Jihad in this context is wholeheartedly upholding the teachings of Allah through one's wealth, belongings, or lives. For example, a student's jihad is seeking knowledge wholeheartedly. A teacher's jihad is wholeheartedly educating their students, and so on. This is in accordance with QS. at-Taubah/9: 41.

Go forth, whether light or heavy, and strive (jihad) with your wealth and your lives in the cause of Allah. That is better for you, if you only knew.

Example 110***Islam and Character Education, Grade 10, 2021, pp. 222-223***

Jihad for the sake of God (*jihad fii sabiilillah*) or the courage to fight against enemies on the battlefield is one implementation of a courageous attitude to defend the truth. However, the passage further explains that in the present context, *jihad* for the sake of God (*jihad fii sabiilillah*) does not mean to go to the actual battlefield, but *jihad* in the form of “promoting good and preventing vice” (*amar ma'ruf nahiy munkar*).

a) Berani menghadapi musuh di medan pertempuran (*jihad fii sabiilillah*)

Dalam konteks ini, keberanian yang nyata adalah keberanian sebagaimana yang dicontohkan oleh generasi pertama umat Islam. Mereka tidak takut menghadapi kematian, tidak terjebak pada *hubbu ad-dunya* dan lebih mencintai kehidupan akhirat, sehingga ketika datang panggilan jihad, maka mereka akan menyambut dengan semangat yang tinggi.

Namun dalam konteks kehidupan abad 21 saat ini, tentu saja *jihad fii sabiilillah* tidaklah harus terjun langsung ke medan perang, namun jihad

dalam bentuk *amar ma'ruf nahiy munkar* dengan cara menggelorakan semangat Islam yang ramah bukan Islam yang mudah marah, menanamkan nilai-nilai nasionalisme dan bela negara sesuai dengan konsep Islam *rahmatan lil 'alamin*, dan lain sebagainya.

a) Dare to face enemies on the battlefield (jihad for the sake of God/jihad fii sabiilillah)

In this context, real courage is the courage exemplified by the first generation of Muslims. They are not afraid of death, do not dwell on their love for earthly matters, and love the afterlife more so that when jihad calls they will welcome it with high enthusiasm. In the twenty-first century context, of course, jihad for the sake of God (jihad fii sabiilillah) does not mean going to the battlefield, but jihad in the form of promoting good and preventing vice (amar ma'ruf nahiy munkar) by inflaming the friendly spirit of Islam, not an Islam that is easily angered, nurturing nationalism, and defending the country in accordance with the concept of Islam providing mercy to mankind (rahmatan lil 'alamin), etc.

Example 111***Islam and Character Education, Grade 10, 2021, pp. 244-246***

This excerpt from an Islamic Education textbook portrays *jihad* (*jihad fi sabilillah*) as both a means of defense and a moral framework grounded in the principles of justice and protection. It affirms that *jihad* can involve “fighting infidels who are against Islam,” but emphasizes that its purpose is not to bring destruction but rather to serve “the benefit of human beings,” especially in protecting both life (*hifz al-nafs*) and religion (*hifz al-din*). The text also underscores Islam’s commitment to religious freedom, stating that “there is no compulsion in choosing a religion,” and highlights the ethical treatment of non-Muslims. It distinguishes between *dhimmi* (non-Muslims under Muslim protection) and *harbi* (those in active conflict with Islam), making clear that *dhimmi* are to be treated with full social and humanitarian rights. This is illustrated through the story of Caliph Ali bin Abi Talib, who sought justice for a murdered *dhimmi*, even granting the death penalty to the Muslim perpetrator, demonstrating that “the blood of all *dhimmi* under my protection is as pure as mine.” Overall, *jihad* is framed not as blind violence, but as a principled action rooted in justice, protection, and coexistence.

Contoh penerapan dalam hukum Islam misalnya disyariatkannya *jihad fi sabilillah* di medan untuk memerangi kaum kafir yang memusuhi umat Islam. *Jihad fi sabilillah* tidak dimaksudkan untuk menjerumuskan diri ke dalam kebinasaan, tetapi untuk mewujudkan kemaslahatan manusia. *Jihad fi sabilillah* menunjukkan bahwa masalah yang dihasilkan oleh *hifzhu al-nafs* berdampak pada *hifzhu al-din*. Demikian juga sebaliknya, masalah yang dihasilkan oleh *hifzhu al-din* berdampak pada *hifzhu al-nafs*. Contoh lainnya, kebebasan memilih agama dan kepercayaan bagi seluruh warga masyarakat. Tidak ada paksaan dalam memilih agama sesuai keyakinannya masing-masing.

Beragama merupakan hak asasi umat manusia yang harus dipenuhi.

Examples of application in Islamic law for example, the promulgation of jihad for the sake of God (jihad fi sabilillah) to fight infidels who are against Islam. Jihad for the sake of God (jihad fi sabilillah) is not intended to bring oneself into perishment, but for the benefit of human beings. Jihad for the sake of God (jihad fi sabilillah) shows that the benefits of protecting life (hifz al-nafs) have an impact on protecting religion (hifz al-din). Likewise, vice versa, the benefits of protecting religion (hifz al-din) have an impact on protecting life (hifz al-nafs). Another example, freedom to choose religion and belief for all citizens. There is no compulsion in choosing a religion according to one's own beliefs. Religion is a human right that must be fulfilled.

[See the continuation of the example on the next page.]

Sebagai bentuk *hifzhu al-din*, Islam mengajarkan untuk menghormati agama orang lain. Orang-orang non-Islam dibagi menjadi dua, yakni *dhimmi* (non-Islam yang hidup berdampingan dan dalam perlindungan Islam), *harbi* (non-Islam yang secara terbuka memusuhi Islam). Terhadap *dhimmi*, tidak ada perbedaan perlakuan yang ekstrim pada bidang sosial dan kemanusiaan dengan umat Islam pada umumnya. Bahkan dalam sebuah hadis Rasulullah Saw. menjamin hak-hak kemanusiaan dan sosial kelompok *dhimmi*.

Ketika sahabat Ali bin Abi Thalib r.a. menjadi khalifah, terjadi sebuah peristiwa pembunuhan *dhimmi* yang dilakukan oleh seorang muslim. Kemudian khalifah Ali bin Abi Thalib r.a. memutuskan untuk menghukum mati pelaku pembunuhan tersebut. Tetapi dari pihak keluarga *dhimmi*

menyatakan bahwa ia telah memberikan maaf. Khalifah Ali bin Abi Thalib r.a. merasa tidak puas dan khawatir adanya ancaman dari pelaku kepada *dhimmi*. Kemudian pihak keluarga *dhimmi* benar-benar meminta pengampunan dengan memberikan informasi bahwa dirinya telah menerima uang *diyat* dari pelaku dan mengatakan bahwa saudaranya tidak mungkin bisa hidup kembali jika nanti sudah dieksekusi mati. Setelah mengetahui hal ini, Ali bin Abi Thalib r.a. menyetujui dan mengatakan: "*barang siapa termasuk orang dhimmi yang ada dalam perlindunganku, maka darahnya sesuci darahku dan hartanya tidak dapat diganggu gugat seperti halnya harta benda saya sendiri*".

As a form of hifzhu al-din, Islam teaches respect for other people's religions. Non-Muslims are divided into two, dhimmi (non-Muslims living side by side with and under the protection of Islam), harbi [also referred to as kafir harbi] (non-Muslims who are openly against Islam). For dhimmi, there are no extreme differences in social and humanitarian treatments with Muslims in general. Even in a hadith, the Messenger of God guaranteed the humanitarian and social rights of dhimmi.

When Ali bin Abi Talib became caliph, a dhimmi was murdered by a Muslim. Then the caliph Ali bin Abi Talib granted a death penalty to the perpetrator. However, the dhimmi's family stated that they had forgiven the murderer. Caliph Ali bin Abi Talib felt dissatisfied and worried that the perpetrator threatened the dhimmi. The dhimmi family wholeheartedly asked for forgiveness by providing information that they had received diyat money from the perpetrator and said that it was impossible for the one who was murdered to live again after the perpetrator was executed. After learning about this, Ali bin Abi Talib agreed and said: "The blood of all dhimmi under my protection is as pure as mine and their wealth, like my own property, cannot be contested."

Example 112***Islam and Character Education, Grade 10, 2021, p. 57***

In the knowledge assessment section, influencing others to fight infidels is not one of the signs of a believer. However, "jihad for the sake of God with one's wealth and soul" is indeed presented as one of the signs of the believer.

- 7) Berikut ini yang **bukan** merupakan tanda-tanda orang yang beriman adalah....
- A. istiqamah dan tertib menjalankan shalatnya
 - B. bila disebutkan nama Allah swt. hatinya bergetar
 - C. menafkahkan sebagian hartanya di jalan Allah swt.
 - D. berjihad di jalan Allah swt. dengan harta dan jiwanya
 - E. mempengaruhi orang lain untuk memerangi orang kafir

- 7) The following are signs of a believer, except ...
- A. Performing prayers correctly and obediently
 - B. Having one's heart tremble when the name of Allah is mentioned.
 - C. Donating some wealth in the way of Allah.
 - D. Performing jihad for the sake of Allah. with one's wealth and soul
 - E. influence others to fight infidels

Example 113***Islam and Character Education, Grade 12, 2022, p. 235***

In the following excerpt from a chapter titled *Innovative Attitudes and Ethics in Organizations*, the Prophet Muhammad reportedly stated that *jihad* is not necessarily preferred to hard work.

Pernah diceritakan dalam hadis Rasulullah Saw. bahwa suatu hari ketika Rasulullah sedang berada di sebuah majelis dengan para sahabat, terlihat pemuda berbadan kekar dan kuat sedang sibuk bekerja. Pemuda itu berlalu lalang di sekitar rumah Rasulullah Saw. Kemudian, salah satu sahabat berkomentar, "Wah, sayang sekali pemuda itu, sepagi ini sudah sibuk bekerja". Sahabat tersebut pun melanjutkan perkataannya, 'Seandainya saja, kekuatan tubuh, umur muda dan kesempatan waktunya digunakan untuk jihad fi sabilillah sungguh alangkah baiknya'.

Mendengar ucapan salah satu sahabat tersebut, Rasulullah Saw. mengingatkan agar tidak berkata demikian. Teguran Rasulullah Saw. ini sesuai dengan firman Allah Swt. surat al-Qashash sebelumnya bahwa manusia selama hidupnya pun memang dianjurkan untuk bekerja keras dalam mencapai keinginannya.

Once told in the hadith of the Messenger of God that one day when the Messenger of God was in a congregation with his Companions, they saw a burly and strong young man busy working. The young man went back and forth passing the house of the Messenger of God. Then, one of His Companions commented, "Ah, what a shame, he has been busy working so early in the morning." The companion further stated, "How good it will be if his body strength, youth, and time are dedicated to jihad for the sake of God (jihad fi sabilillah)."

