

Celebrating Interfaith Rituals to Build Togetherness Between Children in Elementary Schools

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Abstract

This research aims to describe and interpret forms of interreligious rituals in primary schools. Researchers also look at children's religious expressions in practicing interreligious rituals and their contribution as learning resources in building a sense of togetherness in schools. This study uses a qualitative-phenomenological approach with data collection interviews, observations, and documentation. The results showed that children's religious rituals were taught in and outside the classroom. They practice with teachers of the same religion in class, but outside the classroom, they practice with students of other religions as spectators. Therefore, religious rituals that can be communicated socially are celebrated. Interreligious rituals do not make children and parents experience theological fear but can become a source of learning to recognize and respect other religious rituals. The ritual expression is an expression of harmony and togetherness because they can cooperate in celebrating their respective religious rituals.

Keywords

Interreligious Ritual; Ritual Communication; Togetherness

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1. INTRODUCTION

Amid the dynamics of an increasingly multicultural society, education must significantly promote understanding, tolerance, and togetherness between individuals with diverse religious backgrounds. Elementary school, as the first place where children interact with the outside world, is an ideal place to cultivate these values from an early age. To create an inclusive environment and build positive relationships between children of different religious beliefs, we consider that celebrating interfaith rituals in primary schools is a very relevant and important step.

Interfaith rituals in elementary schools are a way to open dialogue about religious differences in a positive way. This not only allows students to understand the beliefs and practices of other religions but also helps them respect the differences and appreciate the similarities between us. This approach is about understanding and respecting other people's religions and strengthening a sense of unity and brotherhood among children, regardless of their religious background.

Implementing religious rituals in schools is part of religious education for students. Religious education is a compulsory subject for all schools in Indonesia. Every school institution must provide religious education for students and be taught by teachers of the same religion. Religious learning materials contain religious rituals integral to learning (Mohammed 2017). Ritual practice is essential to religious life (Bowen and Bowen 2012). Therefore, students are also taught to practice these rituals in religious learning.

In religious teachings, the teachers try to teach students how to express their religion through rituals because ritual practice is a form of ritual communication (Senft and Basso 2009; Helland and Kienzl 2021), and it is a religious expression in the form of symbols and behavior, (Mulyana 2007) such as prayer, religious celebrations, and other forms related to religious teachings.

Ritual practice in religious learning is a tool for learning. What is learned is the belief system shared in the school context. Such shared beliefs strengthen social cohesion among students. Although ritual and language are tools for sharing the world, they serve different functions. One of the functions of the ritual is to promote long-term cooperation (GÜRdenfors 2018; Stein, Hobson, and Schroeder 2021). Cooperation in the context of primary school is meaningful learning, especially for multireligious students.

In researching religious rituals, researchers use a qualitative-phenomenological approach (Saldana 2011; Creswell and Poth 2016). In-depth interviews with 18 informants collected data: 1 informant was the Principal, five religious teachers, five parents of students, and seven students. One informant was interviewed as often as needed for information; there were one time and three times. Researchers dug up data for 1.5 years between 2019-2020.

Researchers also use the point of view of ritual communication, inter-religious education, child psychology, and social communication in understanding ritual practices carried out in schools with multireligious backgrounds. The communication model between different religions explains all ritual practices. This communication is based on the ritual involving communication with God and interfaith social communication.

This research examines the practice of religious rituals that occur in religious learning at the Setia Budhi Primary School (SD). There are many religious rituals because this school is occupied by students from various religious backgrounds, ranging from Muslim, Christian, Catholic, Buddhist, Hindu, and Confucian students. Islamic religious rituals, such as prayer, breaking the fast together, halal bi halal (the ritual of forgiving each other every Eid al-Fitr), Isra Miraj (remembering the extraordinary journey taken by the Prophet Muhammad to the sky), Maulid Nabi (the Prophet's birthday), and others, are internally oriented to Muslim students and externally oriented by collaborating with non-Muslim students in ritual celebrations. In the above activity, all religious teachers and students were involved. Usually, Muslim students must bring food parcels (blessings) and distribute them to all who participate,

regardless of religious background (School Principal, 30 April 2019). On the other hand, during the Confucian, Buddhist, Christian, and Catholic celebrations, Muslim students also helped the success of the ritual celebration.

