

THE ROLE OF SCHOOLS IN OVERCOMING THE MARGINALIZATION OF THE CHILDREN THROUGH RELIGIOUS EDUCATION IN INDONESIA

Linda Hasim,¹ Henoch Budiyanto,² Sutrisno,³ Christiani Hutabarat⁴

Gereja Bethel Indonesia Jemaat Bukit Sion, Jakarta, Indonesia¹

Sekolah Tinggi Teologi Bethel Nusantara, Jakarta, Indonesia²

Sekolah Tinggi Teologi Moriah, Tangerang, Indonesia³

Sekolah Tinggi Teologi Misi William Carey, Medan, Indonesia⁴

Email: queenlindahasim@gmail.com¹

Submit: 17 August 2021 Revised: 25 May 2022 Accepted: 30 June 2022

Abstract

Marginalization and prejudice are major challenges in civilizations around the world. As a result, developing measures to foster tolerance among young people is essential in the fight against prejudice. Religious education and awareness initiatives are one approach to achieving this goal. Indonesia schools and colleges, for example, may play an important role in developing tolerance and understanding among young people. Lessons about diversity, inclusivity, and respect for others can be incorporated into teacher curricula. Teaching about the history of prejudice and its impact on various groups, as well as promoting critical thinking and open-mindedness can all be part of this. This research aims to raise awareness, and in addition to religious education, can help develop tolerance and understanding. These religious educational programs against discrimination can be carried out by government agencies, non-governmental organizations, or community organizations. Finally, it is very important to recognize that promoting tolerance and fighting discrimination is a long-term process that requires ongoing effort and commitment. Religious education can help create more inclusive and equitable societies for all by working together to design and implement successful initiatives in Indonesia. It is very important to recognize that promoting tolerance and fighting discrimination is a long-term process that requires ongoing effort and commitment. Religious education can help create more inclusive and equitable societies for all by working together to design and implement successful initiatives. It is very important to recognize that promoting tolerance and fighting discrimination is a long-term process that requires ongoing effort and commitment. Religious education can help create more inclusive and equitable societies for all by working together to design and implement successful initiatives in Indonesia.

Keywords: schools, marginalization, children, religious education, indonesia.

INTRODUCTION

Marginalization is a global issue that has a detrimental effect on societies around the world.¹ Children who do not have a traditional family life or who do not go to school may become marginalized and socially ostracized, often because of stereotyping and stigmatization. In a worst-case scenario, vulnerable young people could be forced to work in hazardous conditions or trafficked into the sex industry. While Indonesia has a strong legal framework to protect children, implementation is inconsistent, and coordination between agencies is often lacking. Most marginalized children come from low-income families. Early individuals from low-income families often enter the formal or informal labor market at an early age to help support their families, and because they lack skills.

During the transition from dependence to independence, children are especially vulnerable. Children forced into prostitution and/or trafficking victims. These young people can be excluded from their families and communities, as well as from the state if their actions are criminalized. They are exploited by intermediaries who profit from their labor, have no access to religious education, health, and vocational resources, and may suffer from mental problems such as alcohol and drug abuse. Most young people in Indonesian prisons or detention centers have little or no access to religious educational and vocational programs, and they may become alienated from their families due to the high costs of visits.² They experience stigma and prejudice after their release because they are considered criminals, and the system only provides very limited rehabilitation and reintegration assistance. The plantation business in Indonesia is growing rapidly, and plantations tend to absorb labor from the surrounding community, especially children. Plantation labor is one of the 12 most dangerous jobs for minors in Indonesia, according to the government.³ Another problem faced is domestic workers who are still underage. When children live in households where their parents work, they are more likely to drop out of school and lose their basic right to rest fun, play, and recreation. They may also be socially isolated as they are prevented from having regular contact with their parents and classmates.

¹ Joan G Mowat, "Towards a New Conceptualisation of Marginalisation," *European Religious educational Research Journal* 14, no. 5 (September 19, 2015): 454-76, <https://doi.org/10.1177/1474904115589864>.

² "Understanding Social Exclusion in Indonesia," 2016, <https://asiafoundation.org/wp-content/uploads/2016/10/Understanding-Social-Exclusion-in-Indonesia.pdf>.

³ "Understanding Social Exclusion in Indonesia."