Hearing the words of one of His Companions, the Messenger of God reminded him not to say that. The Messenger of God's warning is in accordance with the word of Allah in the previous al-Qasas Surah that humans are encouraged to work hard throughout their lives to achieve their desires.

Example 114***Islam and Character Education, Grade 12, 2022, p. 300***

The chapter titled *The Role of Islamic Organizations in Indonesia* explains that one of the roles of Nahdlatul Ulama (NU)—one of the largest Islamic organizations in the world—in the early period of Indonesian independence was that it issued a policy called *jihad* resolution, stating that the struggle for independence is *jihad*. In this context, the text considers jihad as “rejecting the return of the colonial powers and acknowledging the authority of the new republican government in accordance with Islam.”

Peran dan Perjuangan Nahdlatul Ulama (NU) Masa Kemerdekaan (1945-1959)

1) Mengeluarkan Resolusi Jihad.

Kegiatan politik NU semakin kental pada masa kemerdekaan. Hal ini ditunjukkan pada Muktamar NU di Surabaya tanggal 22 Oktober 1945. Dalam muktamar tersebut, NU mengeluarkan "Resolusi Jihad" yang menyatakan bahwa perjuangan untuk merdeka adalah Perang Suci (jihad). Resolusi ini berarti bahwa penolakan terhadap kembalinya kekuatan kolonial yang mengakui kekuasaan suatu pemerintah republik baru sesuai dengan Islam. Resolusi jihad ini juga terbukti dengan penentangan NU terhadap beberapa perjanjian dan konsesi diplomatic yang diadakan pemerintah seperti Perjanjian Renville (1946), Perjanjian Linggarjati (1948) dan juga Konferensi Meja Bundar atau KMB (1949).

The Role and Struggle of Nahdlatul Ulama (NU) During Independence (1945-1959)

1) *Issue a Jihad Resolution.*

NU's political activities became increasingly strong during the independence period. It was obvious at the NU Congress in Surabaya on 22 October 1945. At the Congress, NU issued a "Jihad Resolution" stating that the struggle for independence is a Holy War (jihad). This jihad resolution means rejecting the return of the colonial powers and acknowledging the authority of the new republican government in accordance with Islam. This jihad resolution was also obvious through NU's opposition to several diplomatic agreements and concessions by the government such as Renville Agreement (1946), Linggarjati Agreement (1948), and Round Table Conference or KMB (1949).

Hearing the words of one of His Companions, the Messenger of God reminded him not to say that. The Messenger of God's warning is in accordance with the word of Allah in the previous al-Qasas Surah that humans are encouraged to work hard throughout their lives to achieve their desires.

Example 115**Social Science, Grade 8, 2021, p. 157**

Dutch colonialists, seeking to exploit Aceh's natural resources, faced resistance from the Aceh Sultanate, leading to an armed military conflict. In this Grade 8 Social Science textbook, the term *jihad* is defined as a war to defend Islam, particularly in the context of the Acehnese struggle against the Dutch East India Company, who burnt Aceh's stronghold, the Baiturrahman Mosque.

Traktat London tahun 1871 menyebut Belanda menyerahkan Sri Lanka kepada Inggris. Sebagai gantinya, Belanda mendapat hak atas Aceh. Berdasarkan traktat tersebut, Belanda mempunyai alasan untuk menyerang istana Aceh. Belanda juga membakar Masjid Baiturrahman yang menjadi benteng pertahanan Aceh 14 April 1873. Semangat jihad (perang membela agama Islam) menggerakkan perlawanan rakyat Aceh.

The Treaty of London in 1871 stated that the Dutch handed over Sri Lanka to the British. In return, the Netherlands received rights over Aceh. Based on the treaty, the Dutch had a reason to attack the Aceh Palace. The Dutch also burned down the Baiturrahman Mosque, which was Aceh's stronghold on April 14, 1873. The spirit of jihad (war to defend Islam) encouraged Acehnese to fight against the Dutch.

Example 116**History, Grade 11, 2021, p. 54**

The Grade 11 History textbook teaches about a religious scholar from a Jawi Community (Malay Islam scholars in Mecca), Shaykh Abd Al-Shamad, who called for *jihad* against colonials through the book he authored, "The Virtues of Jihad" (*Fadha'il al-Jihad*). It seems that *jihad* in this sense would also imply violent struggle.

Pembentukan Komunitas Jawi terus berlanjut hingga kedatangan ulama Jawi di abad 18 di antaranya yaitu Syaikh Abd Al-Shamad Al-Palimbani, Kemas Fakhr Al-Din, Syihab Al-Din, dan Muhammad Arsyad Al-Banjari. Dari nama-nama tersebut, yang paling berpengaruh adalah Syaikh Abd Al-Shamad Al-Palimbani kelahiran Palembang. Kitabnya yang paling terkenal adalah kitab *Fadha'il al-Jihad* berisi tentang kewajiban umat muslimin untuk menjalankan perang suci melawan kaum kafir terutama kaum penjajah kolonial menurut Al-Qur'an dan Hadits.

The formation of the Jawi Community continued until the arrival of Jawi scholars in the 18th century including Shaykh Abd Al-Shamad Al-Palimbani, Kemas Fakhr Al-Din, Syihab Al-Din, and Muhammad Arsyad Al-Banjari. Of these names, the most influential is Shaykh Abd Al-Shamad Al-Palimbani who was born in Palembang. His most famous book is Fadha'il al-Jihad, explaining the obligation of Muslims to carry out jihad against infidels (kafir), especially colonials, according to the Qur'an and Hadith.

Controversial Issues and Historical Wounds _____

Controversial domestic and international issues are largely absent from the Merdeka Curriculum. While the *Christian and Character Education* textbooks briefly reference certain human rights violations, they do so without comprehensive contextual analysis. The materials that do reference these violations emphasize the importance of discussing them to prevent future repetition and to promote the realization of democratic values and human rights among younger generations, rather than to incite negative perceptions of the government.

We have divided the discussion into two parts: **national issues**—including the arrival of Islam in Indonesia, the Indonesian Communist Party and the 30 September Movement, East Timor, and both Dutch and Japanese colonialism; and **global issues**—namely the Israeli-Palestinian.

National Context

Controversial issues, such as how Islam entered Indonesia and the mastermind of the 1965 coup d'état, are presented in a more open but measured manner. Instead of presenting the common belief regarding the issues, the textbooks present various theories regarding them and allow the students to analyze.

Notably, the textbooks emphasize that truth is often subjective, shaped by the author's perspective and interests. Therefore, to understand different views, students should practice source criticism—critically analyzing and comparing various sources—to form a more nuanced and accurate understanding of historical events and narratives.

Example 117

Christianity and Character Education, Grade 12, 2022, p. 74

The text below from a Christian Education textbook for Grade 12 highlights the importance of discussing human rights violation cases, including the major human rights violations in Indonesia, particularly the events of May to June 1998, which involved serious crimes such as rape, torture, and murder, that remain insufficiently investigated. Addressing these issues is intended to help younger generations to not repeat the mistakes and to uphold democracy and human rights in their lives, not to provoke people to view the government negatively, rather than to provoke negative perceptions of the government.

[See the continuation of the example on the next page.]

Ada banyak kasus pelanggaran HAM yang sampai dengan saat ini belum terungkap siapa yang menjadi otak pelanggaran berat hak-hak asasi manusia, khususnya peristiwa pada bulan Mei-Juni 1998 yang diadili dan dijatuhi hukuman barulah prajurit-prajurit pelaksana di lapangan. Karena itu vonis yang diberikan pun hanya sebatas pemecatan dan hukuman penjara untuk para pelaku penembakan di Universitas Trisakti dan Semanggi. Sementara itu, siapa para pelaku pemerkosaan, penyiksaan, dan pembunuhan atas sekian ribu korban lainnya mungkin akan tetap gelap dan tidak terungkap. Berbagai peristiwa pelanggaran HAM yang diungkapkan dalam bahan pelajaran ini tidak bertujuan mendiskreditkan pihak mana pun. Dengan membuka peristiwa ini, generasi muda dapat belajar dari kesalahan yang pernah dilakukan oleh generasi terdahulu dan termotivasi untuk mewujudkan demokrasi dan HAM dalam kehidupannya. Hal ini perlu ditegaskan karena meskipun Indonesia telah bertumbuh menjadi Negara demokrasi namun masih ada pihak tertentu yang tidak ingin berbagai peristiwa pelanggaran HAM dibuka dan diperbincangkan secara terbuka. Seolah-olah percakapan terbuka akan memprovokasi rakyat untuk memandang pemerintah secara negative. Padahal dengan membuka kasus-kasus pelanggaran HAM akan memberikan pembelajaran kepada generasi muda untuk tidak mengulang hal yang sama sekaligus sebagai bentuk peringatan dan solidaritas kita bagi para korban pelanggaran HAM.

There are many cases of gross human rights violations whose mastermind has not been revealed to date, especially the events in May-June 1998, where only the soldiers who carried them out in the field were tried and sentenced. Therefore, the verdicts given were limited to dismissal and imprisonment for the perpetrators of the shootings at Trisakti University and Semanggi. Meanwhile, the perpetrators of the rape, torture, and murder of thousands of other victims may remain unidentified and unrevealed. The various human rights violations revealed in this learning material are not intended to discredit any party. By revealing these events, the younger generation can learn from the mistakes made by the previous generation and be motivated to manifest democracy and human rights in their lives. This needs to be emphasized because, even though Indonesia has grown into a democratic country, there are still certain parties who do not want various human rights violations to be revealed and discussed openly. As if open conversation would provoke the people to view the government negatively. In fact, opening up cases of human rights violations will provide a lesson to the younger generation not to repeat the same thing and a form of remembrance and solidarity for the victims of human rights violations.

Islam's Arrival in Indonesia

Example 118

Islam and Character Education, Grade 10, 2021, pp. 126-128

Unlike the pre-Merdeka Islamic Education textbook for Grade 12, which claims that non-Indonesian historians present subjective and unreliable accounts of the history of Islam in Indonesia and therefore recommends relying solely on Indonesian historians,⁵⁷ *Islam and Character Education* textbook for Grade 10 under Merdeka Curriculum offers five different theories on how Islam entered Indonesia. The theories include the Gujarat theory by Prof. Dr. C. Snouck Hurgronje; the Mecca theory by Prof. Dr. Buya Hamka; the Persia theory by Prof. Dr. Husein Djajadiningrat; the China theory by Prof. Dr. Slamet Muljana; and the maritime theory by N.A. Baloch. Based on these theories, students are encouraged to form their own opinions on which theory is the strongest.