This research focuses on the forms of children's religious rituals in elementary schools, which aims to examine school management policies in carrying out multi-religious rituals. Children express and participate in rituals in the context of multi-religious schools, which can become children's learning in building togetherness at school.

2. METHOD

In researching religious rituals, researchers use a qualitative-phenomenological approach (Saldana 2011; Creswell and Poth 2016). In-depth interviews with 18 informants collected data: 1 informant was the principal, five religious teachers, five parents of students, and seven students. One informant was interviewed as often as needed for information; there were one time and three times. Researchers dug up data for 1.5 years between 2019-2020.

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3. FINDINGS AND DISCUSSIONS

Religious rituals among multireligious primary school students are fascinating to observe and study. Researchers only focus on Setia Budhi Primary School in Gresik, East Java. Researchers hope to understand the phenomenon in depth at one site under study. Setia Budhi Primary School students can be said to have a high level of diversity. The students come from seven tribal backgrounds: Javanese, Batak, Madurese, Balinese, Arabic, Flores, and Chinese. They follow different religions. There are 15 Muslim students, 54 Christian students, 17 Catholic students, 1 Hindu, 7 Buddhist, and 2 Confucian students (School Data for 2019). In total, 97 students with 18 teachers are predominantly Muslim.

The Principal welcomed the students' religious diversity. The Principal stated, "The Foundation managers agree that multiculturalism is following the mandate of the 1945 Constitution that our country is a state of God. Yes, we must recognize all religions officially recognized by the state. Our country is not a religious country. But the state of God. They are admitted because they believe what they believe" (Principal, pers. comm., 30 April 2019).

The firmness also strengthened the Principal's statement in determining the vision and mission. As in the school's mission, some sentences expressly show diversity awareness. The mission item is "Creating a meaningful education for all groups regardless of ethnicity, race, religion, or social/economic status so that it becomes a nursery ground for "Multiculturalism," and in the 2017/2018 academic year, the sound was changed to "Growing appreciation and practice towards Pancasila values, national culture, and also the spirit of diversity so that they become a source of wisdom in acting." This affirmation shows the school's commitment to accommodating diversity.

Religious education is an effort to build tolerance between religious communities. In the context of multireligious primary schools, all students are free to express their religious rituals according to their beliefs. Judging from its scope, the expression of religious rituals occurs not only in the classroom during religious learning but also outside the classroom. Teachers teach religious education to students of the same religion in separate classes from other religions. This policy follows the Indonesian state policy,

which requires schools to provide religious education rights for their adherents (Parker 2014; Baidhawry 2007; Laksana and Wood 2019).

Religious learning in a multireligious context is also a challenge for teachers. On the one hand, they must strengthen their beliefs and teach the principles and teachings of the Islamic religion. Still, on the other hand, religious learning should not offend the teachings of other religions found in schools every day.

In religious learning in the classroom, religious teachers teach religious materials determined by the Ministry of Education, Culture, and Research and Technology. All teachers use handbooks for religious teachers. Religious teachers learn Islam using the book "Islamic Education and Character." Likewise, Catholic Religious Education's handbook entitled "Catholic Religious Education and Character." All religious subjects in primary schools use a predetermined guidebook. However, teachers may innovate in developing their materials if they do not deviate from predetermined themes (Islamic religion teacher, pers comm., 12 September 2019).

In religious learning, the scope of material covers several fields, namely aqidah/faith, prophetic history, noble religious values, rituals, and explanations of several religious concepts. Regarding some of these areas, learning about religious rituals is interesting because it does not only occur in separate classes, but several religious rituals are celebrated, witnessed, and followed by all religions.