In Indonesia, urbanization continues to increase. Despite advances in the broader welfare of children in cities, marginalized urban children still face many challenges to thrive. Children from low-income urban families have less access to services and opportunities than their high-income counterparts. According to the literature, disadvantaged young people in the metropolitan environment have their challenges.⁴ Urbanization in Indonesia has increased significantly, as seen from the increase from 8.6 million people living in urban areas in 1945 to 151 million people (about 56% of Indonesia's population) living in urban areas today. However, it is important to note that the spike may be due to how Indonesia's national survey defines urban and rural areas based on population density and existing infrastructure. As a result of growth, developing places attract more people because they provide a wider range of life choices; in turn, infrastructure development follows demand. In addition, the role of big cities will become increasingly important because they accommodate more people and promote economic growth.⁵

On the one hand, Indonesian youth face various problems that impede their personal development during the transition from childhood to adulthood. The disparities in access to schools, jobs, and technology experienced by young people in various regions in Indonesia show that the government's focus on young people has little effect on their growth. According to school attendance figures, there are 1.2 million children who do not or have never received formal education (569.8 thousand boys and 626.4 thousand girls) who are considered unimportant in decision-making. This double standard in viewing young people causes all efforts to empower them to not be optimal.⁶

In Indonesia, the youth population has continued to increase since 1971, and currently, around 33 million young people are living in urban areas, out of 62 million young people in Indonesia. The living conditions of young people are not directly proportional to economic development in Indonesia. The basic needs of youth as citizens in Indonesia have not been met and are increasingly difficult to fulfill. Inequality in access

⁴ Santi Kusumaningrum, Andrea Andjaringtyas Adhi, Clara Siagian, and Widi Laras Sari, *The Situation of Children and Young People in Indonesian Cities, Jakarta, Indonesia* (Jakarta: PUSKAPA, UNICEF, and BAPPENAS, 2021).

⁵ Santi Kusumaningrum, Andrea Andjaringtyas Adhi, Clara Siagian, and Widi Laras Sari. *The Situation of Children and Young People in Indonesian Cities, Jakarta, Indonesia*.

⁶ Afra Suci Ramadhan, "Youth Policies in Indonesia: Activating the Role of Youth," nd, https://www.youthpolicy.org/national/Indonesia_2013_Youth_Policy_Review.pdf.

to education has resulted in 1.2 million youth never attending school, most of whom are in rural areas. The increase in education costs also limited their participation in school, reflected in the low school enrollment rate for the 19–24-year-old group which only reached 15.09%.⁷

Teaching children tolerance to discrimination through religious education can be challenging due to various issues of marginalization. These problems can include a lack of representation: In many religious educational settings, there is a lack of representation of marginalized groups in textbooks, curricula, and teaching materials. This can perpetuate stereotypes and limit students' exposure to different perspectives and experiences. The underrepresentation of marginalized groups in religious educational settings is a pervasive problem that can have negative consequences for students. Textbooks, curricula, and teaching materials that fail to incorporate diverse perspectives and experiences can perpetuate stereotypes and limit students' exposure to different ways of thinking. This can be especially dangerous for students from marginalized communities who may already face systemic barriers to success. Research has shown that having a diverse teacher workforce can help connect cultures, set high expectations, and reduce bias.⁸

Additionally, exposure to media representations and interpersonal contact can help reduce stereotypes of underrepresented groups.⁹ However, despite the importance of representation, STEM religious education data still shows huge racial, ethnic, and gender disparities.¹⁰ High staff turnover and increasing teacher shortages can also lead to a lack of quality teachers, larger class sizes, and higher student-to-teacher ratios, meaning students receive less personal attention.¹¹ Educators and policymakers need to prioritize representation in the religious educational setting to ensure that all students

⁷ Ramadan, Afra Suci Ramadhan, "Youth Policies in Indonesia: Activating the Role of Youth".

⁸ Jacqueline Rodriguez, "Diversity in the Classroom: Why Representation Matters |," *Diverse: Issues In Higher Religious education*, 2021, <https://www.diversereligiouseducation.com/opinion/article/15109575/diversity-in-the-classroom-why-representation-matters>.

⁹ Kevin L. Nadal et al., "Racial Microaggressions and the Filipino American Experience: Recommendations for Counseling and Development," *Journal of Multicultural Counseling and Development* 40, no. 3 (July 2012): 156–73, <https://doi.org/10.1002/J.2161-1912.2012.00015.X>.

