

Minoritization Of Religious Education and Its Efforts To Fulfill The Basic Rights Of Confucian Religious Education Among Ethnic Chinese Students In Schools

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Abstract

Religious education is one of the mandatory subjects held in educational institutions from elementary school to university level. The Confucian religion is one of the religions recognized in the Constitution. This research explores and describes the practice of minoritization in spaces of harmony in religious life, especially in educational institutions, as an alternative effort to find steps to fulfil the basic rights of religious education for minority students with minority religions. The practice of domination that occurs is a social reality that cannot be avoided. Bourdieu revealed that in an institution there are rules which contain elements of symbolic violence. The research used a qualitative approach with an intrinsic case study design. Data was obtained from interviews, observation and documentation. Data analysis was carried out by referring to what Becker put forward: data collection, condensation, data display, and concluding. The results of the research show that in primary school educational institutions, there is a practice of minoritization of students of ethnic Chinese descent who are Confucian. These practices include the unavailability of Confucian religious education teachers, the homogenization of the religious education lesson curriculum, and the direction of Confucian religious students to take classes and final exams in Islamic religious studies. This policy (in Bourdieu's view) reflects symbolic violence against educational agents which is very subtle without causing resistance. Alternative efforts to fulfill the basic rights of religious education in schools are carried out by empowering local religious institutions, merging religious education classes between schools, and recruiting religious education teachers.

Keywords: Minoritization, Religious Education, Confucian religious, Elementary School, Ethnic Tionghoa, Etnis Minoritas.

INTRODUCTION

Indonesia is a multicultural country characterized by ethnic and religious diversity spread throughout its territory. Multiculturalism here is also one of the basic values that formed the Indonesian state, which is stated in the basic foundations of the state with the motto *Bhinneka Tunggal Ika* (Suharno et al., 2023). As a multicultural country characterized by cultural diversity, Indonesia is often associated with relations between ethnic groups, which describe conditions of harmony and disharmony (Aryodiguno, 2019; Ibrahim et al., 2020; Kurniawan et al., 2023). Multiple ethnic identities influence this situation in a multicultural society (Ichsan, 2019; Veerman & Platt, 2021). One ethnicity that is seen as having a dual identity and is widely spread across several regions in Indonesia is the Chinese ethnic group. The existence of ethnic Chinese also adds to the cultural heterogeneity that exists in Indonesia. One of the cultural elements inherent to the Chinese ethnicity is the religious belief system. As Soekanto (2010) stated, one universal element of culture is a belief system. In line with what was stated by Haq & Davies (2023), culture here is represented by a set of values and norms in which there is an ideological belief system. The belief that developed among the Chinese ethnic group is known as Confucianism. Confucianism or Confucianism emerged and was institutionalized with its name and entity from its country of origin, namely China (Li, 2023).

In Indonesia, the Confucian religion was brought by migrants from China with various professional backgrounds, such as traders and miners (Elvian, 2021; Ichsan, 2019; Tan, 1991). Confucianism is officially recognized as a religion in a circular letter from the Ministry of Religion, which states that Indonesia has six official religions, including Confucianism (J. Chen, 2022). Recognition of the Confucian religion as one of the

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official religions since during the reign of President Abdurrahman Wahid with the issuance of Presidential Decree Number 6 of 2000 concerning the Revocation of Presidential Instruction Number 14 of 1967 concerning Chinese Religion, Beliefs and Customs (J. Chen, 2022; Rendon, 2023). With this recognition of the Confucian religion, one of the consequences is that the state is obliged to fulfil the basic rights of religious education held in educational institutions. Religious education at the elementary school level is critical, especially for Confucian students. In Confucian teachings, providing religious education and learning from an early age or at the elementary school level is the main part that must be provided (Paramore, 2022). Religious education and learning during childhood is a major factor in socialization efforts to regenerate Confucianism. Thus, the state is obliged to provide civil rights for ethnic Chinese descendants. The rights in question include guaranteeing the implementation of education for every religion and the availability of teaching staff in schools. This is in line with the implementation of Bill No.12/2006 which legalizes anti-discrimination in the post-reform era (J. Chen, 2022; Srimulyani et al., 2018).

As of 2022, the number of Confucian believers in Indonesia will reach 71,999 people (0.26%) from 275,361,267 people, the total population of Indonesia. This number shows that the Confucian religion is a minority religion with the lowest number of adherents among other recognized religions in Indonesia. Followers of Islam it is the majority religion that, reaches 231 million people. In comparison, followers of Christianity are 20.24 million people, Catholicism 8.32 million people, Hinduism 4.64 million people, and Buddhism 2.06 million people in Indonesia (*Total Population According to Religion*, 2022). This reality is in line with Muttaqin's (2017) study conducted on the Confucian community in Tangerang City, which found that the Confucian religious identity held by ethnic Chinese was increasingly being eroded formally and culturally. This condition was caused by the assimilation policy implemented during the New Order, namely the assimilation policy.