In addition to learning in class, ritual learning is carried out outside the classroom. In activities outside the classroom, those involved in learning religious rituals are increasingly widespread, not only teachers of the same religion but also teachers and students of other religions. This is especially so when implementing religious rituals routinely carried out in schools, such as collective prayers, commemorating religious holidays, and other celebrated rituals. This implementation often involves their parents as a form of parental participation in fostering student behavior (Kolb 2021).

One thing that is a challenge for school principals is to provide the same facilities for every religious ritual practice in schools. On the one hand, schools provide space for students to carry out their respective religious ritual obligations. Still, schools also have limitations in providing facilities for these ritual practices.

Most Muslim religious ritual celebrations. Even though this school is a minority Muslim, there are many celebrations of Islamic religious rituals such as obligatory prayers, sunnah prayers, slaughtering sacrificial animals, commemorating Isra' Mi'raj, commemorating the birthday of the prophet, fasting, halal bi halal, and others, for Christianity and Catholicism, celebrating Christmas and the ascension of Isa al-Masih. There is also the Cap Go Meh, for Chinese students, Confucianism. For Hindus and Buddhists, our facilities are minimal. There are no specific celebrations yet (School Principal, press comm., 30 April 2019). The school principal said, "We can not all facilitate these rituals. Here, for example, Muslim students can pray dzuhur and pray dzuha in a class used for religious learning if other religions follow their respective places of worship. We usually leave this to our respective teachers and religious leaders. We leave it to the religious leaders to lead the rituals" (school principal, press comm., 10 January 2020).

As a concern for interreligious students, the school principal organizes committees to organize religious ritual celebrations. "The committee must involve all religions. For example, the committee involved Islamic Hindu and Buddhist teachers during the Christmas celebrations. Students also enliven the event. The teacher said, "When it comes to Christmas, I usually help with the equipment, sometimes preparing the food. Those who arranged the event were Christian and Catholic teachers" (Islamic religion teacher, pres comm., 12 September 2019).

Celebrating religious rituals in primary schools faces challenges when facilitating minority religious groups with limited facilities. For example, Hindu students have one child, Buddha has seven children, and Confucianism has two children. Schools cannot celebrate their celebrations due to their

limited number of teachers and minimal participation. This celebration can be overcome by allowing religious teachers to invite them to the place of their religious celebration without having to celebrate it at school. This celebration also reduces the burden on their parents when it has to be celebrated at school.

Several celebrations of religious rituals from different religions also received support from the parents of students. Parents feel happy when invited to participate and help organize the event. As stated by one of the parent's students, "We are usually notified by the school when there are religious holidays. Any religion, we are asked to help provide gifts to be distributed to students sincerely" (student's guardian, pers comm., 12 September 2019).

What happened at Setia Budhi Primary School may differ from Jensen's (2016) study, which shows that religious minorities often experience difficulties expressing their religious rituals at school. Local and national policies influence this. Some are easy to implement but difficult to implement (Jensen 2016). At Setia Budhi Primary School, ritual practices of certain minority religions, such as Hinduism and Buddhism, are not carried out because of an exclusive policy but because of the lack of adequate facilities. For example, practicing rituals for Hinduism or Buddhism requires rituals in houses of worship, and schools cannot facilitate them. They continue to carry out rituals with limited facilities in their classrooms (school principal, pers comm., 10 January 2020).

In the development of an increasingly multicultural society, many schools in America are also increasingly open. Some minority students do not experience identity conflicts with the majority of students. They can both achieve equal academic achievement (Isik-Ercan 2015).

Every religious adherent, including primary school students, expresses religious rituals in various ways according to their religion. Religious teachers teach religious rituals as one of the teachings of all religions. In classroom learning, teaching about religious rituals is carried out with an explanation. However, some are carried out by direct practice. "If rituals, such as prayers and prayers, we practice while explaining. This practice was immediately felt" (Islamic Religion Teacher, 12 September 2019). The Catholic teacher also realizes this, "we also practice. We practice the prayer ritual of praise, baptism, and celebration of the Eucharist and explain" (Catholic teacher, 10 September 2019).

