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Striving For Emancipatory Human Being Through Religiosity Education In Sekolah Eksperimental Mangunan

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Abstract

The diversity of cultures, religions, traditions, languages, and beliefs is found in Indonesia. On the one hand, diversity is a treasure of Indonesia. On the other hand, diversity is a challenge when disharmony occurs in this nation. Thus, in this kind of situation, religiosity education seems essential in cultivating integral Indonesian human characters. These characters in turn enable Indonesian people to live in harmony in the multicultural society. Religiosity education, therefore, needs to be enacted as early as possible. One of the elements in religiosity education is a learning environment. Religious education creates an atmosphere that respects children. This kind of environment will foster a religious attitude in them. The study aims to describe the implementation of the concept of religiosity education at the Kindergarten, Elementary and Middle School in Sekolah Eksperimental Mangunan which is carried out by teachers and parents. This research is qualitative research using a case study approach. Data collection was carried out by observing and interviewing children, teachers, and parents. The results of the study show that the atmosphere of love and respect toward children makes them feel loved and

valuable. Hence, they are encouraged to continue to develop their capacity to embrace and to respect the different people and any kind of diversity around them. This sustenance harmony of life wherever they are. They embrace diversity as a reality of life and care about people's lives.

Keywords: *children, diversity, education, religiosity, respect*

Introduction

Mangunwijaya was an ordained priest of the diocese of Semarang. In his formation he studied theology and architecture. His background of study, the experience during the war, the values inherited from the family have influenced his movement in defending humanism particularly for the poor and the most vulnerable. In his time, he defended the poor in many ways, especially in his research for educational systems which help the poor people to face life and its challenges. This educational system is based on the theology of independence. Mulyatno (2019) states that Mangunwijaya developed his theology of independence by focusing on human character and the development of human potential. It begins with the awareness that everyone longs to live free from all forms of oppression and shackles and become fully developed in his potentiality (Mulyatno 2018).

The basic principle in the theology of independence moved Mangunwijaya to search and to experiment with an educational concept which is more suitable to the context of diversity in Indonesia. Mangunwijaya states that many children have been colonized by the educational system in Indonesia for so long, especially in the time of Soeharto's regime. Therefore it is the time to realize that school is the place where people learn to live together in harmony - convivium (Mangunwijaya 2020, 44). He believes that all children have various potentials in them since they were born "No child is stupid" (Mangunwijaya 2020, 119). They are not tabula rasa. Thus the role of the teacher and parents is to create an atmosphere where every child can discover, and develop their own potential that God has given to them. Mangunwijaya states that "The teacher acts as a midwife who helps the birth of character development, knowledge and skills that each child brings" (Mangunwijaya 2020, xi).

The purpose of the education to be independent (Pendidikan Pemerdekaan) is to develop explorative, creative and integral children through expanding their seven basic modals. The seven modals are character, mastery of language, self-orientation, quantitative logic, devices, cooperation and sports. Mangunwijaya believes that every child has these modals to be developed and become explorative, creative and integral children. The explorative children are the ones who dare to seek and to learn. The creative

children are the ones who respect tradition and heritage, but dares to be creative and innovative in order to find solutions to the problems he encounters. The integral children are those who are able to make harmony between various realities and multidimensionality of life. Those children are trained to find common threads that integrate the various into a framework sturdy synthetic, exposed but not naked child. In other words, being emancipatory children who know their image and use their potential for the good of the people. Those children are able to survive and even develop and share themselves for the common good in the midst of the current era of very rapid development. For Mangunwijaya it is not being children who are ready to be used, who are easy to be ordered around without knowing the direction and purpose of one's actions. (Mangunwijaya 2020, 3-4).

The vision of Sekolah Eksperimental Mangunan is to build a learning community that is explorative, creative and integral. Manabu Sato (2019: 3-13) states the importance of building the school as a learning community with sets of 3 components which are vision, philosophy and activity systems. Learning community strongly lives by all the school members such as teachers, students, and parents learning together through active participation. The purpose is to realize the human right to learn for all the students, allowing them to grow to be protagonists of high-quality learning, and building a professional community among teachers. Damayanti, Sumarni, et al (2020: 328-329) is also in line with this idea of a learning community in which educators can learn from one another and exchange opinions to improve learning in accordance with the needs of students.