¹⁰ Maria Temming, "STEM's Racial, Ethnic and Gender Gaps Are Still Strikingly Large," *Proceedings of the National Academy of Sciences of the United States of America* 113, no. 16 (April 19, 2016): 4296–4301, <https://doi.org/10.1073/PNAS.1516047113>.

¹¹ "Why Representation Matters in Low-Performing Schools | American University," accessed April 29, 2023, <https://soeonline.american.edu/blog/why-representation-matters-in-low-performing-schools/>.

have access to a holistic religious education that reflects the diversity of the world around them. By doing so, religious education can help create a more just society for all. According to Iris Marion Young, a political philosopher, marginalization is a matter of concern in developing countries, including Indonesia. He believed that it was a dangerous form of oppression because it excluded people from participating in social life. Studies of children and youth show that experiences such as poverty, homelessness, racism, unemployment, abuse, addiction, and gender preference can lead to marginalization, although this is not always the case.¹²

A Scottish moral philosopher and political economist. Adam Smith emphasized the deprivation involved in not "being able to appear in public without embarrassment" as an example of deprivation of competence, which takes the form of social exclusion. It emphasizes the importance of participation in communal life and the Aristotelian concept that individuals should lead "social" lives. Smith's thesis is that the inability to engage freely with others is a substantial deficiency and that some form of social isolation must be seen as a fundamental component of the concept of poverty.

Duchak argues marginalization is a combination of social marginalization and discrimination. It offends human dignity and violates human rights, especially the right to live successfully as equal citizens. Within the community, families and ethnic groups may be ostracized. Marginalization is a changing phenomenon. Individuals, for example, may be content with their social status at times, but when social change occurs, they lose status and become marginalized. Social marginalization has an impact on health conditions. Its influence is felt in several ways, with clear connections. Discrimination usually implies the treatment of someone solely based on the group to which one belongs, without regard to personal accomplishments.¹³

This study provides suggestions and comments for program priorities based on the findings, the literature reviewed, and the researcher's understanding. In general, municipalities and their partners should collaborate to ensure that the most vulnerable children have access to high-quality religious education, civil registration, social support,

¹² Oksana Duchak, "Marginalization of Young People in Society," *International Letters of Social and Humanistic Sciences* 29 (June 2014): 70–79, <https://doi.org/10.18052/WWW.SCIPRESS.COM/ILSHS.29.70>.

¹³ Oksana Duchak, "Marginalization of Young People in Society": 70–79.

and basic infrastructure services, regardless of their socioeconomic status, gender, or religion. ethnicity, or other social identity. The problem is always how to prioritize.

A systematic literature review was used in this research to determine the current level of knowledge about child welfare in urban settings, particularly in Indonesia. This study analyzes the literature to provide a more comprehensive picture and broaden our understanding of marginalized children living in urban environments where they need to fight this discrimination through religious education in Indonesia. A literature review examines books, academic papers, and any other materials related to a certain subject, field of research, or theory, and gives a description, summary, and critical evaluation of these works in connection to the research problem under consideration. Literature reviews are intended to offer an overview of the sources you used when studying a certain issue and to show your readers how your research fits into a wider field of study.¹⁴

DISCUSSION

Concept of Marginalization

Scholars argue that the notion of moral reasoning among children of various cultural groups is greater than that suggested by cognitive development and domain methods. Attempts to integrate developmental and cultural views of moral reasoning have increased ideas relevant to moral development to better represent the diversity of human experience across cultures.¹⁵ Therefore, the concept of marginalization is a process as well as a feeling resulting from unequal power relations in which the dominant group in society is superior to other groups. Those who become "others" are pushed to the "fringes" of mainstream culture. This process may involve many types of exclusion, resulting in lower school, employment, and poorer social participation. Marginalization is a socio-cultural prism that is used to examine why certain groups face disadvantages and why some groups in society are favored over others. Childhood may be acutely aware

¹⁴ Arlene Fink, *Conducting Research Literature Reviews: From the Internet to Paper*, Fourth edi (Thousand Oaks, CA: Sage Publications, 2014).