Sacrifice too. Even though there are few Muslims, we still carry it out. Quite enthusiastic, both from teachers and parents. Every year, 4 to 5 goats. For sacrifice. They were watched by the students, which Islam could emulate. We also associate it with science material. Non-Muslim students directly learn science. We related Animal Anatomy. Besides celebrating the holidays, students can also practice learning Natural Sciences (IPA) (Islamic religious teachers, pers. Comm., 12 September 2019).

The ritual of slaughtering the Qurban contains symbols and the value of sacrifice and willingness to share with everyone. Although this ritual comes from the Islamic tradition, it is implemented openly and with people of other religions. "I am happy to be able to share. Eat meat together" (Muslim students, pers. Comm., 10 January 2020). "I am pleased. Every year, there is a sacrifice of qurban" (Christian Students, pers. comm., 10 January 2020). This sense of togetherness indirectly became an appearance witnessed directly by the students. They do not yet fully understand the meaning of the ritual of slaughtering the qurban, but they can witness the excitement and ritual of eating together.

When the researchers asked non-Muslim children who participated in the ritual of slaughtering the Qur'an in 2019, they only enjoyed the crowd and shared the qurban meat. However, in terms of ritual meaning, they are only limited to introducing the religious rituals of their Muslim friends. Likewise, when carrying out non-Muslim religious rituals, Muslim students also participate. They only know the form of the ritual but do not enter into the inner meaning of each ritual.

The ritual phenomenon became one of the interreligious ritual learning. Non-Muslim students know that the ritual is from Islam, and Muslim students do not close themselves to the involvement of other students. They can even feel the feel of togetherness in one ritual in Islam.

When viewed from the perspective of Piaget's theory of cognitive development, the primary school level is in the concrete operational stage. Children develop the ability to think systematically, but only when they can refer to concrete objects and activities (Crain, 2007, p.171). At this stage, primary school children understand religion and religious beliefs more. However, in line with concrete operational thinking that characterizes primary school-aged children, thoughts about religion are also based on observable behaviors and activities, not thoughts, feelings, and motivations (Wittenberg, 2019). Children understand different religious activities but have far less understanding of the beliefs underlying different activities.

Interreligious learning is experiential learning that does not focus on textbook knowledge of different religious traditions but on promoting interreligious literacy. The experience of children participating in various interreligious ritual celebrations can be a memory, impression, and value on how to build togetherness in differences. That is why, as interreligious educators, we must develop methods encouraging students to move beyond texts and participate in various religious practices.

Inter-religious rituals that are practiced in schools can be carried out together. Although they have their own inner/spiritual meaning following their religious beliefs, implementation in a joint forum gives children a sense of togetherness with multireligious friends (Griera 2019). The Principal stated, "Prayer together before the exam. This is a form of inner effort. This is usually carried out jointly by all religions. They gathered in one room. The religious teacher leads prayers in turns" (School Principal, pers. comm., 30 April 2019).

The interreligious prayer ritual at the primary school level provides a new experience. For religious teachers, this momentum is an opportunity to remind each other of the importance of praying every time they carry out their duties. Of course, it is not only about the effectiveness of implementing religious rituals but also about how prayer is a common need in all religions.

Regarding this prayer ritual, D'Costa (2013) analyses the different ways in which the term "pray together" can be understood and focuses on "interreligious prayer," which means to pray together using the same words as two religious groups united in heart and mind, rather than "multireligious prayer" which refers to prayer in front of other religious groups (D'Costa, 2013). In the context of primary school, praying together is more directed at "multireligious prayer" but is carried out alternately. Students from different religions also recognize the prayers of each religion, with a vocabulary unique to each religion. Of course, every religious person has their inner meaning in prayer.

In context, just as Moyaert (2015) says, in general, however, one can distinguish between two types: on the one hand, sharing rituals that are responsive and outward-facing and on the other hand, ritual participation that is inward-facing and following an expanding pattern and receive hospitality (Moyaert 2015). On the one hand, students can carry out their religious rituals solemnly and accept the presence of students of other religions. On the other hand, students can also cooperate in different religious rituals.

