

**Submission received for Journal of Beliefs & Values (Submission ID: 237361296)**

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Kam 04/01/2024 05.00

Kepada:Rukyanto, SJ <ruky@usd.ac.id>



Dear Bernardus Agus Rukiyanto,

Thank you for your submission.

<b>Submission ID</b>	<b>237361296</b>
<b>Manuscript Title</b>	<b>Religious education to develop respect for plurality in Indonesia</b>
<b>Journal</b>	<b>Journal of Beliefs &amp; Values</b>

If you made the submission, you can check its progress and make any requested revisions on the [Author Portal](#)

Thank you for submitting your work to our journal.  
If you have any queries, please get in touch with  
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Kind Regards,  
*Journal of Beliefs & Values* Editorial Office

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## 237361296 (Journal of Beliefs & Values) A revise decision has been made on your submission

em.cjbv.f1.876606.e467e41e@editorialmanager.com  
<em.cjbv.f1.876606.e467e41e@editorialmanager.com>

atas nama

Stephen G Parker <em@editorialmanager.com>

Rab 15/11/2023 05.47

Kepada:Rukyanto, SJ <ruky@usd.ac.id>

Nov 15, 2023

Ref.: Ms. No. CJBV-2023-0081R1

237361296

Religious education to develop respect for plurality in Indonesia

Journal of Beliefs & Values

Dear Bernardus Rukiyanto,

Reviewers have now commented on your paper. You will see that they are advising that you revise your manuscript. If you are prepared to undertake the work required, I would be pleased to review a revision.

For your guidance, reviewers' comments are appended below.

If you decide to revise the work, please submit a list of changes or a rebuttal against each point which is being raised when you submit the revised manuscript.

Your revision is due by Feb 13, 2024.

To submit a revision, go to <https://rp.tandfonline.com/submission/flow?submissionId=237361296&step=1>.

If you have any questions or technical issues, please contact the journal's editorial office at SP-ingest@journals.tandf.co.uk.

Yours sincerely

Stephen G Parker  
Editor-in-Chief  
Journal of Beliefs & Values

Comments from the Editors and Reviewers:

Reviewer #1: Please add comments you don't mind the author seeing.

Good. An honest paper.

Reviewer #2: Review Report on  
Religious education to develop respect for plurality in Indonesia  
(Revised submission)

This interesting and important article now reads very well. The author has carefully taken account of previous reviewer comments and suggestions which were somewhat extensive and detailed, thank you.

There are just a few places where the point being made could be clearer, as follows.

Page 5, line 53 on religious illiteracy. I suggest 'religious illiteracy. This means that people are not only ignorant about other religions, but also illiterate within their own, whilst identifying as deeply religious'.

Page 8, line 5. It is a little too strong to claim that the research can 'prove' that RE in private religious institutions is more effective in developing positive attitudes to plurality. Rather that it 'provides evidence to support this claim'

Page 9, line 57. Just a typo, 'Buddhist students (2.7%)

Page 10, line 2. Rephrase as 'However, 53.7% had members of different religions in their extended family'

A final point. Somewhere, perhaps on page 3 when introducing the Pancasila, it might help to explain to the international reader who is not familiar with the Indonesian context, that the first sila, belief in one God, is interpreted as being applicable to traditions such as Buddhism, Hinduism and Confucianism not elsewhere considered to be monotheistic, or rather that these traditions are interpreted in ways that make them compatible with this sila.

Please add comments you don't mind the author seeing.

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## 237361296 (Journal of Beliefs & Values) A revise decision has been made on your submission

em.cjbv.f1.845ecb.753c6e42@editorialmanager.com  
<em.cjbv.f1.845ecb.753c6e42@editorialmanager.com>

atas nama

Stephen G Parker <em@editorialmanager.com>

Jum 30/06/2023 09.09

Kepada:Rukyanto, SJ <ruky@usd.ac.id>

Ref.: Ms. No. CJBV-2023-0081

237361296

Religious education to enhance religious pluralism in Indonesia  
Journal of Beliefs & Values

Dear Bernardus Rukiyanto,

Reviewers have now commented on your paper. You will see that they are advising that you revise your manuscript. If you are prepared to undertake the work required, I would be pleased to review a revision.

For your guidance, reviewers' comments are appended below.

If you decide to revise the work, please submit a list of changes or a rebuttal against each point which is being raised when you submit the revised manuscript.

Your revision is due by Sep 28, 2023.