Character is the first basic and fundamental modal which covers the aspects of character, world of attitude, piety, mental and spiritual. It is the attitude of the child that will later determine in which direction all the intelligence and skills he has are used. Thus, at Sekolah Eksperimental Mangunan, the character of fraternity, solidarity, honesty, collaboration and independence are being processed seriously (Mangunwijaya 2020, xv). Puspitasari et al stated that school curriculum, teachers and parents have an important role in growing students' character, especially caring attitude (Puspitasari 2018, 27).

The characters above are not easy to live with in Indonesian context because of the diversity of religion, traditions, culture, and beliefs. The diversity can cause conflict such as intolerance, contention, etc. So, Mangunwijaya proposes religiosity as a replacement of religious education in Catholic schools. Religiosity according to KBBI means piety, one's devotion to religion and religious attitude. Mangunwijaya explains that religiosity is not synonymous with religion. Religious people do not necessarily have a sense of religiosity, and vice versa (Mangunwijaya 2020, 7).

For Mangunwijaya, religion refers more to the institution of worship to God in its official, juridical, overall interpretation organization, and regulates so that social life

becomes more orderly and the worship of God together does not deviate or confuse in nature. While religiosity refers more to aspects that are in the depths of the heart, ripples of vibrations of personal conscience that emerge into personal attitudes which are more or less a mystery to others because they breathe the intimacy of the soul, a taste that includes the totality of the depths of the human person (Mangunwijaya 2020, 8). Religiosity is more of a personal response to God's presence and His will for the world. In the depths of religiosity what is important is not quantity but quality, not appearance but essence (Mangunwijaya 2021, 14). It is religiosity that is the mother of love for truth, liking for everything that is natural, simple, honest and true (Mangunwijaya 2021, 14).

Religiosity is a human personal response in relation with God the Creator, with oneself and other creatures. It is good for the child's personal relationships to be nurtured in the child as early as possible (Mangunwijaya 2021, 16). In order to arrive at the basic religious attitudes, children need to process their feelings and emotions, as well as critical reasoning in their daily experiences. That is why religiosity is being placed in the curriculum as part of nature.

Nature refers to the presence of adults who live with the child and to facilitate the growing process, opportunities, triggers, appeals, examples, obstacles, coaching, atmosphere of growing and conditioning, suffering, illness, disappointment, death as well as happiness, etc. (Mangunwijaya 2021, 3).

People who value religiosity are able to tolerate and accept various diversity. This attitude enables people to live in harmony with various realities and continue to grow. Furthermore, the impact of this ability is that children participate and contribute to the people and society around them (Mangunwijaya 2021, 18).

Mangunwijaya hopes that the cultivation of religious character in children will make a major contribution in addressing the reality of diversity that exists in Indonesia. For him this means having a perspective that is able to see more of the richness of that diversity and its potential rather than emphasizing the shortcomings and differences of the reality of the diversity that one finds, and practicing this paradigm in everyday life. In a life situation that is no longer looking for who will win in life's competition but rather a situation where each person can enliven and support each other in living life such as flowers of various patterns or trees and grass which contribute to harmony in life (Mangunwijaya 2021, 12-13). Embracing perspectives that accept diversity in everyday life are the keywords here.

The methodology to develop religiosity in children is called Interfaith Communication. The steps in Interfaith Communication are sharing experiences, followed by discussion, reflection and affirmation through the lens of faith and universal values. Then children are encouraged to make a commitment and do the action in their daily life (Kirana 2017, 5) In recent years the steps have grown. It doesn't stop there.

What has been successfully made becomes a foundation for advancing in the next stage. The process is like a spiral, the longer the deeper, the more able to show religious values and attitudes in everyday life

Interfaith Communication becomes a means of character education which will also help children to increase their awareness, reflect on life's experiences, will uplift enthusiasm, energy, to share oneself for one's community, both at the family, class, school level or even within the scope of one's playmates. All the process is always based on love, thus the child finds his or her spirituality. Mangunwijaya also said that it is faith that unites Faith, touching far more deeply to the core of the human soul or heart than religion. Religion basically regulates the outer part of our lives, whereas faith is more directed towards God but also fellow human beings (Mangunwijaya 2021)

There are 4 fertile grounds for the growth of child religiosity which are used to help children cultivate critical thinking, feelings, creations, and actions/behavior. Mangunwijaya mentions the four fertile soils are children feel respected or valued, the ability to take responsibility for everyday matters, the ability to wonder and question, the cultivation of virtues (Mangunwijaya 2021, 16-27).