¹⁵ José M. Causadias, Kimberly A. Updegraff, and Willis F. Overton, "Moral Meta-Narratives, Marginalization, and Youth Development.," *American Psychologist* 73, no. 6 (September 2018): 827-39, <https://doi.org/10.1037/amp0000252>.

of societal pressures that contribute to marginalization (e.g., because of ethnicity and gender).¹⁶

Those who are marginalized because they do not comply with the cultural norms and expectations that exist in schools.¹⁷ The social capital theory asserts that people can be marginalized and disadvantaged due to a lack of social networks (and the trust and reciprocity associated with them) on which others can rely regularly, whereas cultural capital views Marginalization through the lens of status and power that can (or cannot) be exercised by people through their knowledge, skills, symbolic and material wealth.¹⁸ Marginalization may have a major influence on the religious education of children and youth. Access to a superior religious education may be more difficult for marginalized children and youth, resulting in poorer academic achievement, higher dropout rates, and a lower likelihood of future success.

In Indonesia, to fight marginalization in religious education, policies, and practices that promote equality, inclusion, and diversity must be implemented. This includes services such as tutoring, mentoring, and academic enrichment programs for marginalized students. This also includes addressing structural disparities in religious education by enacting laws that provide fair access to religious educational opportunities for all students, regardless of their condition or socioeconomic background. In addition, encouraging representation and diversity in religious educational materials and curricula can provide students with a more comprehensive and inclusive view of the world. This can be achieved by incorporating a variety of viewpoints and experiences in class discussions and activities, as well as offering access to a wide range of literature, media, and other religious educational resources. Addressing religious educational marginalization is critical to promoting equal access to high-quality religious education and ensuring that all children and young people have the opportunity to reach their full

¹⁶ Fiona Robards et al., "Intersectionality: Social Marginalization and Self-Reported Health Status in Young People," *International Journal of Environmental Research and Public Health* 17, no. 21 (November 3, 2020): 8104, <https://doi.org/10.3390/ijerph17218104>.

¹⁷ Dorothy Bottrell, "Resistance, Resilience and Social Identities: Reframing 'Problem Youth' and the Problem of Schooling," *Journal of Youth Studies* 10, no. 5 (November 2007): 597–616, <https://doi.org/10.1080/13676260701602662>.

¹⁸ Pierre Bourdieu, *Outline of a Theory of Practice*, 28th ed. (Cambridge: Cambridge University Press, 2013).

potential. Religious education can create a more just and equal society for all by promoting equality, inclusion, and diversity in religious education.¹⁹

Marginalization and schools

Mowat quotes Connell explaining that characterizes religious education in the neoliberal agenda as focusing on a limited definition of human capital: 'It is the business of developing the skills and attitudes needed by a productive workforce - productive in the sense of providing ever-increasing returns to the market economy.'²⁰ While religious education is seen as a way out of marginalization, schools can inadvertently act as agents of marginalization: an inappropriate curriculum that fails to take into account the individual needs of students; inflexible and imprecise systems and structures that fail to recognize the gap between the standards set for student behavior and the student's capacity to meet those standards; adoption of a mindset that ultimately leads to exclusion.²¹

Poverty has an influence not only on children's religious educational experience but also on their future goals and opportunities. According to the findings of the Millennium Cohort Study,²² Chronic poverty rather than episodic poverty has the greatest deleterious influence on children's cognitive development in their early years. The relationship between the two variables may be indirect – low income affects caregiving capacity, which in turn affects cognitive development and this effect extends beyond periods of poverty, highlighting the importance of focusing on poverty reduction.

The impact of underrepresentation in religious education is that underrepresentation in religious education can harm students. When textbooks, curricula, and teaching materials fail to incorporate diverse perspectives and experiences, it can perpetuate stereotypes and limit students' exposure to different ways of thinking. This can be especially dangerous for students from marginalized communities who may already face systemic barriers to success. Under-representation can also lead to a shortage of qualified teachers, larger class sizes, and higher student-to-

¹⁹ Robert F. Reid-Pharr, *Black Gay Man: Essays* (New York: New York University Press, 2001), 112.

²⁰ Mowat, "Towards a New Conceptualization of Marginalization."

²¹ Pamela Munn and Gwynedd Lloyd, "Exclusion and Excluded Pupils," *British Educational Research Journal* 31, no. 2 (April 2005): 205–21, <https://doi.org/10.1080/0141192052000340215>.

²² Gurleen Dickerson Andy, Popli, "Persistent Poverty and Children's Cognitive Development," 2012, <https://cls.ucl.ac.uk/wp-content/uploads/2017/04/CLS-WP-20122.pdf>.

teacher ratios, meaning students receive less personal attention.²³ Minority students rarely have teachers who look like them or share their life experiences. Structural racism and underrepresentation in schools often deprive students of a sense of belonging and recognition. This lack of representation is a contributor to systemic racism and a limiting factor in religious education. Therefore, educators and policymakers must prioritize representation in religious educational settings to ensure that all students have access to a well-rounded religious education that reflects the diversity of the world around them.