Besides praying together, there is also a momentum of ritual celebration, usually celebrated yearly. There is something unique, for example, when Muslim students are fasting. During the fasting month, there is a *pesantren Kilat* program (a total religious recitation activity as a tradition to fill the month of Ramadan), which is not only attended by Muslim students. The program is still ongoing for non-Muslim students, but they explore their respective religions and learn with teachers of the same religion.

For non-Muslim students who are not fasting, non-Muslim teachers usually forbid their students to eat in public out of respect for their fasting friends. "During the fasting month, it is not recommended that teachers bring food supplies. My mother forbids bringing snacks out of respect for her fasting friend" (5th-grade students, pers. comm., 10 September 2019). The participation of parents in introducing and providing an understanding of rituals to children also plays an important role.

Muslim and Christian religious rituals, such as Christmas celebrations and the ascension of Jesus

or Isa al-Masih, are commemorated in schools. During the celebration, Muslim teachers and students performed a typical Christmas ritual while students from other religions joined to enliven the event. Teachers of other religions participate in activity committees, and students of other religions participate in the fun. In the annual ritual, Christian students appear with shades of joy. The activity stage was filled with Christmas decorations such as Christmas trees, circles, candles, Santa Claus, and others to enliven the celebration.

These religious symbols make students introduce different religions. Since primary school, they have known each other the symbols and religious rituals of their friends. They can feel the nuances of Christmas joy. Based on the researchers' observations at the 2019 Christmas celebration, all students showed excitement and joy. Children sing some typical Christian songs with a combination of children's songs. Only those who wore Christmas symbols were Christians, while other students helped prepare and watched the Christian student performances.

The use of interreligious symbols is a sight that is still rare. Christmas greetings and the imposition of religious symbols for workers are still considered compassionate issues (Zuhdi 2018). However, interreligious education at Setia Budhi School appears fun. The sense of togetherness in different rituals for children is learning about respect for religious people (Farisi 2014; Kuswaya & Ali 2021). The introduction and understanding of these interreligious rituals become a memory that students will remember.

The social (collective) dimension of religion in social cohesion (Durkheim, 2016) was highlighted significantly and became one of the participants' main concerns and perhaps the most sensitive issue. For religious groups, forced change is a sensitive theme, as it affects the basis of their beliefs and can be a source of anxiety and worry. Empirical findings speak of the vital role of collective rituals (considered central by both religions), which are 'centers of face-to-face and intimate encounters usually associated with almost all religious practices and traditions' (Baker et al. 2020; Yerekesheva 2022). Thus, implementing religious rituals should be understood as an affirmation of one's religious identity and a medium for socially communicating by knowing and understanding each other's rituals.

Ritual communication is an endeavor that involves the creation of cultural knowledge in various speech-centered human interaction practices. Ritual communication is artful, not just involving speech, which is formulaic and repetitive and therefore anticipated in the context of specific social interactions. Ritual communication has anticipated (but not always achieved) consequences. As a performance, it is subject to evaluation by participants according to standards defined in part by language ideology, local aesthetics, the context of use, and, especially, power relations among participants (Senft and Basso 2009).

In learning Islamic religious education, ritual communication is inseparable because ritual is the most important and central aspect of religious teaching and tradition, not least in Islam. Rituals and traditions give meaning and structure to daily routines that make them unique and create lasting memories (Scully and Howell 2008). In Islamic learning, these rituals are spread from mandatory and sunnah rituals. Like it or not, students (Muslims) must know and practice obligatory rituals, which require learning.

The meaning of ritual in religious learning is interesting to observe. There is a relationship between the multireligious context and the context of the meaning of religion in the Islamic religious learning process. First, communication between teachers and students or students and students in the context of multicultural schools is not only a matter of learning interactions between them but also a generation of meaning, where they build a form of communication that does not offend others. Second, that communication in the school environment forms a specific culture. They are formed and disciplined according to the vision and mission of the school. They recognize symbols, rules, and values that contain meaning for teachers and students. Thus, communication is not a delivery process but the generation of meaning from the symbols, rules, and values constructed together with the school community.