To submit a revision, go to <https://rp.tandfonline.com/submission/flow?submissionId=237361296&step=1>.

If you have any questions or technical issues, please contact the journal's editorial office at SP-ingest@journals.tandf.co.uk.

Yours sincerely

Stephen G Parker  
Editor-in-Chief  
Journal of Beliefs & Values

Comments from the Editors and Reviewers:

Reviewer #1: Please add comments you don't mind the author seeing.

Indonesian RE

I like the paper and think it raises important topics.

1. No need for four figures after the decimal point in tables 1-4. Two figures after the decimal place are

sufficient.

2. Change 'very agree' to 'strongly agree'

3. Suggest where in the text the tables and pie charts should be inserted.

4. The two instruments could be described a little more fully. Were they constructed for this research or are they instruments routinely used by other researchers? In any case a few sentences about each would help and, if this study is ever replicated in a few years, future researchers will need to know where to find the items that were used.

5. The paper does not seem to have correlated religious education and pluralism. Is it the case that those who are more appreciative of religious education are also more pluralistic? This may be a relevant consideration.

## Reviewer #2: Review Report on

### Religious education to enhance religious pluralism in Indonesia

#### General

I enjoyed reading this article and found both the research reported and the arguments of the author(s) very interesting. Both contribute new perspectives to the discussion of how a state and an education system can best address issues of religious diversity. The article is potentially a very important contribution. The particular context of a state which is 90% Muslim, which does not have a state religion, recognises six religions, is based on the Pancasila (especially, the belief in one God) and which has had a reputation for religious tolerance which is challenged by recent politicisation of religious identity, makes Indonesia a very important case study for the wider world. It is good to hear more from Indonesia. I hope the following somewhat extensive and detailed comments are helpful.

The focus on religious education (RE) at university level is unusual in that this does not take place in many countries, where RE is usually taken as referring to schools up to the age of 18. Although current religious education in Indonesia is described as mostly 'mono-religious', it was interesting to read about pioneers of multi- and inter-religious education. An important observation is that this tends to happen more in faith-based universities where students from different backgrounds are all taught together (albeit within a denominational context: is this 'inclusive mono-religious'?) rather than in state universities without a religious foundation where students are divided up into separate groups by religious affiliation.

My main suggestion for improving the article is to pay attention to clarifying the terminology used - plurality, pluralism, pluralistic and diversity need to be carefully distinguished and defined early in the article. The Geir Skeie article cited in the bibliography should help here. In particular, I follow Skeie in seeing pluralism as a normative rather than descriptive term - in other words it expresses a belief in/commitment to viewing religious plurality as a good thing in itself. This is part of a particular worldview. Much as I would be happy if the whole world shared my own personal commitment to pluralism, I do not think that it is appropriate to make this the aim of religious education for all students. Rather, we might aim for students to develop respect for plurality/diversity even if their personal faith commitment might be a preference for the whole world to be Muslim, Shi'a, Christian, Catholic, Buddhist or whatever. If the author continues to use 'pluralism'

it must be made clear that what they mean by this is 'respect for diversity' rather than 'believing in pluralism as a personal worldview' - but it would be much clearer to use something like 'respect for plurality' or 'positive attitudes to religious diversity'.

In referring to particular lines of the article, I use page 1 to mean the first page of the actual article, and in brackets the page number as it appears on the pdf. So: p. 1(7) - I hope this is clear.

Among the places where I found the use of 'pluralism' or 'pluralist' problematic in the article are as follows - in the title, the abstract, in the plain language summary, and in at least the following places: page 1(7) line 43; page 2(8) lines 5, 59; p.4(10) line 14, 45, 53; p.5(11) line 35,52; p.7 (13) line 35; p.9; p.22 line 32; p.23 line 19; p.24 lines 5,7,24.

A second point is that the article is written from a faith perspective (my guess would be liberal Roman Catholic with a commitment to pluralism) which takes for granted a) the existence of God (as in sila number 1 of the Pancasila) and b) that religious plurality is part of God's plan. In places it needs to be made clear that these are beliefs/ views rather than facts.

It needs to be explained that Thomas Groome's Shared Christian Praxis approach is used within (the more liberal wing) of Roman Catholic education influenced by liberation theology so that it could be a good way forward for Catholic universities in Indonesia and elsewhere. This can be followed by the suggestion that it could be adapted to make it suitable for other contexts, by the change to 'Shared Faiths Practice'. Is this adapted framework original to the current author(s), or did it exist already? As this is such an important part of the article (5 pages) this is either an important original contribution or it needs a reference. Is there any evidence of it being used successfully beyond liberal Catholic contexts? I can see that it could work with other religions based on God, and in the context of the Indonesian first sila. It might be hard for this framework to be inclusive of either non-religious students or those from religions that (it could be said) are not based on God (Buddhism, Confucianism, some indigenous traditions). However, this would get us into a whole debate about the interpretation of the first sila.