The research focused on the first growing soil, children feel respected or valued because it is the basic universal value. The attitude of religiosity does not just grow without the help of parents, teachers or people around. Even since in the womb, the seeds of religiosity have been instilled. Because educating means respecting and appreciating their children or their students (Mangunwijaya 2021, 16). When a child feels valued, his potential will grow and flourish. Lillard also said that the Montessori approach can be summed up in one word, namely respect. Approaching children with respect, then respect makes children feel happy in carrying out their activities so that they can develop optimally. Montessori expressed how important it is to respect children by giving them the freedom to do things independently, make their own choices, let them discover themselves and their abilities through their work (Lillard 2011, 52-55). An attitude of respect for a child's potential is also shown when parents and teachers prepare a good environment for the development of a child's potential.

One of the research conducted by Prof. David R. Hawkins for 20 years shows a person's energy level of consciousness in relation with a person's perspective regarding God, life, emotion and the main processes that occur within oneself. The relationship among all factors are directly proportional.

Map of Consciousness

Developed By David R. Hawkins

	Name of Level	Energetic Log	Predominant Emotional State	View of Life	God-view	Process
Spiritual Paradigm	Enlightenment	700 1000	Ineffable	Is	Self	Pure Consciousness
	Peace	600	Bliss	Perfect	All-Being	Illumination
	Joy	540	Serenity	Complete	One	Transfiguration
	Love	500	Reverence	Benign	Loving	Revelation
Reason & Integrity	Reason	100	Understanding	Meaningful	Wise	Abstraction
	Acceptance	350	Forgiveness	Harmonious	Merciful	Transcendence
	Willingness	310	Optimism	Hopeful	Inspiring	Intention
	Neutrality	250	Trust	Satisfactory	Enabling	Release
Survival Paradigm	Courage	200	Affirmation	Feasible	Permitting	Empowerment
	Pride	175	Scorn	Demanding	Indifferent	Inflation
	Anger	150	Hate	Antagonistic	Vengeful	Aggression
	Desire	125	Craving	Disappointing	Denying	Enslavement
	Fear	100	Anxiety	Frightening	Punitive	Withdrawal
	Grief	75	Regret	Tragic	Disdainful	Despondency
	Apathy	50	Despair	Hopeless	Condemning	Abdication
	Guilt	30	Blame	Evil	Vindictive	Destruction
Shame	20	Humiliation	Miserable	Despising	Elimination	

Sumber:<https://life-longlearner.com/how-to-measure-consciousness-using-the-map-of-consciousness-3-of-7/>

David R. Hawkins laid out the level of consciousness, from the lower levels of Shame, Guilt, Apathy, Fear, Anger, and Pride; to Courage, Acceptance, and Reason; all the way up to the more expanded levels of Love, Ecstasy, Peace, and Enlightenment (Hawkins 2013, 90). He then goes on to provide a guide to transcending the ego's limitation and where one may be stuck along the process of awakening to higher states of consciousness. As seen in the picture above all levels below 200 are destructive of life in both the individual and society at large. Nevertheless, all levels above 200 are constructive expressions of power (Hawkins 2013, 95). The Decisive level of 200 is the fulcrum that divides the general area of force from power.

Hawkins (2013: 96-103) states that at the level 20 the predominant emotion state is shame. This is categorized as feeling like "non-person", and those people are dangerous. At the level of 30-50 the predominant emotion states are guilt and apathy are categorized as a person that is difficult to forgive and have a feeling of hopelessness. At the level 75-100 the predominant emotion states are grief and fear which are categorized by the

feelings of losses and failure. At the 100 -125 the predominant emotion states are fear and desire, categorized by the feelings of the person that paranoia. At the level 125-150 the predominant emotion states are desire and anger, categorized by the people who move by external motivation such as hunger for power, money, prestige, and usually are demanding. At the level of 150-175 the predominant emotion states are anger to pride, which are categorized by people who are easily frustrated, anger easily leads to hatred. At the level of 175-200 the predominant emotion states are pride and courage which is categorized by people who are defensive and vulnerable because they are dependent on external conditions, without which it can suddenly refer to a lower level. That is why pride feels good only in contrast with its lower level.