1. Masuknya Agama Islam di Indonesia

Kapan Islam masuk ke Nusantara Indonesia?. Siapakah yang membawa Islam ke Nusantara Indonesia?. Daerah mana di antara pulau-pulau di Nusantara yang merupakan daerah pertama masuknya Islam?. Pertanyaan-pertanyaan tersebut selalu memunculkan beragam pendapat dan jawaban dari para sejarawan.

Wilayah Nusantara sangat luas, posisi geografisnya terletak di persimpangan jalur perdagangan antara India, Cina dan Arabia. Maka sulit untuk memastikan wilayah mana yang pertama kali menerima ajaran Islam. Oleh karena itu, ada beberapa teori tentang masuknya agama Islam di Indonesia sebagaimana diungkapkan oleh Ahmad Mansyur Suryanegara dalam buku "*Api Sejarah Jilid 1*". Teori-teori tersebut yaitu

1. The Entry of Islam in Indonesia

When did Islam enter the Indonesian Archipelago? Who brought Islam to the Indonesian Archipelago? Which region among the islands in the archipelago was the first region where Islam entered? These questions always give rise to various opinions and answers from historians. The territory of the archipelago is very large, its geographical position is located at the crossroads of trade routes between India, China, and Arabia. So it is difficult to ascertain which region was the first to accept the teachings of Islam. Therefore, there are several theories about the entry of Islam in Indonesia as expressed by Ahmad Mansyur Suryanegara in the book "Api Sejarah Jilid 1". These theories are:

⁵⁷ *Islam and Character Education, Grade 12, Edition 2, 2018 (Revised Edition), p. 178.*

30 September Movement/Indonesian Communist Party

Example 119

History, Grade 12, 2022, pp. 97-98

Grade 12 History textbook discusses the 30 September Movement/Indonesian Communist Party (G30S/PKI) in a manner that encourages students to develop critical thinking skills by presenting different theories of the mastermind behind the coup d'état. There is no accusation of China or Chinese descendants' involvement in the coup. Notably, this example underscores the importance of source criticism, as the truth presented in historical narratives is often shaped by the perspectives and interests of their authors.

Teori paling umum tentang dalang peristiwa G30S adalah PKI. Hal ini dikemukakan oleh Nugroho Notosusanto dan Ismail Saleh dalam bukunya *Tragedi Nasional: Percobaan Kup G30S/PKI di Indonesia*. Keberadaan film besutan Arifin C. Noer berjudul *Penumpasan Pengkhianatan G30S/PKI* makin memperkuat argumen buku ini. Pada masa Orde Baru, film tersebut selalu ditayangkan di televisi setiap malam 30 September.

Tulisan karya Ben Anderson, dkk. berjudul *Preliminary Analysis of the October 1, 1965 Coup in Indonesia*, menyampaikan bahwa peristiwa G30S adalah peristiwa yang berasal dari persoalan di kalangan Angkatan Darat sendiri.

Teori selanjutnya datang dari Geoffrey Robinson dalam bukunya *The Killing Season: A History of the Indonesian Massacres, 1965-66* yang diterjemahkan dan diterbitkan dalam bahasa

Indonesia dengan judul *Musim Penjagal: Sejarah Pembunuhan Massal di Indonesia 1965-1966*. Menurut amatan Robinson, selepas peristiwa G30S PKI terjadi pemenjaraan dan pembunuhan massal sepanjang periode 1965-1966. Dalam tesisnya, ia menambahkan keterlibatan pihak internasional yang memberikan bantuan ekonomi, militer, dan logistik untuk melenyapkan paham komunis di Indonesia.

Selain berbagai pendapat di atas, masih ada pula beberapa teori lain. Ingatkah kalian dengan materi pelajaran kelas X? Dalam sejarah, kebenaran bersifat subyektif karena bergantung pada kepentingan dan sudut pandang penulisnya. Bagaimanakah kita harus menyikapi berbagai teori dan pandangan yang beragam ini? Ada baiknya kita kembali pada salah satu langkah penting dalam penelitian sejarah yaitu kritik sumber. Berbagai informasi yang tersedia harus disikapi secara kritis, serta dibandingkan satu sama lain.

*The most common theory about the mastermind behind the G30S incident was the PKI [Indonesian Communist Party]. This was put forward by Nugroho Notosusanto and Ismail Saleh in their book *Tragedi Nasional: Percobaan Kup G30S/PKI di Indonesia* [National Tragedy: The G30S/PKI Coup Attempt in Indonesia]. The film by Arifin C. Noer entitled *Penumpasan Pengkhianatan G30S/PKI* further strengthens the argument of this book. During the New Order era, the film was always shown on television every night of September 30.*

*A paper by Ben Anderson, et al. entitled *Preliminary Analysis of the October 1, 1965 Coup in Indonesia*, states that the G30S incident originated from problems within the Army itself.*

*The next theory comes from Geoffrey Robinson in his book *The Killing Season: A History of the Indonesian Massacres, 1965-66* which was translated and published in Indonesian under the title *Musim Jagal: Sejarah Pembunuhan Massal di Indonesia 1965-1966*. According to Robinson's observations, after the G30S PKI incident, there were mass imprisonments and killings throughout the 1965-1966 period. In his thesis, he added the involvement of international parties who provided economic, military, and logistical assistance to eliminate communism in Indonesia.*

In addition to the various opinions above, there are still several other theories. Do you remember the class X lesson? In history, truth is subjective because it depends on the interests and perspectives of the author. How should we respond to these various theories and views? It is good for us to return to one of the important steps in historical research, source criticism. The various information available must be responded to critically and compared with each other.

East Timor (Timor-Leste)

Example 120

History, Grade 12, 2022, pp. 164-165

East Timor (Timor-Leste) independence is conveyed in a factual and impartial manner, framed as a consequence of the Reformation era's emphasis on freedom of expression and political aspirations. The presentation notably contrasts this situation with the earlier context of Portuguese withdrawal. However, the narrative omits detailed discussion of the conflict and mass violence that occurred during the 1990s.

Referendum dan Nasib para Eks Pengungsi Timor Timur

Semenjak 17 Juli 1976, Timor Timur menjadi bagian dari NKRI. Setelah 22 tahun, untuk pertama kalinya pemerintah Indonesia menawarkan referendum kepada rakyat Timor Timur. Terdapat dua pilihan, yaitu pilihan untuk diberikan status otonomi khusus di bawah NKRI atau memilih untuk melepaskan diri dari Indonesia. Referendum ini dilaksanakan pada 30 Agustus 1999 dalam suasana tenang dan damai. Kondisi ini jauh berbeda dengan situasi saat Portugis melepaskan Timor Timur. Ketika itu, pemerintah Indonesia mengirimkan pasukan Seroja untuk mengamankan daerah Timor Timur yang dilanda konflik internal.

Suasana demokratis dalam Referendum 1999 tersebut menunjukkan adanya kebebasan politik dan berekspresi. Kaum milisi pro Indonesia juga tidak mengganggu jalannya pemungutan suara. Tercatat sebanyak 446.953 suara masuk. Sebanyak 78,5% suara menginginkan Timor Timur merdeka dan sisanya menghendaki otonomi khusus dalam lingkup NKRI. Setelah melalui proses yang panjang, akhirnya pada 20 Mei 2002 Timor Timur diakui sebagai negara merdeka oleh dunia Internasional dan berganti

nama menjadi Timor Leste. Masa transisi dari tahun 1999 hingga 2002 menjadi tahun-tahun yang penuh dengan perjuangan dan konflik. Terjadi gelombang besar eksodus masyarakat prointegrasi ke wilayah Indonesia, utamanya ke Nusa Tenggara Timur.

Berikut ini adalah beberapa tulisan terkait Referendum Timor Timur dan kisah hidup para pejuang prointegrasi yang memilih meninggalkan tanah kelahirannya demi NKRI. Apabila kalian ingin menggali lebih dalam mengenai hal ini dapat mengakses bacaan dan video dokumenter di bawah ini:

Referendum and the Fate of Former East Timorese Refugees

Since July 17, 1976, East Timor had been part of the Republic of Indonesia. After twenty-two years, for the first time the Indonesian government offered a referendum to the people of East Timor. There were two choices: to be given special autonomy status under the Republic of Indonesia or to choose to separate from Indonesia. This referendum was held on August 30, 1999 in a calm and peaceful atmosphere. This condition was very different from the situation when the Portuguese released East Timor. At that time, the Indonesian government sent Seroja troops to secure the East Timor area which was hit by internal conflict.

The democratic atmosphere in the 1999 Referendum demonstrated political freedom and freedom of expression. The pro-Indonesian militia did not disrupt the voting process. A total of 446,953 votes were cast. As many as 78.5 percent of the votes wanted East Timor to be independent and the rest wanted special autonomy within the Republic of Indonesia. After going through a long process, finally on May 20, 2002, East Timor was recognized as an independent country by the international community and changed its name to Timor Leste. The transition period from 1999 to 2002 was a period of struggle and conflict. There was a large wave of pro-integration exodus to Indonesia, especially to East Nusa Tenggara.

The following are several articles related to the East Timor Referendum and the life stories of pro-integration fighters who chose to leave their homeland for the sake of the Republic of Indonesia. If you want to delve deeper into this, you can access the readings and documentary videos below:

Dutch Colonialism

The Merdeka Curriculum, consistent with the 2013 Curriculum, offers a nuanced perspective of Dutch colonialism—acknowledging its oppressive nature on the one hand, and its contributions to Indonesia’s development.

Indonesia’s centuries-long experience under Dutch colonial rule (1800–1945) left a profound impact on its socio-political structure, particularly through policies designed to divide and control the population. The Dutch employed a *divide et impera* (divide and conquer) strategy, exemplified by the Neighborhood and Pass System (*Wijkenstelsel & Passenstelsel*),⁵⁸ which restricted Chinese Indonesians to designated neighborhoods and required permits for travel.⁵⁹ Racial segregation was institutionalized, classifying inhabitants into Europeans, Foreign Orientals, and indigenous peoples,⁶⁰ and enforcing residential, marital, and mobility restrictions.⁶¹ These policies served to maintain Dutch dominance, suppress resistance, and preserve economic and military control, transforming previously more fluid ethnic settlements into rigid tools of colonial governance.

Example 121

History, Grade 11, 2021, pp. 33-34

Grade 11 students learn about Dutch colonialism and its impact on Indonesia. Although the forced cultivation system implemented by the Dutch made Indonesians suffer, it turned out to bring positive impacts to Indonesia. These include the expansion of export-oriented crops such as coffee and cinnamon, increased agricultural production and export volumes, the introduction of Western agricultural tools and techniques, and the encouragement of a more commercialized approach to farming.