The section on Method is very thin and would benefit from further explanation and discussion. It would be useful to know the actual questions used for both quantitative survey and qualitative on-line interviews and focus groups. Could be appended.

The article could benefit from some reorganisation. The 'Plain language summary' is not a convention of JBV and this material should be integrated with the Abstract. The section on limitations of the research, especially the impact of Covid, would be better connected to the section on Method. There should be a discussion of the findings of the research under the heading Discussion, before moving on to Recommendations, where the adapted Praxis approach can be suggested as a way forward, along with the term 'Religiosity Education'.

#### Details

In referring to particular lines of the article, I use page 1 to mean the first page of the actual article, and in brackets the page number as it appears on the pdf. So: p. 1(7) - I hope this is clear.

#### Figure 3, Page (3)

The five-option Likert Scale is usually phrased in English as 'Disagree Strongly/Disagree/Neither Agree nor Disagree/Agree/Agree Strongly'. Using 'Agree Fairly' as the middle term is not neutral and may have affected the results.

72% agreeing strongly and 22% agreeing that RE forms pluralist attitudes does not seem to fit with the

conclusion that it is just 'good enough'. This needs clarifying in the discussion of what the research was attempting and what it found.

Tables, Pages (4,5,6)

Without knowing the exact question(s) asked, these figures are not very helpful. Someone other than this reviewer needs to check the statistics and presentation thereof.

Article

Page 1(7)

line 4 - it would be more accurate to claim that religious education CAN play an important role, as this depends on the sort of RE.

line 33 - instead of 'so far...' perhaps 'until recently, Indonesian people have been perceived as living in harmony'

Page 2 (8)

Line 1 - better 'learn ABOUT other religions'

Line 21 - better 'does not NECESSARILY hinder Indonesia from being a country where...'

Line 51 - change to 'plurality IS VIEWED BY SOME BELIEVERS AS a result of the diversity of the revelation of God and its HUMAN response...' - then its leads on to John Paul II as a famous example. This is an example of the article stating as fact what is a belief.

Page 3 (9)

Line 2 - add 'IT COULD BE ARGUED THAT' - to be religious means to be inter-religious.

Line 5 - add 'HAS BEEN VIEWED AS' as a model

Line 7 - add Indonesian Muslims are GENERALLY tolerant (cannot claim that all are in the light of the worrying BNPT statistics and examples of terrorism)

Line 43-55 - needs to be made clear that it is the VIEW of other Muslims such as Setiawan and Tibi (and we hope, the vast majority) that radicals such as JAD are misinterpreting Islam. Also, Tibi's view that it is 'only superficially a form of terrorism' needs explaining further.

Line 53 - 'straighten out' suggests that there is only one correct interpretation - maybe the role of education is to point out that there are several different interpretations, and that some are more helpful than others.

Page 4 (10)

Line 7 - 'opinions THAT COULD BE DESCRIBED AS RADICALISM'

Line 12 -14 Perhaps better expressed something like this: 'SINCE SUCH WORRYING RESULTS, UNIVERSITIES HAVE BEEN LOOKING AT HOW EDUCATION MAY HELP TO DEVELOP MORE POSITIVE ATTITUDES TO PLURALITY'

Page 5(11)

Line 1 - Literature Review needs some sort of introduction, perhaps explaining that two main themes emerge from writing on this topic, the 'religious but ignorant' one and the potential 'role of religious education'.

Line 10-14 people are illiterate WITHIN their traditions. Perhaps not so much 'ignorant of what they believe' as 'IGNORANT OF THE TEACHINGS OF THEIR TRADITIONS, WHILST IDENTIFYING AS DEEPLY RELIGIOUS'

Line 11 - 'EXCLUSIVIST' would be better than 'exclusive' here - and requires an explanation of what this means in this context.

Line 22 - 'experience OF meeting'

Line 35 - religious PLURALITY would be better here

Line 39 - PLURAL society perhaps better than 'pluralistic'

Line 52 - perhaps better to say include 'teaching about religious diversity' than 'religious pluralism'

Page 7(13)

Line 22-24 The research undertaken does not 'prove' this, it may perhaps shed some light on the question of whether faith-based universities offer more inter-religious learning opportunities. This needs to be returned to in the discussion of the findings.