At the level of 200 people have courage which implies the willingness to try new things and deal with vicissitudes of life. At this level of empowerment, one is able to cope with and effectively handle the opportunity of life. Because accomplishment results in positive feedback, self-reward and esteem become progressively self-reinforcing. This is where productivity begins (Hawkins 2013, 104). At the level of 250 is neutrality. Energy becomes very positive. People of neutrality have a sense of well-being as seen in the capability of confidence to live in this world, they are easy to get along with, safe to be around and associate with because they are not interested in conflict, competition, or guilt. This neutral people value freedom (Hawkins 2013, 105). At the level of 310 is willingness, people in this level become excellent students; they are easily teachable and represent a considerable source of power for the society. Willingness is sympathetic and responsive to the needs of others. They are willing to build and contribute to society (Hawkins 2013: 106-7). Lastly the level of 350 which is acceptance. This level is very important in religiosity education as we hope that the students will be aware and understand that equality. People at this level are not interested in determining right or wrong, but instead are dedicated to resolving problems and finding solutions. They are free of discrimination or intolerance; there is awareness that equality does not preclude diversity. Acceptance includes rather than rejects (Hawkins 2013, 108).

Through Hawkins' research, we can equalize that children with high religiosity are the same as children who have a good perspective on God and their lives. Analogically, all these levels can be used for children to identify their religiosity. The development of children's religiosity as a result of the process in an Interfaith Communication and nature which is sought to be present with the results of Hawkins' research, it is hoped that children are and will be at an consciousness level between 200 - 350. In the process of religiosity, the teachers encourage the students to have a habit of doing reflection. This habit of reflection can help students to increase the level of consciousness and to get some meanings of their experiences as a process in life. Thus, students will have greater energy that can be shared in the community to live in harmony.

The process of religiosity also needs parental engagement. It refers to the positive and active engagement of parents in students' academic and social lives to the beliefs, attitudes, and activities of parents who support children to learn from birth to adulthood. Positive parenting and agreeableness personality foster and develop individual religiosity (Diana, et al, 2021, 428). According to Baumrind, there are four parenting styles, they are authoritarian, authoritative, neglectful, and indulgent parenting. Authoritarian parenting is the type of parenting which forces children to obey parents' direction. This kind of parenting style affects children to behave incompetently and have poor communication skills. Authoritative parenting is the type of parenting which gives parents free space for children, but there is still a place where parents control their children. Children with authoritative parents behave competently in social situations, having high self-esteem, and self-reliant. Parents are suggested to have an authoritative parenting style because of the positive outcomes. Neglectful parenting is the type of parenting in which parents' lives are more important than the children. Children tend to behave incompetently and have difficulties in handling independence. Indulgent parenting is the type of parenting which parents involve too much in children's lives but there are only a few limits on children's behavior. In this case, children do not learn how to control their behavior (Baumrind in Santrock 2011, 78).

In Indonesia, research related to religiosity is still not a major issue, so we took several previous studies related to humanism education specially about respect education, parental engagement, and parenting style. Widodo (2018, 110) in his article discusses critically the development of respect education through religious and humanistic education. Religious and humanistic education emphasizes the attitude to respect students, understand and appreciate students as they are, and recognize students as individuals who need to be given the freedom to actualize their humanity. Learning based on this perspective will increase high loyalty, responsibility and solidarity so as to create a humane learning atmosphere, mutual respect and respect for each other's potential. Thompson (2018, 42) in his study examines the construct of respect, its manifestations in teacher-student relationships, and its relationship to ethics of care and sustainable development. The study makes the case that the act of showing respect is a critical component of the ethics of care and sustainable development. Diana, et al (2021, 428) studies about parental engagements. Diana (2021, 428) states that parents have an important role in children's life and education by establishing strong bonds with their children. Parents need to teach their children positive behavior including motivation to learn and life values. Religiosity manifested in mutual respect is fostered in relationships that occur both at home, at school, and in various other communities. This mutual respect needs to be cultivated in children from an early age, and becomes the starting point for the growth of various other religious attitudes. Three previous studies focused more on the concept of respect in the context of humanism, parenting, ethics of care and

sustainable development. Meanwhile, this study pays attention to the implementation of religiosity from all levels of students which gives an impact in the continuity to develop one's potentiality and in living in harmony with people around them.