Di samping memiliki dampak yang sangat memberatkan rakyat Indonesia, sistem tanam paksa nyatanya memiliki dampak positif terhadap perkembangan aspek perkebunan di Indonesia antara lain:

- a. Beberapa komoditas ekspor diperkenalkan dan mengalami perluasan yakni kopi, teh, kayu manis, dan lada yang ditanam di lahan hak milik rakyat.
- b. Jumlah produksi dan ekspor tanaman perkebunan semakin meningkat. Hal ini nyatanya berhasil membawa Hindia Belanda menjadi salah satu negara produsen utama beberapa komoditas ekspor yang dikirim ke pasar Eropa. Di antaranya adalah kopi, tebu, tembakau, dan lada.
- c. Dengan masukkan pengetahuan dan alat perkebunan dari Barat, petani dapat menguasai teknologi budidaya tanaman baru.

[See the continuation of the example on the next page.]

58 Maula, H. F. D., “Konghucu dan Budaya Tionghoa: Pasang Surut Rekognisi”, *Class Journal of Center for Religious dan Cross-cultural Studies*, 2021,

<https://crccs.ugm.ac.id/konghucu-dan-budaya-tionghoa-pasang-surutrekognisi/>

59 Firdausi, F. A., “Wijkenstelsel & Passenstelsel: Mula Stigma Eksklusif Orang Tionghoa”, 2020,

<https://tirto.id/euU6>

60 Muntholib, Abdul, “Melacak Akar Rasialisme di Indonesia dalam Perspektif Historis”, *Forum Ilmu Sosial*, 35(2), . 2008, DOI:

<https://doi.org/10.15294/fis.v35i2.1288>

61 Raben, Remco, “Colonial Shorthand and Historical Knowledge: Segregation and Localisation in a Dutch Colonial Society”, *Journal of Modern European History*, 18(2), 2020,

<https://doi.org/10.1177/1611894420910903>

d. Setelah sebelumnya menanam dan menjual hasil perkebunan dengan cara konvensional, dengan sistem ini masyarakat dapat mengenal sistem perkebunan yang lebih komersial.

In addition to having a very burdensome impact on the Indonesian people, the forced cultivation system actually had positive impacts on the development of plantation in Indonesia, including:

- a. Several export commodities, such as coffee, tea, cinnamon, and pepper planted on people's land were introduced and expanded.*
- b. The amount of plantation crop production and exports increased. This actually succeeded in making the Dutch East Indies one of the main producing countries for several export commodities sent to the European market. Among them are coffee, sugar cane, tobacco, and pepper.*
- c. With the knowledge and plantation tools from the West, farmers were able to master new plant cultivation technologies.*
- d. After previously planting and selling plantation products in a conventional manner, the system introduced communities with a more commercial plantation system.*

Example 122**Social Science, Grade 8, 2021, p. 173**

Dutch Ethical Politics is said to be beneficial for Indonesia in the long term, particularly in three key areas. First, in irrigation, through the construction of dams and improvements in sanitation infrastructure. Second, in emigration, as efforts were made to redistribute the population from the densely populated island of Java to the outer islands. Third, in education, which contributed to the development of human resources and a reduction in illiteracy—advancements that supported both the local population and the interests of the Dutch colonial administration.

Politik etis berdampak positif untuk jangka panjang bagi bangsa Indonesia. Pada bidang pendidikan, politik etis melahirkan golongan terpelajar dan terdidik, seperti Sutomo atau Wahidin Soedirohusodo. Mereka kemudian membentuk organisasi-organisasi pergerakan nasional, seperti Budi Utomo, Sarikat Islam, hingga Perhimpunan Indonesia. Ada tiga bidang yang dipakai dalam politik etis tersebut, yakni irigasi, emigrasi, dan pendidikan. Berikut tiga bidang tersebut, yakni:

- Irigasi (pengairan), pemerintah Belanda membangun dan memperbaiki irigasi. Membangun bendungan besar penampung hujan untuk keperluan pertanian. Pemerintah Belanda juga melakukan perbaikan sanitasi untuk mengurangi penyakit.
- Emigrasi (perpindahan penduduk), program emigrasi dipakai pemerintah Belanda untuk pemerataan penduduk di Pulau Jawa dan Madura. Apalagi kawasan perkebunan yang begitu luas di luar Pulau Jawa tidak sebanding dengan kawasan pemukiman yang semakin sempit. Akhirnya pemerintah Belanda membuat pemukiman baru di Pulau Sumatra dan memindahkan rakyat.
- Edukasi (pendidikan), program peningkatan mutu sumber daya manusia dan pengurangan jumlah buta huruf rakyat yang berimplikasi baik untuk pemerintah Belanda.

Ethical politics had a positive long-term impact on Indonesia. In education, ethical politics gave birth to educated groups, such as Sutomo or Wahidin Soedirohusodo. They then formed national movement organizations, such as Budi Utomo, Sarikat Islam, and Perhimpunan Indonesia. There are three fields used in ethical politics: irrigation, emigration, and education. The following are the three fields:

- *Irrigation, the Dutch government built and improved irrigation and built large dams to collect rain for agricultural purposes. The Dutch government also improved sanitation to reduce disease.*
- *Emigration (population movement), the emigration program was used by the Dutch government to equally distribute the population in Java and Madura. Moreover, the vast plantation areas outside Java were not comparable to the increasingly narrow residential areas [in Java]. Finally, the Dutch government created new settlements in Sumatra and moved the people there.*
- *Education, the program improved the quality of human resources and reduced the number of illiterate people which had good implications for the Dutch government.*

Japan Colonialism

Japan occupied Indonesia after the Dutch from 1942-1945, during World War II. During the Japanese occupation of Indonesia, many Indonesian women and girls were deceived with false promises of education or employment but were instead forced into sexual slavery by the Japanese military police (*kempetai*).⁶² These women were confined in camps located in places such as Solo, Semarang, Jakarta, and West Sumatra, highlighting the severe human rights abuses committed during this period.

Similar to the 2013 Curriculum, the Merdeka Curriculum materials offer a balanced view of Japanese colonialism. While the current curriculum acknowledges that Japan colonialism was harsher than the Dutch colonialism, it also presents some positive contributions of Japanese occupation for Indonesia; these include the proliferation of Bahasa Indonesia, the flourishing Indonesian literature work, the larikan planting system, and money saving practices.

Example 123

Pancasila Education, Grade 7, 2023, p. 8

Japanese colonialism is considered to be more cruel than Dutch colonialism due to the “inhuman practices” of the Japanese army.

Akan tetapi, setelah menduduki tanah air kita, tentara Jepang melakukan tindakan-tindakan yang tidak berperikemanusiaan bahkan dianggap lebih kejam dibandingkan masa penjajahan Belanda.

However, after occupying our homeland, the Japanese army carried out inhumane actions that were even considered more cruel than during the Dutch colonial period.

Example 124

Social Science, Grade 8, 2021, pp. 163, 165

Japan's colonialism is said to be worse than the Dutch, particularly due to its intense exploitation of Indonesia's natural resources.

Jepang justru lebih kejam dalam menjajah bangsa Indonesia. Jepang melakukan beberapa kebijakan antara lain sebagai berikut.

[See the continuation of the example on the next page.]

⁶² Pardo and Setyaningrahayu, “Unity in Diversity,” p. 130.

▪ Eksploitasi Kekayaan Alam

Jepang mengeksploitasi kekayaan alam yang dimiliki bangsa Indonesia jauh lebih kejam daripada Belanda. Semua yang dilakukan di Indonesia harus menunjang keperluan perang. Jepang mengambil alih seluruh aset ekonomi Belanda dan mengawasi secara langsung seluruh usahanya. Usaha perkebunan dan industri harus mendukung keperluan perang, seperti tanaman jarak untuk minyak pelumas. Rakyat wajib menyerahkan bahan pangan besar-besaran kepada Jepang. Jepang memanfaatkan Jawa Hokokai dan instansi-instansi pemerintah lainnya.

Japan was actually more cruel in colonizing Indonesia. Japan carried out several policies, including the following.

▪ Exploitation of Natural Resources

Japan exploited Indonesia's natural resources more cruelly than the Dutch. Everything that was done in Indonesia had to support the war. Japan took over all Dutch economic assets and directly supervised all of its businesses. Plantation and industrial businesses had to support the war, such as castor plants for lubricating oil. The people were required to hand over large amounts of food supplies to Japan. Japan utilized the Jawa Hokokai and other government agencies.

Example 125

History, Grade 11, 2021, pp. 109, 110, 115, 116

The Grade 11 History textbook discusses not only the harsh and oppressive aspects of the Japanese colonial period but also highlights its perceived positive impacts. These include the elimination of Western (Dutch) influence—such as replacing the Dutch language with Bahasa Indonesia—the proliferation of Bahasa Indonesia itself, the flourishing of Indonesian literary works, the introduction of the **larikan** planting system, and the promotion of money-saving habits.

Seperti yang telah disebutkan sebelumnya, Jepang ingin menghapus pengaruh Barat di Indonesia, termasuk dalam bidang bahasa dan budaya. Sebagai gantinya, Jepang berusaha mempromosikan bahasa mereka untuk menggantikan Bahasa Belanda. Hal ini salah satunya dilakukan melalui pendidikan. Namun, karena kurangnya guru yang tersedia dan sedikitnya orang Indonesia yang bisa berbahasa Jepang, pada akhirnya Bahasa Indonesia adalah yang digunakan secara luas.

As mentioned earlier, Japan wanted to eliminate Western influence in Indonesia, including in language and culture. In return, Japan tried to promote their language to replace Dutch. One way to do this was through education. However, due to the lack of teachers available and the small number of Indonesians who could speak Japanese, Indonesian ended up being widely used.

[See the continuation of the example on the next page.]

Karya sastra yang berbahasa Indonesia juga berkembang di masa penjajahan Jepang. Karya-karya itu misalnya berupa cerita bersambung, cerita pendek, dan sajak yang dimuat dalam media massa yang disponsori oleh Jepang seperti majalah *Djawa Baroe*. Selain memuat karya sastra dan propaganda, majalah ini juga memuat cerita rakyat, esai, dan skenario film (Ensiklopedia Sastra Indonesia, 2016).

Indonesian literary works also developed during Japanese colonialism. These works included serial stories, short stories, and poems published in Japanese-sponsored mass media such as Djawa Baroe magazine. In addition to containing literary and propaganda works, this magazine also contained folk tales, essays, and film scenarios (Encyclopedia of Indonesian Literature, 2016).