Schools may suffer because of marginalization. Students from disadvantaged backgrounds may face structural barriers to achievement, such as a lack of access to high-quality religious education, resources, and opportunities. Religious education can be a pathway to greater social mobility and a pathway out of poverty for underprivileged students. However, a lack of religious educational opportunities can also cause or exacerbate marginalization. Marginalization can also impact religious education, with marginalized children experiencing exclusion and a lack of opportunities to participate.²⁴ Individual and systemic marginalization is evident, with marginalized people excluded from meaningful involvement in society. Consequently, educators and politicians must collaborate to address the structural factors that lead to religious educational marginalization.

Religious education can contribute to a more equal and just society for all students, regardless of their origin or circumstances, by doing Schools may suffer because of marginalization. Students from disadvantaged backgrounds may face structural barriers to achievement, such as a lack of access to high-quality religious education, resources, and opportunities. Religious education can be a pathway to greater social mobility and a pathway out of poverty for underprivileged students. However, a lack of religious educational opportunities can also cause or exacerbate marginalization. Marginalization can also impact religious education, with marginalized children experiencing exclusion and a lack of opportunities to participate. Individual and systemic marginalization is evident, with marginalized people excluded from meaningful involvement in society. Consequently, educators and politicians must collaborate to

²³ "Why Teachers Teach at Low-Performing Schools: Representation Matters," 2020.

²⁴ Justin Laureano et al., "Effects of Marginalization on School Physical Education Programs: A Literature Review," *Physical Culture and Sport. Studies and Research* 64, no. 1 (December 30, 2014): 29–40, <https://doi.org/10.2478/pcssr-2014-0029>.

address the structural factors that lead to religious educational marginalization. Religious education can contribute to a more equal and just society for all students, regardless of their origin or circumstances, by doing so.²⁵

Bossaert identified four key themes that are important in promoting a sense of belonging in children to combat marginalization: relationships (mutual friendships and social networks), interaction (verbal or nonverbal communication with others), perception (students with subjective impressions and feelings of loneliness), and acceptance by classmates.²⁶ However, simply teaching children to stand against marginalization is not enough. Genuine progress in solving marginalization requires a critical study of structural disparities as well as the will to confront repressive systems. Religious education for children is a fantastic start, but not enough to produce a truly egalitarian society. It is also important to educate children in critical thinking skills that will allow them to question and challenge the current quo. This involves religious education about systematic oppression and the intersection of many types of marginalization.

In addition, it is very important to recognize that marginalization is a systemic problem that is perpetuated by societal structures and power dynamics rather than individuals. To achieve real equity and fairness, policies, and practices that address structural inequalities must be put in place alongside religious education. While religious education is an important tool in fighting marginalization, it is also important for developing critical thinking skills and structural change to build a genuinely just society.

The Role Schools Play in Marginalization in Indonesia.

Lloyd argues that the pursuit of inclusion through removing learning barriers sustains the child's deficit model within the exclusionary curriculum in which success is linked to meeting norms-related standards: 'Members of excluded groups can participate in play if they follow the rules and demonstrate that they can play at an acceptable level.

²⁵ Nathern SA Okilwa, "Educational Marginalization: Examining Challenges and Possibilities for Improving Educational Outcomes in Northeastern Kenya," *Global Education Review* 2, no. 4 (2015): 5-18, <https://files.eric.ed.gov/fulltext/EJ1080904.pdf>.

²⁶ Goele Bossaert et al., "Truly Included? A Literature Study Focusing on the Social Dimension of Inclusion in Education," *International Journal of Inclusive Education* 17, no. 1 (January 2013): 60-79, <https://doi.org/10.1080/13603116.2011.580464>.

accepted.²⁷ Thus, teachers are marginalized in the sense that their professional identity and agency are compromised, and students are marginalized in the sense that they are unable to access a quality curriculum and feel valued and accepted as members of the inclusive school community. Such marginalization may not pervade all elements of an individual's life but may be limited to the unique school environment, but its impact can extend beyond this context, affecting an individual's life prospects, sense of self, and self-worth. It should be noted that the standard agenda not only participates in this but also creates conditions for growth.