Ritual communication in religious learning forms a stratified expansion of meaning. In this case, the researcher is interested in Luger's analysis of the level of ritual communication. According to him, there are four levels in ritual communication: rituals in a restricted sense, rituals in an extended sense, ritualization, and routinization (Lüger 1983). A restricted ritual is a form of ritual communication whose target is limited. This usually happens in certain religious institutions. In learning Islam in primary schools, there are several rituals whose targets are limited, including the Dzuhur Prayer in the congregation, Duha Prayer, Fasting, and Zakat. Due to its limited nature, only Muslim students can participate in these activities.

Rituals, in an extended sense, a ritual that is used for a social function. Therefore, it is carried out by adherents of the ritual and communicated socially (Lüger 1983; Coyne and Mathers 2011; Sohi, Singh, and Bopanna 2018). There are several Muslim rituals whose use is expanded, such as breaking the fast, distributing ta'jil, commemorating the Prophet's Birthday, Isra Miraj, and Syawalan. The targets are internal Muslim teachers and students and non-Muslim teachers and students. Likewise, Muslim students became spectators during the Christmas celebrations, while Muslim teachers helped in the organization. They are involved in preparing the event without going further into the ritual. The involvement reflects the spirit of togetherness and mutual tolerance among others.

Ritualization is making certain aspects into rituals (Lüger 1983; Wulf 2011). Initially considered not to be a particular ritual of religious tradition, it shifted to a ritual almost understood as an obligation, although previously, there was no obligation. In this case, the consequence of this ritualization is no longer a measure of reward and punishment but rather a pattern of social interaction (Grusec & Davidov 2010). Ritualizations move in public places or have become a persuasive discourse. For example, shaking hands while standing when new students arrive at school is ritualized. Although he is not bound by the rituals of each religion, religious teacher, and interreligious student, this behavior seems necessary. It becomes a mandatory ritual for all students from various religious and cultural backgrounds.

Routinisation is an action that has been standardized and has become routine within a specified time (Chae and Choi 2019; Tavory and Winchester 2012; Lüger 1983). Internally, Muslim students are used to performing the dhuha prayer ritual and the midday prayer, and this has become a daily routine. Externally, rituals in other forms, such as the prophet's birthday, halal bi halal, and the slaughter of qurban, initially rituals for Muslims, have become an annual school routine. Because it has become a routine, the implementation runs naturally and without coercion.

In the context of schools in Indonesia, the flag ceremony held regularly every Monday is a routine that functions as a unifying ritual in forming a sense of nationality (Wijaya Mulya et al., 2022). Whatever the student's religious background, they can feel the spirit of nationalism through the routinization or repetition of embedded meanings (Moser 2016). In the context of the state, these rituals are essential in building civic identity. Still, concerning inter-religious relations, interreligious rituals are the ritual forms closest to their environment.

Therefore, religious ritual at Setia Budhi Primary School not only displays an interactive process by forming specific patterns but also displays forms of communication that are indirectly related to the communication function. This process is mainly related to the communication of learning in the context of a multicultural school. In addition, policymakers, school principals, and teachers must also pay attention to their religious literacy. Religious literacy practices also contribute to their participation in learning. They do not prioritize rational thinking but provide more emotional and bodily meaning-making experiences (Papen 2018). Therefore, we see that rituals such as prayer manifest in many forms for adaptive purposes, evolve, and can be applied to a broad spectrum of psychosocial treatment and health conditions (Ladd and Spilka 2013).