The purpose of this study is to describe the implementation of the concept of religious education in the Sekolah Eksperimental Mangunan at the Kindergarten, Elementary and Middle School levels which is carried out by teachers and parents using the idea of Mangunwijaya. Through this research, researchers will also obtain data from kindergarten, elementary and junior high school units about the impact of the religiosity climate created by parents and teachers so that it has an impact on the development of children's potential and also has an impact on their relationships in community life.

Method

This is qualitative research with case study strategy. Case study is chosen in order to see deeply whether religiosity education really affects students' character. Participants of this research are students, teachers, and parents from Kindergarten, Elementary School, and Junior High School of Sekolah Eksperimental Mangunan. There are one Kindergarten student, one Elementary school student, one junior high school student, their parents and their teachers as participants.

The questions of this research are:

1. How do parents and teachers try to support children by respecting them?
2. How do parents and teachers accompany children to be able to accept and respect other people as they are accepted and respected?
3. How do parents and teachers help children to accept any diversity around them?

The data is collected by watching videos of students' performance, observing students' behavior at school, and interviewing participants. Firstly, researchers ask teachers to identify one student who is really supported by parents in their development. After getting the participants, researchers asked the teachers to fill out a form of questionnaires as a guide. Then, the researchers observe students in class, and interview parents and teachers on different occasions. The observations and interviews are held until the data are triangulated. The next step is coding all of the data and followed by describing the data analysis. In coding the data, researchers used the main point of the level in the map of consciousness from the level of 200-350 which has some indicators in it. The last step is making interpretation from the results findings to direct to the aim of the research. Suggestion and recommendations are also made for further related research (Creswell 2014, 307-339)

Result And Discussion

1 Result of Interview and Observation

1.1. Kasa

Kasa is a six years old kindergarten student. He is very smart, loves to ask questions, easy to pardon and say thank you according to the context. In the first year he was feeling uncomfortable in the classroom due to the pandemic, but after the long process of accompaniment, dialogue and agreement with the teacher and the mother, recently he became very comfortable in the classroom, having many friends, caring, and loving. He shows much progress when he starts learning at school and meets many friends.

His parents practice an authoritative parenting style. Therefore, Kasa got used to the freedom to express his feelings and his thoughts. He has always been given the opportunity to make decisions, make choices, dialogue, and listen to others.

In class, his teachers try to create an atmosphere where the students can learn to discover the difference between the students by project-based learning and the daily habit. They also read books about the values, discussed it with the students. Aside from that, they too have the commitment to listen to each other. Every day there are five students who tell stories and others listen to it. In this moment, Kasa loves to tell stories, and is willing to wait for his turns. When they have problems, the students are getting used to looking for the solutions. Kasa does not like if the problem is being reported to the teacher. If this happens Kasa will easily get upset. By This Kasa learns to accept his friends as they are but still respect his feelings at the same time.

The teachers discover that naturally children are aware of diversity. Project Based Learning design at school helps them to find the uniqueness of everyone and getting to know more the characteristics of their friends, what they like and dislike, and even more the character of everyone. For instance, there is a disabled child with autism who does not like the noisy or loud voice so when Kasa or other friends talk to him they use a lower voice. Every situation, experience, conflict, being used by the teacher as a lesson of interfaith communication. They have dialogue, discussion, reflection, and commitment to do. So, by this method of interfaith communications Kasa is getting better and comfortable in relationships with his friends.

