

Impact Of Christian Religious Education For Student School Intermediate First Background Behind Genre Trust Marapu In The District Rindi

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Abstract. Destination writing article this is for give description and explanation about impact of Christian Religious Education for student School Wow First in the District Rindi - East Sumba . this _ remember the existence of ancestral religions and local beliefs that still exist however children background behind Genre trust Marapu adhere one of the 6 legal religions in Indonesia which is recognized by the Ministry of Religion . Besides that writing this also explains about impact what just generated from exists behavior discriminatory to ancestral religions and beliefs local . Method research used is approach qualitative with use studies bibliography for collect data as ingredient writing article this . On the article this writer give the analysis about impact of Christian Religious Education for student School Intermediate first where the impact of Christian Religious Education gives influence to family and society generally .

Keywords: Christian Religious Education, Marapu

1. INTRODUCTIONS

Indonesia is a known country with its diversity both religion, culture, race, and ethnicity. In Indonesia's religious diversity determines six legal religions as well as acknowledged through the ministries of Religion namely Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism and Confucianism. Though so, in Indonesia not everything hugging one of from the six legal religions but also still there is various Genre trust . One of Genre still trust easy found existence and practice Genre up to the trust now is Genre trust Marapu located on the island of Sumba. Where Genre trust this believed as belief that has held by the ancestors the Sumba tribe descended hereditary .

In Sumba, especially in East Sumba, the majority are adherents of religion is Protestant Christian religion. Development Christianity in Sumba in the middle Public adherents Genre trust Marapu through a long process. The most frequent stigmatization ejected to individuals or group people who adhere to religion and belief local, is they often called as pagan, primitive, mystical and various statement negative other. related with Thing that, can be taken example in society marapu, which is located is on the Island Sumba, East Nusa Tenggara. Part big society still loyal follow the ancestral religion or so called trust Marapu for the Sumba Marapu people is respected ancestor adherents marapu believe that of the ancestors bequeath lara lady lara love or Jalan Ibu Jalan Bapak an emphasizing teachings bond social and ties a giving ecologist instruction best for safety and sustainability life inhabitant Marapu. Marapu is trust the original Sumbanese, which stands out in trust Marapu this is exists worship spirit grandmother ancestor or their ancestor call 'Marapu' rituals the full with supernatural powers with doing a number rite religious. Respect to Marapu has give birth to a system trust in the people of Sumba in its nature animistic. It same this is the case with the theory put forward by Edward Burnet Taylor, where religion originates from appearance awareness man will exists spirit grandmother ancestor (Anggraeni et al., 2022).

Later this, public surprised by the decision of the judges of the Constitutional Court who granted it the inclusion of "Receiver Beliefs" in the Card religion column Family and Cards Sign Residents (Decision of the Constitutional Court of the Republic of Indonesia

Number 97/PUUXIV/2016 For the sake of justice Based on Supreme Godhead Esa). Post decision the read out November 7, 2017, namely news exhilarating specifically for outsiders six religions because they no need again falsify nor empty identity her religion , though no could show identity his religion in a manner specific , remember there is many Genre trust in Indonesia. Policy generalization religious that leave something essence critical that they still “ flow belief ” and not “religion”. Marapu is one from many Genre granted trust petition by the judge of the Constitutional Court of the Republic of Indonesia. adherents Marapu could found on the island of Sumba, East Nusa Tenggara. Those who adhere teachings grandmother his ancestors that permanent carry out Marapu rituals , such as the entanglement ritual cycle life human.

Adherents Marapu of course already free from discrimination administration population, however implementation decision Court The Constitution of the Republic of Indonesia has not touching settlement discrimination religious in practice formal education in West Sumba. Even oppression that has constructed since zendeling and missionaries To do christianization/catholicization in Tanah Marapu during the Indonesian period under colonial Netherlands , proven from many the people of West Sumba, especially in the present Tarung Village follow Christianity and Catholicism . Various policy the Indonesian state government has complicate adherents Marapu obtain formal education because belong Genre trust . Attempts made adherents Marapu in Tarung Village is with Christian or Catholic. So that occur phenomenon formalization religion to adherents Marapu in Tarung Village (Oka Wedasantara & Suarsana, 2019). As happened in West Sumba, in fact often This also happened in East Sumba, including in the region districts Rindy . Subdistrict Rindi is one of districts where Public still dominant adhere as well as To do practice Genre trust Marapu.

As for who became the problem is when still parents adhere Genre trust Marapu want her children for get education, where in formal education only provide eye appropriate religious studies with the six legal religions in Indonesia. For the sake of the children they get service education, then want to no want to must choose one of the religions to be adopted by his son. Because of Protestant Christianity is the dominant religion known in the region districts Rindi so family agreed to have his son registered with Protestant Christianity. Opportunity this also be opportunity for Christians to do evangelism to adherents Genre trust Marapu with reasons to be easy in look after various administration good for school children and so on. So that there are adherents Genre trust Marapu leave his faith for the sake of things the. But Christianity they no last long, after get all requirements administration so they permanent carry out flow rituals trust Marapu. Likewise with children those who have adhere to Protestant Christianity because requirements education. After them has complete education or break school so they back to faith Genre trust Marapu. Based on above problem, through study this writer want to study impact teaching Christian Religious Education in schools for student School Intermediate First in the district Rindi .