Selama masa penjajahan Jepang, rakyat banyak mengalami tekanan dan penderitaan akibat sistem yang eksploitatif dan kejam. Meskipun demikian, penjajahan Jepang di Indonesia juga meninggalkan dampak positif yang masih dapat dirasakan hingga saat ini, misalnya dalam bidang pertanian dengan diperkenalkannya sistem *larikan* (menanam mengikuti garis lurus) dalam penanaman padi.

During the Japanese occupation, the people experienced a lot of pressure and suffering due to the exploitative and cruel system. However, the Japanese occupation in Indonesia also left a positive impact that can still be felt today, for example in the agricultural sector with the introduction of the larikan system (planting following a straight line) in rice cultivation.

Gerakan Menabung

Pada masa penjajahannya, Jepang yang sedang dalam suasana perang menganjurkan rakyat Indonesia untuk berhemat dan menabung. Jumlah penabung pun meningkat dengan pesat, namun jumlah uang yang terkumpul tidak terlalu banyak. Meskipun demikian, propaganda ini menyebabkan informasi tentang menabung tersebar hingga ke masyarakat bawah (Irianti, 2014)

Saving Movement
During its colonialism, Japan, which was in a war, encouraged the Indonesian people to save money. The number of savers increased rapidly, but the amount of money collected was not much. However, this propaganda caused information about saving to spread to the lower classes (Irianti, 2014)

Global Context

Controversial international issues—such as the Holocaust, the Israel-Palestine conflict, and the treatment of Muslims in China and Myanmar—are largely omitted from discussion within the Merdeka Curriculum, continuing a similar pattern in the 2013 Curriculum.

Amid global power dynamics, Indonesia adopts a “free and active” (*bebas dan aktif*) foreign policy, enabling the country to maintain an independent position in addressing international issues. This policy reflects Indonesia's commitment to contributing to the establishment of a world order founded on independence, enduring peace, and social justice, while simultaneously safeguarding its sovereignty from external threats. Initially, this policy was demonstrated through Indonesia's efforts to remain neutral during the Cold War between the United States and the Soviet Union and through its role in the formation of various international cooperation organizations.⁶³

Example 126

Pancasila Education, Grade 12, 2023, p. 104

In the Grade 12 Pancasila Education textbook, Nazi hatred toward Jews is briefly mentioned as one of the options in a question about serious human rights violations, but without providing clear background or explicitly referencing the Holocaust. Moreover, the chapter titled *Citizen Awareness in Facing Cases of Violations of Rights and Denial of Obligations* does not further discuss Nazi persecution of Jews or other significant human rights violations in Indonesia or global.

12. Pelanggaran HAM berat di antaranya ialah kejahatan terhadap kemanusiaan. Berikut ini salah satu contohnya
- A. pembunuhan massal terhadap sekelompok ras
 - B. pembantaian kaum mayoritas terhadap kaum minoritas untuk menghilangkan turunan
 - C. kebencian Nazi kepada kaum Yahudi
 - D. menjejal seseorang yang berprestasi untuk tidak berkembang karier
 - E. memberi label pada seseorang yang menyebabkan dia secara mental dan fisik tidak mampu melanjutkan kehidupan normalnya

12. Serious human rights violations include crimes against humanity. Here is one example:
- A. mass murder of a racial group
 - B. the massacre of a minority by the majority to eliminate their descendants
 - C. Nazi hatred of the Jews
 - D. blocking someone who has achieved something from developing their career
 - E. labeling someone that makes them mentally and physically unable to continue their normal life

⁶³ The Free and Active principle has had a strong impact on the country's foreign policy for decades. See Giora Eliraz, “Activism and Engagement: Envisioning a Possible New Doctrine for Indonesia's Middle East Policy”, *Middle East Institute*, 9 July 2015. Rushali Saha, “Indonesian foreign policy is still free, more active”, *The Interpreter*, Dec. 11, 2024. <https://www.lowyinstitute.org/the-interpreter/indonesian-foreign-policy-still-free-more-active>.

Example 127**Social Science, Grade 9, 2022, p. 186**

This Social Science textbook portrays Indonesia's Free and Active foreign policy as a balanced and independent approach to international relations. It explains that "Free" means Indonesia is "not bound by the interests of other countries," while "Active" signifies its ongoing involvement in global cooperation. The policy is illustrated through Indonesia's role in initiating neutrality during the Cold War between the United States and the Soviet Union and its efforts to "help establish various world cooperation organizations." This portrayal emphasizes Indonesia's commitment to sovereignty, peace, and constructive global engagement.

*Insight**Free Active Politics*

In international relations with other countries, Indonesia practices Free Active politics. "Free" means not bound by the interests of other countries and "Active" means always involved in world cooperation efforts. The manifestation of the Free Active foreign policy is to initiate a movement to be neutral in the midst of the cold war that once occurred between the United States and the Soviet Union and to help establish various world cooperation organizations.

Example 128***Pancasila Education, Grade 10, 2023, pp. 201-202***

Describing Indonesia's Free and Active foreign policy, the Pancasila Education textbook emphasizes that "free and active does not mean neutral" but reflects Indonesia's freedom to determine its own stance and policies without being "tied to one particular world power." At the same time, Indonesia is portrayed as an active contributor to global problem-solving through both "ideas or thoughts and concrete steps".

Indonesia aktif berkontribusi dalam mewujudkan tujuan ke-4 dari negara Indonesia, yaitu melaksanakan ketertiban dunia yang berdasarkan kemerdekaan, perdamaian abadi, dan keadilan sosial. Indonesia memberikan sumbangan dalam bentuk gagasan maupun partisipasi aktif dalam menyelesaikan konflik antarnegara atau permasalahan dunia lainnya. Indonesia mengembangkan politik luar negeri "bebas aktif". Bebas aktif tidak berarti politik netral, tetapi politik luar

negeri yang bebas mengambil sikap dan kebijaksanaan terhadap permasalahan internasional, tidak terikat pada satu kekuatan dunia tertentu, serta secara aktif berkontribusi dalam menyumbangkan ide atau pemikiran dan langkah nyata.

Indonesia actively contributes to realizing its fourth goal, implementing world order based on independence, lasting peace, and social justice. Indonesia makes a contribution in the form of ideas and active participation in resolving conflicts between countries or other world problems. Indonesia develops "free and active" foreign policy. Free and active does not mean neutral, but free to take a stance and policy on international problems, not tied to one particular world power, and actively contribute ideas or thoughts and concrete steps.

Example 129***Pancasila Education, Grade 12, 2023, p. 43***

Grade 12 students learn that Indonesia values tolerance and peace in developing relations with other countries, while at the same time safeguarding itself against external aggressive threats that can endanger the lives of its citizens and its national sovereignty.

Masyarakat Indonesia sejak zaman purbakala menerima berbagai aliran kebudayaan dari Timur maupun Barat. Masyarakat Indonesia mampu memilih apa yang baik dan membuang jauh apa yang buruk baginya. Berkat kemampuan itu, bangsa Indonesia memiliki sifat-sifat yang unik dalam pergaulan dunia, dalam hubungannya dengan bangsa-bangsa lain. Sifat toleransi, ramah-tamah, suka menolong, suka damai dan mendamaikan pertentangan kepentingan dan perbedaan bahkan bentrokan pendapat dari bangsa Indonesia mengesankan kepada bangsa lain bahwa bangsa Indonesia adalah "a smiling nation", bangsa yang suka tersenyum. Namun, di samping itu, rakyat Indonesia gigih mempertahankan diri terhadap serangan agresif dari luar yang membahayakan hidupnya dan kemerdekaannya sebagai bangsa.

Since ancient times, Indonesian society has accepted various cultures from the East and West. Indonesian people are capable of choosing what is good and throwing away what is bad for them. Through this capacity, Indonesia has unique characteristics in developing relations with other nations. Tolerant, friendly, helpful, peaceful and reconciling conflicting interests and differences and even clashes of opinion are Indonesia's characteristics that make other nations see Indonesia as "a smiling nation." However, Indonesian people tenaciously defend themselves against outside aggressive attacks that endangers their lives and independence as a nation.

Israel and Palestine Issues

The previous 2013 curriculum presented the Israeli-Palestinian conflict as an issue which concerns Indonesia. Israel was presented as a “colonizing country” that committed human rights violations against the Palestinians, and Israeli attacks on Palestinians and Lebanon were mentioned.⁶⁴

In the new Merdeka curriculum, mentions of Israel and the Palestinians are limited to mainly historical references, such as the Fourth Asian Games held in Indonesia; references in Christian and Catholic textbooks that identify Palestine as the region where Jesus was born, carried out his ministry, and canonization site; anachronistic references to Palestine as a geographical location in the past,⁶⁵ such as the former Qibla in “Baitul Muqaddas” (i.e. Jerusalem, or the Temple) was in Palestine; and the continuous peacemaking efforts of the Catholic church, including reconciling the Israel and Palestine conflict. Notably, a small minority of students in Indonesia are exposed to the Catholicism and Character Education textbooks, where the conflict is mentioned.

Example 130

Catholicism and Character Education, Grade 10, 2022, p. 70

The only explicit reference to the Israeli-Palestinian conflict appears in a Catholicism and Character Education textbook for high school, which is learnt by a very small minority. The textbook frames the Israeli-Palestinian conflict as emblematic of the ongoing global struggles for respecting the dignity and basic rights of others and the universal need for peace. It places the conflict alongside civil wars and other international disputes, implying its gravity and persistence: “We still witness conflicts and wars, whether between nations (civil war) or between neighboring countries such as Israel and Palestine.” Notably, the text avoids assigning blame or delving into historical context. Instead, it stresses the repeated efforts of international actors to mediate, naming the United Nations and even highlighting religious diplomacy through “the Catholic Church and the Vatican city state through the Pope.”

The portrayal is ultimately more moral-philosophical than political, using the Israeli-Palestinian issue to underscore broader values of human dignity, reconciliation, and religious teachings. It emphasizes that peace “cannot be created as long as people want to dominate others, belittle others and accuse each other of mistakes.” The conflict becomes a didactic example within a Christian moral framework, with Jesus’s message of “love and peace” presented as a spiritual solution to ongoing divisions. Rather than critiquing political decisions or presenting competing narratives, the textbook aligns the conflict with the universal, religiously inspired pursuit of peace and brotherhood.

[See the continuation of the example on the next page.]