1.2 Tata

She is an energetic little girl in the third grade of Elementary School. This girl can make friends with all students in class, also to students with disabilities in class. She had

experiences accompanying friends with disabilities since kindergarten. She had a friend with ADHD in the first year of kindergarten, and a friend with autism in the second year of kindergarten. At Elementary School, she has more friends with disabilities, they are friends with autism and slow learners. Her parents practice an authoritative parenting type, especially her mother. Her mother encouraged Tata when she tried to be a friend of the disabled. Once in kindergarten, her autistic friend refused her. Then her mother and Tata had a dialogue, her mother strengthened her heart to try again to be friends and she succeeded.

Tata has been respected since she was a baby. Her mother gave her positive energy so that she felt comfortable and loved. She consistently read a story for Tata. She read moral stories that can be referenced when Tata experiences similar conditions.

In class, her teacher focuses the class on practicing caring for others because there were disabled students who were also part of them, they were friends. In the beginning of the third grade, the class was chaotic. Students were fighting, crying during the first semester. It happened because both teachers and students did not know each other deeply. In the process, they learn to know each other, doing projects together, and finally they understand each other in a better way. Besides, the teacher started a new activity called 'sidang'. Actually, 'sidang' is the practice of interfaith communication, in which religiosity plays a part in students' learning process. It was a time for class discussion which is held when there is a problem to solve. The teacher encouraged students to try to solve their problems with friends first before going to him for problem solving. Here, the students learn to listen to each other, respect each other, and feel that each one of them are a part of the class. Tata became one of the most important students in class. Her empathy and attention help her to understand her friends better. She knows what her friends like and what her friends dislike. She could be a teacher's assistant in dealing with disabilities and friends with problems. She brought peace to her friends and her attitude affected her friends. Firstly, friends with disabilities did not get enough attention. Nowadays, third grade students are really welcome and become friends with the disabled.

1.3 Masa

Masa felt himself growing. He used to lack courage when he needed to speak or appear in public. He was also a shy boy and needed somebody else to make a decision for him. Not only Masa who is shy and afraid to make any decision in the class. There were several other students who were similar to him. The teachers made a big effort to help the class so that the students would participate actively in the class and the class profile will be achieved. The teachers helped the class to know more about themselves, their strengths and weaknesses, their potential and interest, and then be proud of themselves.

They were also encouraged to know their classmates better and to work together with everyone in the class. The teachers also make time to talk to the class and continually review class agreement so that the atmosphere of the class would help the students to reach out more to the class profile. Each one has the same right to talk and give ideas to the class so that they develop together. Here, the interfaith communication usually is used to help the class come to its class agreement. The teachers also approach every student personally so that they know in depth each one of them in the class. In ninth grade at school now, Masa feels safe. He is close to his teachers and sees them as friends, older sisters, “mothers” as well as some safe places to tell stories. His teachers encourage him to continue to grow and develop all his potential. Both, at home and at school, he feels loved and respected. He is given space by teachers and parents. His ideas are listened to, his talents and potential are recognized, he is given appreciation, directions, input and recommendations. There is an atmosphere of authoritative style of accompaniment that is built by his parents as well as his teachers. He feels that all those atmospheres want him to grow even more as a fully human being who optimally develops his potential.

Nowadays he feels confident, able to give ideas, take initiatives and even lead his classmates in any kind of class dynamics. He also feels confident now to speak in public. He feels that his abilities are developing, especially those related to his talents and interests. He feels the cohesiveness and cooperation with friends is increasing. Masa grows more and more as a loving boy. He loves his friends, dares to tell, reminds and motivates his friends and is increasingly able to work together with all his friends in class, for the sake of mutual progress.

2 Discussion

From the observation and interview with parents and teachers of the three children, it is clearly seen that the parents support them and have an authoritative parenting style. The parents give them a chance to express their ideas, they are listened to, and there is willingness from parents to improve themselves when they make mistakes. Parents are the first educator for children, especially in character building. Teachers at school support the character building of the children. Teachers are co-partners of parents to build the character of the children, and in this case the religiosity.