2. METHOD

Study use method qualitatively done with research models ethnography. Study located in the district Rindi West Sumba Regency, East Nusa Tenggara. Election location based on consideration that part the people is adherents Marapu who represents children they enter school as well as adhere to Protestant Christianity.

Inner data type study this includes descriptive qualitative data , sourced from from primary data through observation and interview as well as supporting secondary data results study got through studies library.

3. FINDINGS AND DISCUSSIONS

Message the Gospel in Sumba since 1881 to now, too share in phenomenon formalization religious adherents Marapu. However, the zendeling and missionaries were the first introduce formal education to the people of West Sumba, where at the time that whole population there still adhere Marapu. Now, institutions belonging to formal education religious (private) foundation remains no lost exist compared owned by the government of the state of Indonesia (country), it is proven from still founding Yapmas (Schooling Foundation Christian in Sumba) owned by GKS (Sumba Christian Church) and Yapnusda (Nusa Cendana Schooling Foundation) owned by Church Catholicism in Sumba/NTT (Oka Wedasantara & Suarsana, 2019).

Kapita convey that “ seeds Gospel could sown in inner children, how much many Sumbanese convert to Christianity now is because results seeds The Gospel sown in schools ”. Neither do they allowed carry his trust to school and follow Christian / Catholic ways , especially Required for those who attend school in religious Foundation (Kapita, 2008). When a student with background behind Genre trust Marapu review registered in a manner formality as Christians, sometimes formal education continues at a regulation school in East Sumba, where all participant educate. Required follow school week or worship where they have book A weekly must signed by the preacher. Involvement student in activities church so student involved in a manner active like sing song spiritual, tell / hear story Bible, and listen sermon. Book Signed weekly hands by Christian/ Catholic priests Becomes proof that they right has come to church. Smooth teaching and learning process eye Christian Religious Education lessons, because participant educate can accept learning the , though there is a number of participant still teach perform Marapu rituals.

As results research elsewhere about attitude teenager ie city Waingapu (Mbulur & Hary, 2017) state that youth in Waingapu City have enough knowledge good about trust Marapu. However, this no as well as immediately make teenager in town the have view nor positive beliefs to trust Marapu. This caused by belief they are strong against their religion believe moment this . Youth in Waingapu City part big adhere to Protestant Christianity and them partly big has understand that teachings Thick Marapu with mystical as well as animism and dynamism contrary with Protestant Christian teachings . However, there are also teenagers in Waingapu City who have positive outlook and belief to trust Marapu, though He is also a Protestant Christian. This not free from influence environment around which still operate trust such, level religiosity teenager as well as power pull teachings Marapu.

If in town Waingapu about attitude teenager so , however on the contrary with results study to a number of student School Intermediate First in the District Rindi. Where students who are formality Christian because demands school, they realize influence environment districts Rindi very dominant with stream ritual practice trust Marapu they still involved active in the ritual activity moment done by parents or family related. However, no means that during they taught Christian Religious Education in schools since Elementary School to School Intermediate First there is a number of student very happy eye Christian Religious Education lessons and very understand material taught by Christian Religious Education teachers. However, there is students are also still insist permanent stick to the teachings Genre trust Marapu so that During learn Christian Religious Education at school as well as follow activity worship at church only limited formality only especially student the still under control very parents thick with teachings Genre trust Marapu.

Background behind districts Rindi no just because adherents Genre trust Marapu still a lot, however region districts Rindi is also a famous territory with thick feudalism. Subdistrict Rindi which consists from 8 villages ie village Kayuri, Village Rindi, Village Tamburi, Village Hanggaroru, Village Lailanjang, Village Tanaraing, Village Heikatapu and the Village Kabaru. Though no all the Clans (*Kabihu*) are in the power of kings however there is spread existing society in the dominion of the kings where the servants the be silent in soil customary belonging

to the kings centered in Kampung Praiyawang. For children from the servants the precisely the more difficult for they adhere to Christianity as a permanent religion where they must wait ruling king. If the king rules family the still hugging Genre trust Marapu so very be difficult child the move belief because after leaving school they back on stream trust Marapu.

As for luckiest thing if the king already adhere to Christianity like results study author, there is several kings in Praiyawang from family big Umma Jangga and Umma Andung where the kings have been many see existing changes already start give relief to slaves they for move faith and family the no involved again in ritual practice but in characteristic thing general like help in affairs custom marry, death as well as work in the fields. Change paradigm of the kings because they are also a lot domiciled in the city Waingapu the place they work and as employee since before panghayat Genre trust acknowledged based on decision Court Constitution, they also have embraced Christianity because demands education and work .