Schools have the potential to have a considerable influence on marginalization. In Indonesia religious education policies often neglect marginalized groups, denying many individuals the right to religious education. Religious educational strategies aimed at achieving gender inclusion and equality must address a complex set of issues in situations around the world if all girls are to be successfully enrolled. Girls from low-income families, ethnic, ethnic, or linguistic "minority" populations, girls living in rural areas, and girls from lower castes are less likely to attend school and more likely to face marginalization.²⁸

By respecting other cultures, experiences, and identities, schools can promote diversity and inclusion. Talking freely about diversity and inclusion, setting an example, providing ideal venues, and supporting diversity at all levels of the school community are all approaches to promoting diversity and inclusion in schools. Religious education leaders can emphasize the benefits of diversity in schools by fostering a safe and secure learning environment where students feel valued and respected. Teachers can re-evaluate their teaching materials to ensure that they are representative of the world around us, as well as get to know their students to better understand their students' diverse experiences and perspectives. Religious education leaders can emphasize the benefits of diversity in schools by fostering a safe and secure learning environment where students feel valued and respected. Teachers can re-evaluate their teaching materials to ensure that they are representative of the world around us, as well as get to know their

²⁷ Christine Lloyd, "Removing Barriers to Achievement: A Strategy for Inclusion or Exclusion?," *International Journal of Inclusive Education* 12, no. 2 (March 2008): 221-36, <https://doi.org/10.1080/13603110600871413>.

²⁸ Kyriaki Messiou, "Understanding Marginalization in Education: The Voice of Children," *European Journal of Psychology of Education* 21, no. 3 (September 2006): 305-18, <https://doi.org/10.1007/BF03173418>.

students to better understand their students' diverse experiences and perspectives. Creating a sense of belonging, and encouraging diversity and inclusion in the academic environment are strategies for encouraging an inclusive academic environment in religious education. Diversity and inclusion are important ways that schools can combat marginalization and create a more equitable learning environment in Indonesia context.

Following is the role of schools in overcoming marginalization of children through religious education according to Christine, namely teachers can re-evaluate their teaching materials to ensure that they are representative of the world around us, as well as get to know their students to better understand their students' diverse experiences and perspectives. Creating a sense of belonging and encouraging diversity and inclusion in the academic environment are strategies for encouraging an inclusive academic environment in religious education. Diversity and inclusion are important ways that schools can combat marginalization and create a more equitable learning environment.

Following is the role of schools in overcoming marginalization of children through religious education in Indonesia according to Christine, namely teachers can re-evaluate their teaching materials to ensure that they are representative of the world around us, as well as get to know their students to better understand their students' diverse experiences and perspectives. Creating a sense of belonging, and encouraging diversity and inclusion in the academic environment are strategies for encouraging an inclusive academic environment in religious education. Diversity and inclusion are important ways that schools can combat marginalization and create a more equitable learning environment.

Resulting is the role of schools in overcoming the marginalization of children through religious education according to Christine, namely encouraging diversity and inclusion in the academic environment is a strategy for encouraging an inclusive academic environment in religious education. Diversity and inclusion are important ways that schools can combat marginalization and create a more equitable learning environment. Following is the role of schools in overcoming marginalization of children through religious education according to Christine: Encouraging diversity and inclusion in the academic environment is a strategy for encouraging an inclusive academic environment in religious education. Diversity and inclusion are important ways that schools can combat marginalization and create a more equitable learning environment.

Pursuing is the role of schools in overcoming marginalization of children through religious education according to Christine, i.e.:²⁹ (1) Curriculum: Schools can incorporate diverse perspectives and experiences into their curriculum. This can involve diverse authors, historical figures, and cultural practices in lesson plans and textbooks. (2) Class discussions: Teachers can facilitate class discussions that encourage students to share their own experiences and perspectives. This can help students learn about one another and appreciate diversity within their classroom. (3) Multicultural events: Schools may host events and celebrations that highlight different cultures, such as cultural fairs or food festivals. These events can help students learn about different cultural practices and traditions. Teachers and staff can use inclusive language that recognizes and respects different identities and experiences. Using gender-neutral terminology, or students' preferred names or pronouns, for example, can contribute to a more inclusive atmosphere. (4) Professional development: Teachers and staff can participate in professional development focused on diversity and inclusion. This can help them understand how to better support students from diverse backgrounds and develop a more inclusive learning environment.