There is quite the same approach from teachers to the three children. Teachers use the methodology of interfaith communication for religious education. Teachers listen to children, and accompany them to solve their problem when they are in trouble. The steps are children tell their experiences, then discuss and share the experience with friends, followed by doing a reflection with the help of teachers, making an intention, and doing the problem-solving action together. If the action that is done is not really an effective solution, then the teacher will help the class to review the situation or

agreement, whether there is something else needed to be worked out. However, if it is an effective solution then it becomes a foundation for the next level. The same steps but for a different situation. Thus, it shows how the process runs like a spiral, the longer the deeper, the more able to show religious values and attitudes in everyday life.

In the atmosphere which parents and teachers support, the three children grow well. It is in line with the former study by Puspitasari et al., that school curriculum, teachers and parents have an important role in growing students' character, especially caring attitude (Puspitasari, 2018: 27). It can be said that religiosity with the method of interfaith communication plays an important role in children's character development. They are able to grow as autonomous human beings, they accept other people with their uniqueness, including the disabilities and be a part of others. They have empathy for others, and also do something to live together in harmony with other friends.

The result of the interviews and observations then being seen in the point of view of Hawkin's map of consciousness to find out students' achievement in the scope of being emancipatory human beings, in line with the purpose of the study that is to describe the implementation of the concept of religious education in Sekolah Eksperimental Mangunan at the Kindergarten, Elementary and Middle School levels which is carried out by teachers and parents using the idea of Mangunwijaya. If it is seen by the means of the map of consciousness by Hawkins, the energy level below 200 is destructive. Therefore, the children are expected to be at least at the energy level 200 (courage) up to 350 (acceptance).

In the level of 200 (courage), there are the same conditions in three children. All of them are willing to try new things, feel comfortable in class, are given positive feedback, and begin to be productive (make a meaningful contribution). For younger children, they see life as interesting and full of wonder, challenging and stimulating. It is not really seen in teenagers.

In the level of 250 (neutral), the children feel comfortable in the school environment, have self-esteem, and easily associate with others. For older children, they do not feel guilty when they do not follow other's way, are not interested in competition or conflict, and do not need to control other friends' behavior. In the case of Masa, he is also flexible, appraising problems realistically, having self-confidence, not easily intimidated, and not easily intimidated.

The data shows that those three children are at the level of willingness (310). There are many indicators that is seen on them at this energy level, such as they do the task well, personality grow well, happy to participate, naturally friendly, open minded, reflective, high self-esteem and is reinforced by positive feedback from their environment, do not have learning blocks, sympathetic and responsive toward the need of others, contribute to their society, and tend to be self-correcting.

Children are expected to be at the level of acceptance (350) to live harmoniously in diversity. In this level, the data shows that the three children have the same characteristics, they are taking responsibility, have no miscommunication, honor equality, and accepting diversity. For the older children, they also show the characteristics of being emotionally calm, have a balanced personality, able to find solutions to problems, and are not polarized (anut grubyug). Kasa, the kindergarten child, has the characteristics that have been mentioned above in this level. Tata, the elementary school student, has the characteristics of this level more than Kasa. She also shows the characteristics of living her own life without trying to follow another person's way of life. Masa, the junior high school student, has more characteristics in this level, those are having the capacity to live in harmony even though he has forces of life, has ability to see problems in a wider perspective, see that everyone has the same right, accept problems and resolve the problems. In these three cases in which parents and teachers support children's development, it is clearly seen that the older the student, the more reflection being made and the more chance to achieve the energy level of acceptance.

Conclusion

In order to develop the emancipatory human beings, schools need to build up a learning community where everybody participates to build character through religiosity. The results of the study show that the atmosphere of love and respect toward children makes them feel loved and valuable. Hence, they are encouraged to continue to develop their capacity to embrace and to respect the different people and any kind of diversity around them. This sustenance harmony of life wherever they are. They embrace diversity as a reality of life and care about people's lives. Therefore, it is concluded that in the case of these three children, Sekolah Eksperimental Mangunan has been implementing religiosity in striving Mangunwijaya Pedagogy to support children to grow as an emancipatory human being. The practice of authoritative parenting style from parents and religiosity with the method of interfaith communication in the class really support the development of children's religious character. For further development, it is suggested to make another research in which the participants are students who are not getting enough attention from their parents. Therefore, it will enrich the data to know how important religiosity in the family and school environment will help the effort in striving for emancipatory human beings.

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