Based on results study through Interview with several teachers, pastors, families, students and figures Marapu in the district Rindi about the impact of Christian Religious Education in Schools Intermediate First is as following:

For Christian Religious Education teachers and Pastors, attendance background students behind Genre trust Marapu in Schools and Churches, really make it easy for Christian Religious Education teachers and pastors for proclaim Gospel in accordance with God's Great Commission Jesus (*Dampak Pendidikan Agama Kristen Di Sekolah Bagi Pertumbuhan Gereja*, personal communication, 2022). Of course still many Christian Religious Education teachers and pastors or servant God in church even around Christians who gave a bad stigma for adherents Genre trust Marapu (W. Njanji, personal communication, 2022). So that sometimes attitude like this very slow down development Christianity in the District Rindi in a manner general.

As stated by a study (Anggraeni et al., 2022) about discrimination felt by society marapu, because of their religion no including in 6 official religions in Indonesia cause adherents Marapu difficult for enjoy service public like for get identity namely, KTP and cards family. Recognized religion government can obtain guarantee social and state protection, temporarily adherents Genre trust, like Marapu, no obtain recognition and equal treatment. Political distinction the make adherents Genre trust Marapu and adherents Genre trust others, difficult enjoy guarantee as well as mandated protection in law. Whereas in The incoming Jakarta Charter in chapter 29 in paragraph 2 (after revision) stated that "The State guarantees each population for hug and run according to religion and beliefs. However though such is religion and belief permanent regulated by the state. Where is the religion that is recognized and served by the Indonesian state only six namely , Islam, Christianity, Catholicism, Hinduism, Buddhism , and Confucianism. It of course just very harmful for public Marapu. Until now Public Marapu not yet get right they for hugging trust as well as acknowledged in a manner legit, and ending they must choose from to six official religions it by card identity them (KTP).

However, results study writer in five years finally in the district Rindi where the teachers of Christianity and Pastors who are not again from background behind outsiders districts Rindi but is from environment Public local as well as have connection kinship Among one with another more tend use approach communication more family good from before. Even same very no there is coercion same very even for existing family in the sovereigns of the kings were sometimes teachers of Christianity and clergy mediate in a manner direct. So that get permission for children or family the for adhere to Christianity. As often carried out by the church in Praiyawang village where in activities church like Christmas celebrations and so on the kings and figures Marapu often get invitation so at the event they hear sermon as well as see activity church more close . this pattern used remember children those at school currently celebrate Christmas and as family so family children the proper invited. Approach this the more tighten connection Christianity with Genre trust Marapu.

Existence background students behind Genre trust Marapu at School Intermediate First in the district Rindi, is opportunity good for Christian Religious Education teachers in schools for embed values Christianity. Not a little student the experience change character from before. Of course no all student so, however for family Genre trust Marapu a little nope see change character children they so that they no object if children they learn Christian Religious Education at school. Even some family adherents Genre trust Marapu in the end converted to Christianity because change character children them. However, share kids who don't get good teaching in Christian Religious Education is good from side student nor from Christian Religious Education teachers who don't operate his job with well, actually make connection among adherents genre trust Marapu and Christianity is growing tenuous. Usually still there are Christian Religious Education teachers who carry out stigma and discrimination ie adherents Genre trust Marapu is infidel as well life in darkness. Whereas for adherents Genre trust Marapu that they also believe in a so- called God as the Creator.

With exists student School Intermediate First in the end take decision for embraced Christianity, and saw change character and style life those based word God . Even in views of kings and figures Marapu no again see Christianity as a religion brought by the colonialists but they see the truth emerges from attitude life student(U. Darius & W. Limu, personal communication, 2022). As happened in the Traditional Village Praiyawang, even though it is a traditional village the should already very against other religious teachings. However, some family nobleman already converted to Christianity because see children they even servants they have character and style more life _ good from before convert to Christianity. For the village, sometimes permitted for To do Christian worship however no may at home custom but accidental house family built the for destination make it easy for worship (U. Tanya, personal communication, 2022).

4. CONCLUSION

Christian Religious Education in Schools is something one of receptacle for proclaim Gospel where through education the as good opportunity for embed values Christianity to student. However, as nation Indonesia with warana culture, race , ethnicity as well as different beliefs. So in a manner special related with relation between Christian Religious Education is necessary guarded with good so that no occur horizontal clash between Christianity with Genre still trust exist until moment this .

Based on results research , then party Christian Religious Education organizers are good for Christian family , School and Church so still needed change attitude as well as clear goals about the concept of Christian Religious Education where through Christian Religious Education change nara educate for meet with Christ as well as experience change character similar with Christ alone. As Lord Jesus even the apostles in proclaim Gospel too meet various culture, ethnicity, race as well as different beliefs however no found characteristic action discriminatory to others. However, reported Gospel with love ie with no injure anyone.

Research Contribution:

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