64 Pardo and Setyaningrahayu, “Unity in Diversity,” pp. 149, 153-156.

65 *Islam and Character Education, Grade 7, 2021*, pp. 16, 103, 164, <https://buku.kemdikbud.go.id/katalog/pendidikan-agama-islam-dan-budi-pekerti-untuk-smp-kelas-vii>

Perdamaian. Di pelbagai bangsa dewasa ini kita masih menyaksikan pertikaian dan peperangan, entah itu antarsesama bangsa (perang saudara) atau antarnegara tetangga seperti Israel dengan Palestina. Segala upaya telah dilakukan, baik oleh Perserikatan Bangsa-bangsa (PBB) maupun oleh tokoh atau negara tertentu. Gereja Katolik sekaligus negara kota Vatikan melalui Sri Paus selalu berusaha untuk terus mendamaikannya. Mewujudkan perdamaian memang memerlukan kesadaran, pengakuan, dan penghormatan terhadap martabat dan hak dasariah manusia. Karena itu, menghormati martabat dan hak dasariah orang lain merupakan dasar untuk mewujudkan suatu perdamaian sejati. Perdamaian tidak mungkin tercipta selama orang berkeinginan menguasai sesama, merendahkan orang lain dan saling menuding kesalahan pada orang lain. Yesus sendiri datang ke dunia untuk mewartakan kasih dan cinta damai. Ia mendorong supaya tercipta budaya persaudaraan sejati karena kita sama-sama putra-putri Allah. Banyak orang dari zaman ke zaman telah menerima warta-Nya dan telah memperjuangkan perdamaian itu, tetapi rupanya perjuangan ini belum selesai.

Peace. In various nations today we still witness conflicts and wars, whether between nations (civil war) or between neighboring countries such as Israel and Palestine. Every effort has been made, both by the United Nations (UN) and by certain figures or countries. The Catholic Church and the Vatican city state through the Pope have always tried to continue to reconcile them. Realizing peace does require awareness, recognition, and respect for human dignity and basic rights. Therefore, respecting the dignity and basic rights of others is the basis for realizing true peace. Peace cannot be created as long as people want to dominate others, belittle others and accuse each other of mistakes. Jesus himself came into the world to preach love and peace. He encouraged the creation of a culture of true brotherhood because we are all sons and daughters of God. Many people from time to time have received His message and have fought for peace, but apparently this struggle is not over.

Example 131**History, Grade 12, 2022, p. 92**

Under Sukarno, Indonesia did not invite Israel and Taiwan in the Fourth Asian Game in Indonesia. Consequently, there was friction in Indonesia-IOC (International Olympic Committee) and Indonesia withdrew from IOC membership. There was no explanation as to why Indonesia did not invite Taiwan and Israel.

According to several external sources, the exclusion of athletes from Israel and Taiwan during the event was influenced by President Sukarno's political interests. Taiwan's exclusion was rooted in its history of supporting rebellions against Indonesia. Indonesia's decision was further shaped by a letter from Prime Minister Chou En Lai opposing Taiwan's participation, reflecting Indonesia's desire to maintain favorable relations with China,⁶⁶ adhering to the 'One China Policy,' recognizing only the People's Republic of China.⁶⁷ Meanwhile, the rejection of Israeli athletes was largely due to pressure from Arab nations.⁶⁸ This act was intended as a gesture of solidarity with Arab countries, particularly Palestine, which viewed Israel as an occupying force in Palestinian territories.⁶⁹

Saat Asian Games berlangsung, sempat terjadi permasalahan karena Indonesia tidak mengundang Taiwan dan Israel untuk menjadi peserta. Hal tersebut menyebabkan renggangnya hubungan Indonesia dengan International Olympic Committee (IOC) hingga Indonesia memilih mundur dari keanggotaan IOC.

During the Asian Games, there was a problem because Indonesia did not invite Taiwan and Israel to participate. This caused a strained relationship between Indonesia and the International Olympic Committee (IOC) resulting in Indonesia withdrawing from IOC membership.

66 Beda, C. K., "Zaman Bung Karno, Bukan Hanya Israel yang Ditolak Indonesia, Taiwan Pun Pernah demi hubungan baik dengan China", VOI, 1 April 2023, <https://voi.id/olahraga/268794/zaman-bung-karno-bukan-hanya-israel-yang-ditolak-indonesia-taiwan-pun-pernah-demi-hubungan-baik-dengan-china>.

67 Putro, W. S., "Ketika Presiden Sukarno Menolak Atlet Taiwan dan Israel di Asian Games IV", Kompasiana, 8 February 2023, https://www.kompasiana.com/widhisetyoputro8199/63e38bd379342c4c6722af42/ketika-presiden-sukarno-menolak-atlet-taiwan-dan-israel-di-asian-games-iv?page=1&page_images=1.

68 Beda, "Zaman Bung Karno".

69 Putro, "Ketika Presiden Sukarno Menolak Atlet Taiwan dan Israel di Asian Games IV".

Example 132***Christianity and Character Education, Grade 10, 2021, p. 84***

The place where Jesus was born is referred to as Palestine. It should be noted that using the name “Palestine” in the context of Jesus’s lifetime is anachronistic, because the region became known as Palestine only after the Romans renamed the province Syria Palaestina, formerly known as Judaea.

Berikutnya, orang-orang Yunani menyediakan bahasa yang digunakan oleh seluruh masyarakat di daerah Laut Tengah dan Palestina, tempat kelahiran Yesus.

Next, the Greeks provided the language used by all people in the Mediterranean region and Palestine, the birthplace of Jesus.

Example 133***Catholicism and Character Education, Grade 12, 2022, pp. 172-173, 173-174***

The area where Jesus lived and did His service is referred to as Palestine. However, this constitutes an anachronistic reference, as it may imply the existence of a homogeneous Palestinian society during the time of Jesus.

Setelah masa pembuangan bangsa Israel di Babilonia, enam abad sebelum Yesus, Palestina tunduk kepada kerajaan Persia, Yunani, dan kekaisaran Romawi. Belakangan secara internal, masyarakat Pelestina dikuasai oleh raja-raja dan pejabat boneka yang ditunjuk oleh penguasa Roma. Selain pejabat-pejabat

boneka itu, masih ada kelas pemilik tanah yang kaya raya dan kaum rohaniwan kelas tinggi yang suka menindas rakyat demi kepentingan dan kedudukan mereka. Golongan ini sering memihak penjajah, supaya mereka tidak kehilangan hak istimewa atau nama baik di mata penjajah karena Roma mempunyai kekuasaan mencabut hak milik seseorang. Siapa yang tidak takut? Jadi lebih baik bermanis-manis terhadap Roma, biar untuk itu rakyat kecil harus menderita.

After the exile of the Israelites in Babylon, six centuries before Jesus, Palestine was subject to the Persian, Greek, and Roman empires. Later, internally, Palestinian society was controlled by kings and puppet officials appointed by the Roman rulers. In addition to these puppet officials, there was still a wealthy landowner class and high-class clergy who liked to oppress the people for their own interests and positions. This group often sided with the colonizers, so that they would not lose their privileges or good name in the eyes of the colonizers because Rome had the power to revoke someone's rights. Who wouldn't be afraid? So, it's better to be sweet to Rome, even if for that the common people have to suffer.

Example 134***Catholicism and Character Education, Grade 10, 2021, p. 85***

When explaining the canonization process of the Scripture, Palestine is identified as the place where Jewish rabbis excluded seven books from the Alexandrian canon. These books were rejected by the Catholics but accepted by the Protestants.

a. Setelah Yesus wafat, para murid-Nya tidak menjadi punah. Pada sekitar tahun 100 Masehi, para rabbi berkumpul di Jamnia, Palestina (mungkin sebagai reaksi terhadap jemaat perdana). Dalam Konsili Jamnia ini mereka menetapkan empat kriteria untuk menentukan kanon Kitab Suci mereka. Atas kriteria itu mereka mengeluarkan 7 kitab dari kanon Aleksandria (Tobit, Yudit, Kebijaksanaan Salomo, Sirakh, Baruks, 1 dan 2 Makabe). Hal ini dilakukan semata-mata atas alasan bahwa mereka tidak menemukan versi Ibrani. Gereja Katolik tidak mengakui konsili para rabbi Yahudi itu dan tetap terus menggunakan Septuaginta.

a. After Jesus died, His disciples did not become extinct. Around 100 AD, the rabbis gathered in Jamnia, Palestine (perhaps in reaction to the early church). At the Council of Jamnia, they established four criteria for determining the canon of the Scripture. Based on these criteria, they excluded seven books from the Alexandrian canon (Tobit, Judith, Wisdom of Solomon, Sirach, Baruch, One and Two Maccabees). This was done solely on the grounds that they could not find a Hebrew version. The Catholic Church does not recognize this council of Jewish rabbis and continues to use the Septuagint.

Example 135***Islam and Character Education, Grade 12, 2022, p. 179***

In the chapter titled *Love of the Motherland and Religious Moderation*, the Jews are depicted as accusing the Prophet Muhammad of envy when he changed the Qibla direction from Baitul Muqaddas (Jerusalem) in Palestine to the Kaaba in Mecca.

b. Asbabun Nuzul Q.S. al-Baqarah/2: 143

Di dalam kitab *Mausu'at al-Hafidz Ibn Hajar* dijelaskan bahwa asbabun nuzul Q.S. al-Baqarah/2: 143 berdasarkan keterangan dari Muqatil adalah; bahwa ada sekelompok orang Yahudi di Madinah antara lain Mirhab, Rabi'ah, dan Rafi' yang berpendapat di hadapan sahabat Mu'ad bin Jabal. Mereka berpendapat bahwa berpalingnya Rasulullah menghadap kiblat dari semula kiblat Baitul Muqaddas (di Indonesia lebih sering disebut Baitul Maqdis) di Palestina bergeser ke kiblat Ka'bah di Mekkah adalah karena dengkingnya Nabi Muhammad Saw.

b. Asbab al-Nuzul [Circumstances of Descent, the context of revelation] for Qur'anic Surah Al-Baqarah/2:143
In the book of Mausu'at al-Hafidz, Ibn Hajar explained that, based on the information from Muqatil, asbabun nuzul Q.S. al-Baqarah/2: 143 narrated that there was a group of Jews in Medina, including Mirhab, Rabi'ah, and Rai' who argued in front of Mu'ad bin Jabal. They argued that the Prophet Muhammad changed the Qibla from Baitul Muqaddas (in Indonesian it is often called Baitul Maqdis) in Palestine to the Kaaba in Mecca because He was envious.

Conclusion

The Merdeka Curriculum upholds the 2013 Curriculum's legacy of promoting peace values while advancing them further by integrating the Pancasila Student Profile throughout the curriculum to develop students' characters based on Pancasila principles. In line with this commitment, the curriculum explicitly rejects all forms of intolerance. The values of peace and tolerance go beyond interpersonal relationships to encompass all of God's creation, including animals, plants, and the natural environment. Students are encouraged to celebrate diversity as God's gift that contributes to the richness and strength for society while maintaining a harmonious relationship with the environment.