In Indonesian, schools may create mechanisms and procedures to reduce marginalized and fragmented practices, connect school and community resources, and create comprehensive and diversified methods. One important technique is a school-based, resource-oriented team. Furthermore, schools that serve the same areas and families might use a collaborative council to coordinate school and community resources.³⁰ Strategies for increasing school support for sexual minorities and sex religious education are also considered. Finally, physical religious education classes should be inclusive, with equitable opportunities for all students to participate, and strategies implemented to promote positive attitudes toward physical activity by addressing any underlying gender stereotypes and breaking down traditional gender boundaries.

²⁹ Christine E. and Carl A. Grant. Sleeter, *Making Choices for Multicultural Education: Five Approaches to Race, Class, and Gender*, 7th ed (New York: Wiley, 2020).

³⁰ David Milo McCarty-Caplan, "Schools, Sex Education, and Support for Sexual Minorities: Exploring Historic Marginalization and Future Potential," *American Journal of Sexuality Education* 8, no. 4 (October 16, 2013): 246–73, <https://doi.org/10.1080/15546128.2013.849563>.

CONCLUSION

In the Indonesia context, schools play an important role in overcoming child marginalization through religious education. Schools can help ensure that all students have equal access to a superior religious education and the resources they need to achieve it by promoting diversity, inclusion, and equity. Children can learn about the destructive effects of prejudice and the need to treat others with respect and dignity through religious education. Schools can help break down barriers and build constructive interactions between groups by teaching critical thinking, empathy, and understanding skills. Schools can also address the systemic imbalances that maintain marginalization. Schools can help level the playing field and equip underprivileged students with the skills they need to achieve by offering access to resources and assistance. This includes tutoring, tutoring, and religious educational enrichment. It is very important to realize that religious education is a powerful instrument to overcome marginalization and achieve social justice. Schools' involvement in combating children's marginalization via religious education is critical in establishing an inclusive society. This study has emphasized how schools may help to combat marginalization by offering equitable chances for all pupils. Schools may assist the intellectual, social, and emotional growth of underprivileged students by building safe and inclusive learning environments that celebrate diversity and encourage healthy interactions. Schools may guarantee that all children have access to quality religious education by implementing policies and procedures that address the needs of different student groups. This involves giving specialized assistance to kids from low-income families, students with impairments, and students from minority groups.

REFERENCE

- Asia Foundation. "Understanding Social Exclusion in Indonesia: A meta-analysis of Program Peduli's Theory of Change documents." Menko Bidang Pembangunan Manusia dan Kebudayaan, Australian Government, Program Peduli, 2016.
<https://asiafoundation.org/wp-content/uploads/2016/10/Understanding-Social-Exclusion-in-Indonesia.pdf>.
- Bossaert, Goele, Hilde Colpin, Sip Jan Pijl, and Katja Petry. "Truly Included? A Literature Study Focusing on the Social Dimension of Inclusion in Education." *International*

- Journal of Inclusive Education* 17, no. 1 (January 2013): 60–79.
<https://doi.org/10.1080/13603116.2011.580464>.
- Bottrell, Dorothy. “Resistance, Resilience and Social Identities: Reframing ‘Problem Youth’ and the Problem of Schooling.” *Journal of Youth Studies* 10, no. 5 (November 2007): 597–616. <https://doi.org/10.1080/13676260701602662>.
- Bourdieu, Pierre. *Outline of a Theory of Practice*. 28th ed. Cambridge: Cambridge University Press, 2013.
- Causadias, José M., Kimberly A. Updegraff, and Willis F. Overton. “Moral Meta-Narratives, Marginalization, and Youth Development.” *American Psychologist* 73, no. 6 (September 2018): 827–39. <https://doi.org/10.1037/amp0000252>.
- Dickerson Andy, Popli, Gurleen. “Persistent Poverty and Children’s Cognitive Development,” 2012. <https://cls.ucl.ac.uk/wp-content/uploads/2017/04/CLS-WP-20122.pdf>.
- Duchak, Oksana. “Marginalization of Young People in Society.” *International Letters of Social and Humanistic Sciences* 29 (June 2014): 70–79.
<https://doi.org/10.18052/WWW.SCI PRESS.COM/ILSHS.29.70>.
- Fink, Arlene. *Conducting Research Literature Reviews: From the Internet to Paper*. Fourth ed. Thousand Oaks, CA: Sage Publications, 2014.
- Kusumaningrum, S., Siagian, C., Sari, W. L., Adhi, A. A., and S. Wandasari, W., Febrianto, R., Tiekem. *The Situation of Children and Young People in Indonesian Cities, Jakarta, Indonesia*. Jakarta: PUSKAPA, UNICEF, and BAPPENAS, 2021.
- Laureano, Justin, Ferman Konukman, Hayrettin Gümüşdağ, Şamil Erdoğan, Jong-Hoon Yu, and Resul Çekin. “Effects of Marginalization on School Physical Education Programs: A Literature Review.” *Physical Culture and Sport. Studies and Research* 64, no. 1 (December 30, 2014): 29–40. <https://doi.org/10.2478/pcssr-2014-0029>.
- Lloyd, Christine. “Removing Barriers to Achievement: A Strategy for Inclusion or Exclusion?” *International Journal of Inclusive Education* 12, no. 2 (March 2008): 221–36. <https://doi.org/10.1080/13603110600871413>.
- McCarty-Caplan, David Milo. “Schools, Sex Education, and Support for Sexual Minorities: Exploring Historic Marginalization and Future Potential.” *American Journal of Sexuality Education* 8, no. 4 (October 16, 2013): 246–73.
<https://doi.org/10.1080/15546128.2013.849563>.