Several studies on interreligious education and minority religious groups attending educational institutions with most other religions show theological fear for parents. Parents may fear that their

children, if exposed to religious teachings from other traditions, will be fascinated and decide to convert. For these families, staying home seems like a safer alternative (Baird 2010). This fear is unfounded for a school that values respect for other religions. "Based on what happened to Setia Budhi's school, religious conversion in children that occurs in schools is not due to the influence of children's religious teachings, but because of the influence of parents' religious conversion" (School Principal, pers.com. 30 April 2019). In fact, in a fundamental part of a religion, rituals, they can work together without being influenced by the teachings of other religions.

Psychological fear is not without reason if it has not been proven directly. As experienced by Islamic religious teachers,

When I first came here, I was worried. If you are there later, do not worry about causing tension. Moreover, there are few Muslims here. Sometimes, there are also concerns, for example, later offending other religions. Apparently, after running, enjoy it. Precisely here, friendly and harmonious. Can work with other religious teachers. Not as imagined at the beginning (Islamic education teacher, pers. comm., 12 September 2019).

What is experienced by the teacher is proof that interreligious relationships cannot only be seen from a distance but must be experienced directly in interacting and associating with them. If the teacher, an adult, experiences such feelings, the child also has the same feeling. Therefore, habituation in terms of association, including celebrating the commemoration of other religious rituals, is a psychological capital when witnessing other religious rituals. That way, religious rituals have "inner limits" and "outside boundaries" that can be communicated socially.

From this, there is an essential lesson that interfaith association for primary school children is the first experience that can form an attitude of togetherness in an interfaith association. If school is a place for children to learn in social life, then children will get used to witnessing the religious practices of people of other religions. By recognizing their ritual, students can learn how they value it.

School principals and religious teachers are aware of their respective theological areas as part of the privacy of religion. Therefore, certain limits can be determined. The Principal said, "We do not enter their rituals by being them, but help prepare for the event. We are involved in the committee" (School Principal, pers. comm., 10 January 2020). This effort, of course, is not meant to confuse children's theology but to teach how they can live together with differences. On the one hand, they still hold on to their religious principles and beliefs, but on the other hand, they have a social responsibility in interfaith relationships. Baidhawiy suggested that religious education should be rooted in a multicultural perspective supported by theological insights (Baidhawiy 2007).

What happens in Indonesia, especially the Setia Budhi Primary School differs from the Turkish context, which tends to introduce educational rituals centered on developing new rituals in the Republic of Turkey. Religious and sultanate rituals were replaced by new rituals that fostered Turkish identity and promoted secular nationality (Meşeci Giorgetti 2020). In Indonesia, nation-building is formed in national rituals, such as flag ceremonies, independence celebrations, and others, and the observance of all official religious holidays. Holidays of all religions are still celebrated without compromising the essence of each religion.

The ritual celebration is similar to the "salad bowl" model that still maintains the uniqueness of each one (McCormick 1984). This model aligns with the Indonesian motto "Bhinneka Tunggal Ika" (unity in diversity) (Tokawa 2016; Farisi 2014). Religious rituals can be celebrated according to their religious beliefs but still under the auspices of the Indonesian nationality.

4. CONCLUSION

Religious rituals are the most fundamental part of religious teachings. Every religion has its rituals.

In multireligious primary schools, religious rituals are not only taught exclusively in religious learning in their respective classes. Several rituals can be carried out together and involve all religions. Although they do not enter the theological area of other religions, outwardly, they can cooperate in the rituals of other religions. What makes interreligious social space possible in religious rituals is a ritual that can be celebrated together. This celebration contains certain rituals and has a distinctive divine dimension. Still, in the social area, other religions can be followed as part of learning about introducing and respecting other religions. By recognizing their rituals, children can learn how to appreciate and respect them.

From the perspective of ritual communication, celebrating interreligious rituals for primary school children has expanded its meaning. The ritual celebration not only strengthens religious awareness for its adherents but shifts into a togetherness ritual that expands meaningfully and becomes a togetherness routine. Thus, interreligious education is no longer how to recognize their rituals and culture but also how to build togetherness with them. Children can express it with excitement and joy. Rituals of various religions can be a learning tool (GÜRdenfors 2018) about togetherness, encounters, and social glue.

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