In a landmark development, the curriculum introduces, for the first time, formal recognition of Indonesia's indigenous religions through the subject "Belief in the One Almighty God and Character Education." This move responds to critiques—such as those by IMPACT-se—regarding the exclusion of native belief systems in favor of imported world religions. We commend Indonesian educators for this bold and timely initiative, which not only enhances national identity and cultural integrity but also has global relevance. This recognition helps resolve a deep contradiction in the student experience: being taught to resist colonialism while, until recently, being disconnected from the sacred roots of their own culture.

Inclusivity is promoted across all aspects of the Merdeka Curriculum, with special attention given to characters with disabilities. The recently recognized belief stream, the Belief in the One and Only God. This officially recognized belief serves as an umbrella for various indigenous religions in Indonesia. Minority ethnic and religious groups are portrayed as integral part of Indonesia and contribute to Indonesia's independence. The textbooks strongly oppose all forms of sentiments against minorities, with special emphasis on the Chinese Indonesians, and discourage students from engaging in such prejudice in their lives.

Attitudes toward women in the Merdeka Curriculum represent a more egalitarian approach compared to the 2013 Curriculum, emphasizing shared responsibilities between men and women both within the family and in broader society. The integration of gender and environmental themes is particularly refreshing and effective, presenting these interconnected issues in a way that encourages deeper reflection. Gender inequality is addressed alongside values that explicitly reject discrimination, fostering critical engagement and promoting the practice of gender equality in students' daily lives. In religious education, Catholic teachings affirm the equal dignity of men and women as creations of God, while Protestant Christian education highlights women's active participation in church life and includes self-reflection on the underrepresentation of women in church leadership.

Islamic religious books under the new Merdeka Curriculum display a reduction in stereotypical depictions of Jews in comparison with the 2013 Curriculum. More examples are included to highlight the Prophet Muhammad's respectful treatment of Jews, such as his tribute to a deceased Jewish individual and his respectful relationship with his Jewish in-laws, who did not convert to Islam.

In Protestant Christian religious textbooks, while Jews during Jesus's era are portrayed negatively, the texts clearly state that Jesus Himself was a Jew, signaling an effort to avoid generalizations or stereotyping. The negative portrayal applies to specific behaviors rather than the group as

a whole. Catholic textbooks emphasize that Jews are not to blame for Jesus's death but all sinners, including Christians.

Sensitive issues such as the concept of *jihad* religious wars, the damning of “infidels” and “hypocrites” and negative stereotyping of Christians and Jews, however few, remain problematic. Yet, there is clearly greater balance in the new Merdeka Curriculum and new beginnings seem to be in the offing. While infidels (*kafirs*) are described as ungodly, Islam acknowledges that God also blesses them. Muslims are allowed to treat infidels kindly in certain contexts. The concept of *jihad* is contextualized with various interpretations, including working hard, allowing students to understand that its meaning depends on the context. Although Islam permits *jihad* against infidels who are against Islam, Muslim students are encouraged to uphold religious freedom and respect others' faith to choose their faith. This positive development is also largely inconsistent. Students are expected to be tolerant while and even love and be generous to others but are also taught that these others may be inherently hateful, as exemplified in a number of cases.

Similar to the 2013 Curriculum, the Merdeka Curriculum approaches controversial issues in a restrained way with many controversial issues left undiscussed—such as the Holocaust, the Israel-Palestine conflict, and the treatment of Muslims in China and Myanmar—largely omitted from discussion. This method has its advantages and disadvantages. It avoids passing judgment on others and leaves the graduates of this curriculum knowing nothing about major world issues, but also open-hearted and free to engage with others with no bias. The Christianity and Character Education textbooks briefly reference certain human rights violations without offering in-depth contextual analysis, while emphasizing the importance of addressing such issues to prevent their recurrence and to foster the development of democratic values and human rights awareness among younger generations. In contradistinction to the above, the Merdeka Curriculum introduces more diverse perspectives on Islam's arrival in Indonesia and the 30 September movements, encouraging students to analyze differing interpretations and form their own informed conclusions.

Dutch and Japanese colonialism is portrayed in a balanced manner, acknowledging the oppressive aspects and the contributions to Indonesia's development. With the exception of a Catholicism and Character Education textbook which states the humanistic need to solve the Israeli-Palestinian, the conflict is otherwise absent from the curriculum. References to Israel are limited to historical context, such as Indonesia's decision not to invite Israel to the 4th Asian games. Christian and Catholic education textbooks recognize Palestine, in fact Judah, as a place where Jesus was born, did His ministry, and the Canonization process took place. While discussions on LGBT topics—previously present in the 2013 Curriculum are no longer included, Christian religious textbooks affirm inclusivity through the account of a eunuch, whose gender is ambiguous, being accepted into Christianity through baptism.

Overall, the Merdeka Curriculum reflects a strong commitment to promoting peace and tolerance values. It cultivates celebration of diversity as a significant societal asset and provides guidance on how students can develop inclusive behaviors that accommodate such diversity. There is room for shedding some rigid and pernicious texts in certain religious studies, but this is clearly more than compensated by the dramatic and historical introduction of the Belief in the One Almighty God subject matter. To further enhance critical thinking and historical awareness, the curriculum could benefit from the inclusion and deeper discussion of global controversial issues, enabling students to draw lessons from the past in pursuit of a more informed and

equitable future. Where it matters most—Indonesian history—the new curriculum is bolder and more effective than its predecessor.

Finally, we should not forget that the new Merdeka Curriculum does not stand alone and forms part of an innovative and original educational approach, the “Freedom to Learn” (*Merdeka Belajar*) reform. While beyond the scope of this research, the wide and deep encouragement of self-research, field work, engagement with others and deep local philosophical roots unique to the great culture of Indonesia, make this curriculum and education system a place to learn from and benefit for students and educators worldwide.

Our Methodology

IMPACT-se's research goal is to provide an accurate and comprehensive assessment of a national system's school curriculum, by analyzing a large quantity of textbooks using international standards based on UNESCO and UN declarations as well as other international recommendations and documents on education for peace and tolerance. During research, the textbooks are read thoroughly and individual examples are selected on the basis of relevance to research and criteria. The examples are then analyzed as is, without interpretation or paraphrasing, by trained experts and linguists, in terms of both their content and their didactic significance. Finally, the examples are generalized to establish the examples' significance in the overall narrative, determining the curriculum's adherence (or lack thereof) to international standards of peace and tolerance education.

Textbook research is a highly effective means to understand how the "Self" and the "Other" in a given society are conceptualized through educational materials. Two established approaches to qualitative textbook analysis are generally employed: *content* analysis, which examines the text itself, i.e. what it says in plain terms; and *discourse* analysis, which examines the language, narrative and context of the text, while paying close attention to omissions, contradictions and assumptions embedded in the text. This latter method provides insight into coded or implicit messaging. Elements of historical, political and religious background are also considered when they are deemed to provide further context. IMPACT-se research uses both methods simultaneously and in a complementary manner, thus allowing to reliably uncover the significance of the text and how it may be perceived by the intended reader, i.e. the student, and minimize the observer bias on the part of the researcher.

The diverse nature of textual analysis necessitates clearly defined scope and parameters. As such, the methods of textual analysis mentioned above are employed with a focus on pre-defined topics and themes. To assess compliance with international educational standards, textbooks are approached with attention to the conceptualization of the "Self" and the "Other" in environments of conflict, and messages involving violence and incitement to violence; hate and intolerance; and peace and peaceful conflict resolution. These issues may be identified with the help of research questions, which serve as suggested leads and prompts for the researcher in exploring the context, aspects, significance and potential ramifications of a specific content example.⁷⁰ Also explored are issues that arise from the source material itself, such as culture- or nation-specific issues. For example, the identity of the "Other" differs from one society to another, and in many cases there are multiple groups of people labeled as such; the "Other" may be ethnic, religious, racial, national, socio-economic, gender, sexual, or any combination of the above. As such, each corpus of textbooks requires a unique set of criteria for identifying and collating content examples.

⁷⁰ Arnon Groiss, "Researching Schoolbooks of Societies in Conflict: Suggested Study Questions," 2013. <https://www.impact-se.org/research-questions-2/>; also see suggested frameworks for the application of research questions in identifying violence and intolerance in textbook research: Georg Eckert Institute, "Inception Report for a Study on Palestinian Textbooks," 12 April 2019, pp. 20–21, deposited in UK Parliament Libraries 16 June 2020, ref. no. DEP2020-0322. <https://depositedpapers.parliament.uk/depositedpaper/2282265/files>

To ensure accuracy, research is conducted while taking into account known limitations and constraints. Since the contents of school curricula are created by multiple individuals and inconsistencies may occur even within a single textbook, the sample of textbooks to be researched is generally aimed to be as large as possible, encompassing multiple school grades and subjects. Favoring large samples also allows for a more accurate analysis of discourse and narrative that can only be perceived on a macro level, to pinpoint gaps and oversights, reach meaningful conclusions and facilitate actionable recommendations. Textbooks are selected for research after a preliminary study, on the basis of their verified use within the national education system and their assessed potential for relevance to pre-defined research topics.

In its assessment of educational materials, IMPACT-se employs UNESCO and other UN declarations, as well as international recommendations and documents on education for peace and tolerance. The use of internationally-recognized standards allows for an objective, empirical and fair analysis of a wide range of educational materials from diverse societies, mitigating political, national or religious biases on the part of the researcher and preventing prejudice towards any particular group of people. The use of these standards for evaluating educational content has been endorsed by bodies of the European Union, among others.⁷¹

These standards are as follows:

- 1 **Respect**
The curriculum should promote tolerance, understanding and respect toward the “Other,” his or her culture, achievements, values and way of life.⁷²
- 2 **Individual Other**
The curriculum should foster personal attachment toward the “Other” as an individual, his or her desire to be familiar, loved and appreciated.⁷³
- 3 **No Hate**
The curriculum should be free of wording, imagery and ideologies likely to create prejudices, misconceptions, stereotypes, misunderstandings, mistrust, racial hatred, religious bigotry and national hatred, as well as any other form of hatred or contempt for other groups or peoples.⁷⁴

⁷¹ European Parliament, Resolution with Observations Forming an Integral Part of the Decisions on Discharge in Respect of the Implementation of the General Budget of the European Union for the Financial Year 2022, Section III – Commission and Executive Agencies (2023/2129(DEC)), 11 April 2024, item no. 198. https://www.europarl.europa.eu/doceo/document/TA-9-2024-0228_EN.pdf

⁷² As defined in the Declaration of Principles on Tolerance Proclaimed and signed by Member States of UNESCO on November 16, 1995, Articles 1, 4.2. See also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding Between Peoples (1965), Principles I, III. Universal Declaration of Human Rights (1948): Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups and shall further the activities of the United Nations for the maintenance of peace.