- Messiou, Kyriaki. "Understanding Marginalisation in Education: The Voice of Children." *European Journal of Psychology of Education* 21, no. 3 (September 2006): 305–18. <https://doi.org/10.1007/BF03173418>.
- Mowat, Joan G. "Towards a New Conceptualisation of Marginalisation." *European Educational Research Journal* 14, no. 5 (September 19, 2015): 454–76. <https://doi.org/10.1177/1474904115589864>.
- Munn, Pamela and Gwynedd Lloyd. "Exclusion and Excluded Pupils." *British Educational Research Journal* 31, no. 2 (April 2005): 205–21. <https://doi.org/10.1080/0141192052000340215>.
- Nadal, Kevin L., Kara Mia Vigilia Escobar, Gail T. Prado, E. J.R. David, and Kristal Haynes. "Racial Microaggressions and the Filipino American Experience: Recommendations for Counseling and Development." *Journal of Multicultural Counseling and Development* 40, no. 3 (July 2012): 156–73. <https://doi.org/10.1002/J.2161-1912.2012.00015.X>.
- Okilwa, Nathern S A. "Educational Marginalization: Examining Challenges and Possibilities for Improving Educational Outcomes in Northeastern Kenya." *Global Education Review* 2, no. 4 (2015): 5–18. <https://files.eric.ed.gov/fulltext/EJ1080904.pdf>.
- Ramadhan, Afra Suci. "Youth Policies in Indonesia: Activating the Role of Youth," n.d. https://www.youthpolicy.org/national/Indonesia_2013_Youth_Policy_Review.pdf.
- Reid-Pharr, Robert F. *Black Gay Man: Essays*. New York: New York University Press, 2001.
- Robards, Fiona, Melissa Kang, Georgina Luscombe, Catherine Hawke, Lena Sancic, Katharine Steinbeck, Karen Zwi, Susan Towns, and Tim Usherwood. "Intersectionality: Social Marginalisation and Self-Reported Health Status in Young People." *International Journal of Environmental Research and Public Health* 17, no. 21 (November 3, 2020): 8104. <https://doi.org/10.3390/ijerph17218104>.
- Rodriguez, Jacqueline. "Diversity in the Classroom: Why Representation Matters |." *Diverse: Issues In Higher Education*, 2021. <https://www.diverseeducation.com/opinion/article/15109575/diversity-in-the-classroom-why-representation-matters>.
- School of Education Online Programs. "Why Representation Matters in Low-Performing

Schools, American University." April 10, 2020.

<https://soeonline.american.edu/blog/why-representation-matters-in-low-performing-schools/>.

Sleeter, Christine E. and Carl A. Grant. *Making Choices for Multicultural Education: Five Approaches to Race, Class, and Gender*. 7th ed. New York: Wiley, 2020.

Temming, Maria. "STEM's Racial, Ethnic and Gender Gaps Are Still Strikingly Large." *Proceedings of the National Academy of Sciences of the United States of America* 113, no. 16 (April 19, 2016): 4296–4301.

<https://doi.org/10.1073/PNAS.1516047113>.