Line 35 - better 'role of religious education in enhancing POSITIVE ATTITUDES TO RELIGIOUS PLURALITY'

Line 54 - in what way were the respondents randomly selected? Was there an element of self-selection in answers coming from those who chose to respond?

Line 57 - explain what 'Google form' means, and perhaps append the form that was designed.

Page 8 (14)

Line 1 - Although Yogyakarta attracts students from all provinces, it might be worth wondering what difference the metropolitan setting makes to findings.

Line 7 - it would be useful to have the questionnaires and interview guidelines as appendices.

Line 9 - typo: FOCUS groups not 'forum' groups

Page 9 (15)

Again, issues with what is understood by pluralist.

Pag 10 (16)

I enjoyed learning about the debate over whether it is haram or halal to wish your Christian neighbour a 'Merry Christmas'.

Line 19 - 'Some students REPORTED AN INCREASE IN TOLERANCE'.

Line 47 - typo: LECTURERS

Page 11 (17)

The opportunities provided for students seems to be very much depending on individual lecturers. Is this the case, or are there institutional policies?

Line 5 - the word 'diversity' is used for the first time by this lecturer, and later by student 1. The relationship between this and the other terms such as plurality could be discussed earlier.

Line 53 - the point about being 'an inclusive mono-religious model' is an important one and could be made more of earlier.

Page 12 (18)

Line 22 - TOLERANT not tolerance

Line 26 Discussion. It would be useful to discuss the significance of the research findings first, before going on to suggest the use of Groome's Shared Praxis approach as a good way forward from here. In particular, how do you explain the generally very positive responses of your staff and students in the questionnaire results, interviews and focus group discussions when compared with the very negative findings of the BPNT survey?

Line 28 onwards and following pages - there is a need to explain the origins of Groome's approach and the value of the suggestion for adapting it (see general comments above).

Page 16 (22)

Line 32 - pluralism issue again - should RE be promoting pluralism or positive attitudes to religious diversity?

Line 51 - the term 'religiosity education' is suddenly introduced. This needs defining, explaining and justifying, and probably a new heading eg 'Religiosity Education as the way forward'

Page 17 (24) pluralism issue again.

Please add comments you don't mind the author seeing.



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**BlS: 237361296 (Journal of Beliefs & Values) Your submission has been accepted**

Rukyanto, SJ <ruky@usd.ac.id>

Min 14/01/2024 04.37

Kepada:Rukyanto, SJ <ruky@usd.ac.id>

Dear Stephen G Parker,

Thank you very much for accepting our article in Journal of Beliefs & Values.

Best regards,

Bernardus Rukiyanto

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**Dari:** Rukyanto, SJ <ruky@usd.ac.id>

**Dikirim:** Minggu, 14 Januari 2024 00.52

**Kepada:** Maria Dwi Budi Jumpowati <maria\_coli@usd.ac.id>; G. Fajar Sasmita Aji <fajar@usd.ac.id>;  
rukysj@gmail.com <rukysj@gmail.com>

**Subjek:** Trs: 237361296 (Journal of Beliefs & Values) Your submission has been accepted

Pak Fajar dan bu Maria,  
artikel saya sudah accepted di Journal of Beliefs and Values.

Terima kasih.

Salam,

Ruky SJ

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**Dari:** em.cjbv.f1.88b26a.a12f31f2@editorialmanager.com <em.cjbv.f1.88b26a.a12f31f2@editorialmanager.com> atas  
nama Stephen G Parker <em@editorialmanager.com>

**Dikirim:** Sabtu, 13 Januari 2024 08.00

**Kepada:** Rukyanto, SJ <ruky@usd.ac.id>

**Subjek:** 237361296 (Journal of Beliefs & Values) Your submission has been accepted

Jan 13, 2024

Ref.: Ms. No. CJBV-2023-0081R2

237361296

Religious education to develop respect for plurality in Indonesia  
Journal of Beliefs & Values

Dear Bernardus Rukiyanto,

I am pleased to tell you that your work has now been accepted for publication in Journal of Beliefs & Values.

It was accepted on Jan 13, 2024

Comments from the Editor and Reviewers can be found below.

Thank you for submitting your work to this journal.

With kind regards

Stephen G Parker  
Editor-in-Chief  
Journal of Beliefs & Values

Comments from the Editors and Reviewers:

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