⁷³ The goal of education for peace is the development of universally recognized values in an individual, regardless of different socio-cultural contexts. See Ibid., Article 6. See also, on exchanges between youth, the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principles IV, V.

⁷⁴ Based on Ibid., Articles III.6, IV.7 and VII.39; and on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 18.2.

4

No Incitement

The curriculum should be free of language, content, and imagery that disseminate ideas or theories which justify or promote acts and expressions of violence, incitement to violence, hostility, harm and hatred toward other national, ethnic, racial or religious groups.⁷⁵

5

Peacemaking

The curriculum should develop capabilities for non-violent conflict resolution and promote peace.⁷⁶

6

Unbiased Information

Educational materials (textbooks, workbooks, teachers' guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples.⁷⁷

7

Hate Gender Identity and Representation

The curriculum should foster equality, mutual respect, and should aim for equal representation between individuals regardless of their gender identity. It should also refrain from language, content, and imagery that depicts limiting and/or exclusionary gender roles.⁷⁸

8

Sexual Orientation

The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.⁷⁹

9

Sound Prosperity and Cooperation

The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect.⁸⁰

⁷⁵ As defined in Article 4 of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), adopted by the United Nations General Assembly Resolution 2106 (XX) on December 21, 1965. See also Article 20 of the International Covenant on Civil and Political Rights (ICCPR), adopted by the United Nations General Assembly Resolution 2200A (XXI) on December 16, 1966.

⁷⁶ Based on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 9; and on the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 5.

⁷⁷ Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Article V.14.

⁷⁸ The preamble to the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender.

⁷⁹ Based on Resolutions 32/2 (adopted June 30, 2016) and 17/19 (adopted July 14, 2011) of the UN Human Rights Council, and numerous UN General Assembly resolutions expressing concern and condemnation of laws and practices around the world which target individuals based on their gender identity and/or sexual orientation for discrimination, violence, and even extrajudicial, summary or arbitrary executions—all of which contradict the most basic principles of the UN and have no place in education.

⁸⁰ Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Articles III.6, and IV.7. On the imperative for developing "systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance," see the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 4.2. On education

The abovementioned standards are applied by the researcher in conjunction with specific guidelines for textbook development promoted by UNESCO itself. These include the following:

1. Treating textbooks as a tool for facilitating teaching and learning processes that foster peace, equality and mutual understanding;⁸¹
2. The integration of human rights principles and pedagogical processes that teach peaceful conflict resolution, non-discrimination and other practices and attitudes for “learning to live together”;⁸²
3. Incorporation of content that is free from harmful gender, religious and other stereotypes,⁸³ or generalizations that may oversimplify the representation of other groups or set one group against the other;⁸⁴
4. Adherence to factual information on other groups in a manner that facilitates understanding, providing neutral information about controversies⁸⁵ and rejecting denial or distortion of proven historical facts;⁸⁶
5. The promotion of peace, with attention to the emotive level of words, attitudes to different groups of people and nations, identifying and countering hate speech, and managing conflict through dialogue;⁸⁷
6. The promotion of *peace-building*, that is, a broader concept of “positive peace” that is an expression of the fundamental dignity of and respect for life;⁸⁸
7. The use of tools such as literature to foster tolerance and empathy, helping students to see the world from the perspective of other people and to experience how others feel;⁸⁹
8. The incorporation of real-life examples in science and mathematics to promote sustainable development, discarding impertinent political, violent, or conflict-oriented messaging,⁹⁰ and employing STEM subjects to build bridges between communities and transcend frontiers;⁹¹

81 Textbooks and Learning Resources: *Guidelines for Developers and Users* (Paris: UNESCO, 2014), p. 12. https://unesdoc.unesco.org/ark:/48223/pf0000226135_eng

82 *A Comprehensive Strategy for Textbooks and Learning Materials* (Paris: UNESCO, 2005), p. 11. https://inee.org/sites/default/files/resources/UNESCO-Comprehensive_Strategy_for_Textbooks_2005.pdf

83 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), p. 29. <https://unesdoc.unesco.org/ark:/48223/pf0000259932>

84 *Making Textbook Content Inclusive: A Focus on Religion, Gender, and Culture* (Paris: UNESCO, 2017), p. 13. <https://unesdoc.unesco.org/ark:/48223/pf0000247337>

85 *Making Textbook Content Inclusive: A Focus on Religion, Gender, and Culture* (Paris: UNESCO, 2017), pp. 15–16. <https://unesdoc.unesco.org/ark:/48223/pf0000247337>

86 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), p. 9. <https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862>

87 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), p. 166. <https://unesdoc.unesco.org/ark:/48223/pf0000259932>

88 *Textbooks and Learning Resources: A Framework for Policy Development* (Paris: UNESCO, 2014), p. 21. <https://unesdoc.unesco.org/ark:/48223/pf0000232222>

89 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), p. 175. <https://unesdoc.unesco.org/ark:/48223/pf0000259932>

90 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), pp. 37–42, 67–100. <https://unesdoc.unesco.org/ark:/48223/pf0000259932>

91 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), p. 9. <https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862>

9. Combating sexism and unequal gender representation in textbooks;⁹²
10. Appropriateness to age and the mental wellbeing of students.⁹³

In addition, IMPACT-se takes the following two criteria into consideration when assessing educational materials' compliance with international standards:

1. Educational material should respect international law, relevant resolutions, previous agreements and obligations. This may include, for example, the principle of a negotiated two-state solution to the Israeli-Palestinian conflict.
2. Educational material should be void of antisemitic content, which is to be evaluated on the basis of the International Holocaust Remembrance Alliance (IHRA) working definition of antisemitism.⁹⁴

92 Carole Brugeilles and Sylvie Cromer, *Promoting Gender Equality through Textbooks: A Methodological Guide* (Paris: UNESCO, 2009).

https://unesdoc.unesco.org/ark:/48223/pf0000158897_eng

93 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), pp. 8, 10. <https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862>

94 International Holocaust Remembrance Alliance (IHRA), Non-Legally Binding Working Definition of Antisemitism.

<https://holocaustremembrance.com/resources/working-definition-antisemitism>

Endorsed by the European Commission, Council, and Parliament as a "useful tool, in particular for education and training purposes for teachers, NGOs, state authorities and the media" European Commission, "Definition of antisemitism", 2021;

https://commission.europa.eu/strategy-and-policy/policies/justice-and-fundamental-rights/combating-discrimination/racism-and-xenophobia/combating-antisemitism/definition-antisemitism_en

European Parliament, Resolution on combating anti-Semitism (2017/2692(RSP)), 1 June 2017;

https://www.europarl.europa.eu/doceo/document/TA-8-2017-0243_EN.html

Council of the European Union, "Fight against antisemitism: Council declaration," 6 December 2018.

<https://www.consilium.europa.eu/en/press/press-releases/2018/12/06/fight-against-antisemitism-council-declaration/>

List of Textbooks

The following Merdeka Curriculum textbooks were analyzed for the research in this study. The titles both here and referenced in the text have been translated into English to aid the reader. IMPACT-se typically researches all available textbooks used in a curriculum, but for this updated report, only Merdeka Curriculum textbooks containing sensitive materials identified through prior reports on the 2013 Curriculum and other textbooks considered to contain sensitive issues, including the newly introduced subject in the Curriculum Merdeka, were analyzed using the IMPACT-se methodology. If new textbooks or previously unavailable books become available after a report's publication, every effort will be made to update reports to include any relevant material. We welcome any comments related to the acquisition of any omitted materials (<http://www.impact-se.org/about-us/contact-us/>).

Grade 1

1. *Islam and Character Education*, Grade 1, 2021
2. *Indonesian Language: I Can!*, Grade 1, 2023
3. *Pancasila Education*, Grade 1, 2023

Grade 2

4. *Islam and Character Education*, Grade 2, 2021
5. *Indonesian Language: My family is Unique*, Grade 2, 2021
6. *Pancasila Education*, Grade 2, 2023

Grade 3

7. *Islam and Character Education*, Grade 3, 2022
8. *Natural and Social Science*, Grade 3, 2022
9. *Pancasila Education*, Grade 3, 2023

Grade 4

10. *Islam and Character Education*, Grade 4, 2021
11. *Natural and Social Science*, Grade 6, 2023
12. *Pancasila Education*, Grade 4, 2023

Grade 5

13. *Islam and Character Education*, Grade 5, 2021
14. *Natural and Social Science*, Grade 6, 2021
15. *Pancasila Education*, Grade 5, 2023

Grade 6

16. *Islam and Character Education*, Grade 6, 2022
17. *Natural and Social Science*, Grade 6, 2022
18. *Pancasila Education*, Grade 6, 2023

Grade 7

19. *Islam and Character Education*, Grade 7, 2021
20. *Social Science*, Grade 7, 2023
21. *Pancasila Education*, Grade 7, 2023

Grade 8

- 22. *Islam and Character Education*, Grade 8, 2021
- 23. *Social Science*, Grade 8, 2021
- 24. *Pancasila Education*, Grade 8, 2023

Grade 9

- 25. *Islam and Character Education*, Grade 9, 2022
- 26. *Social Science*, Grade 9, 2022
- 27. *Pancasila Education*, Grade 9, 2023

Grade 10

- 28. *Islam and Character Education*, Grade 10, 2021
- 29. *History*, Grade 10, 2021
- 30. *Pancasila Education*, Grade 10, 2023
- 31. *Social Science*, Grade 10, 2023
- 32. *Christianity and Character Education*, Grade 10, 2021
- 33. *Catholicism and Character Education*, Grade 10, 2021
- 34. *Belief in the One Almighty God and Character Education*, Grade 10, 2021

Grade 11

- 35. *Islam and Character Education*, Grade 11, 2021
- 36. *History*, Grade 11, 2021
- 37. *Pancasila Education*, Grade 11, 2023
- 38. *Geography*, Grade 11, 2021
- 39. *Christianity and Character Education*, Grade 11, 2021
- 40. *Catholicism and Character Education*, Grade 11, 2021
- 41. *Belief in the One Almighty God and Character Education*, Grade 11, 2021

Grade 12

- 42. *Islam and Character Education*, Grade 12, 2022
- 43. *History*, Grade 12, 2022
- 44. *Pancasila Education*, Grade 12, 2023
- 45. *Geography*, Grade 12, 2022
- 46. *Christianity and Character Education*, Grade 12, 2022
- 47. *Catholicism and Character Education*, Grade 12, 2022
- 48. *Belief in the One Almighty God and Character Education*, Grade 12, 2022

Note: Hinduism and Character Education textbooks for Grades 1 through 12 were examined for keywords related to gender, LGBT, sexual orientation, and sex to determine whether they continue to promote the acceptance of a third gender category, effeminate individuals, as reported in the 2013 Curriculum.