The reality that occurs among people of ethnic Chinese descent is that discriminatory treatment as a minority group continues to occur. Education for minority groups still experiences many obstacles. Practices that lead to a process of marginalization of minority groups are referred to as minoritization in the context of this research. This minoritization can occur in various aspects of society's social life, including education. The existence of stereotypes and discriminatory treatment that occurs in ethnic minority groups also occurs in academic or school environments, which can result in an increased risk of victimization and racist intimidation (Jeong et al., 2023; Monari et al., 2023; Sapouna et al., 2023; S. Wang & Morav, 2021; Wright-Mair, 2023) is an example of minoritization in the educational sphere. Discriminatory treatment regarding race, ethnicity and religion in minority groups results in marginalization in education implementation policies (Arday et al., 2022). The education provided will centre on majority religious education adhered to by the majority group and religion.

The existence of discriminatory actions here shows that the state has not fulfilled the basic rights in the field of education for ethnic minority groups. In fact, in several regions in Indonesia, ethnic Chinese are a minority group (Avenido, 2023) who receive different treatment from the majority group. Religions adhered to by minority groups, especially ethnic Chinese, do not receive appropriate religious education services and are far from adequate. The limited availability of religious education teaching staff in schools shows that Confucian religious students do not get the rights they should. This condition shows the perpetuation of discriminatory practices against minority groups in educational institutions (Eylem et al., 2020), especially at the elementary school level in Bangka.

Regarding social demographics, the most significant percentage of ethnic Chinese is in the Bangka Belitung Islands Province, especially on Bangka Island. Ethnic Chinese in Bangka is the second largest ethnic group after ethnic Malays, reaching 35% of the population. From a religious aspect, Bangka is the region that has the most significant number of Confucian believers in Indonesia. Adherents of the Confucian religion in Bangkaranks first, followed by West Kalimantan with a total of 13,093 people (Bangka, 2023). This research is essential because it is an effort to find out and explore the fulfilment of basic rights to religious education for minority groups and religions. Apart from that, this research is also important to ensure fair education for every student from a minority group. This research explores the practices of minority Confucian religious education among ethnic Chinese students. Furthermore, this research also aims to find alternative steps to fulfil the basic rights

needs of Confucian religious education for ethnic Chinese students. It is hoped that education for minority groups can be fulfilled properly in accordance with the mandate in state law.

METHOD

This research uses a qualitative approach with an intrinsic case study design. The research was conducted at the Merawang District, Bangka Regency elementary schools for the 2021-2022 academic year. The data used is primary data and secondary data. Primary data was obtained through observation, interviews and documentation. In contrast, secondary data was obtained through documentation techniques such as searching for references and results of activity reports and other relevant documents. Interviews were conducted with informants determined using a purposive sampling technique. The selected informants consisted of school principals at Merawang-Bangka District Elementary Schools, school operators, religious education teachers, Confucian students and students' parents. The total number of informants was 14 informants (see Table 1). The data extracted from the informants is primary data obtained using interview techniques. Interviews were conducted with 14 informants carried out separately and at different times. The time frame used to conduct interviews is one month. Apart from interview data, primary data in this research was also obtained from observations. Observations were conducted at five elementary schools in Merawang sub-district, Bangka Regency. The selection of these five elementary schools was based on the consideration that there were students who adhered to the Confucian religion and were located in a community with many ethnic Chinese descendants.

Table 1. List of Research Informants

No	They inform	Department/Status	Institution
1	Report 1	Headmaster	UPTD SD Negeri 4 Merawang-Bangka
2	Report 2	Headmaster	UPTD SD Negeri 7 Merawang-Bangka
3	Report 3	School operator	UPTD SD Negeri 9 Merawang-Bangka
4	Report 4	Headmaster	UPTD SD Negeri 11 Merawang-Bangka
5	Report 5	School operator	UPTD SD Negeri 12 Merawang-Bangka
6	Report 6	Islamic Religious Education Teacher	UPTD SD Negeri 4 Merawang-Bangka
7	Report 7	Teacher of Buddhist Education Lessons	UPTD SD Negeri 9 Merawang-Bangka
8	Report 8	Confucian Religious Leaders	Merawang District
9	They report 9	Parents of Confucian Students	UPTD SD Negeri 7 Merawang-Bangka
10	10 report	Parents of Confucian Students	UPTD SD Negeri 9 Merawang-Bangka
11	11 Report	Confucian Religion Class V Students	UPTD SD Negeri 11 Merawang-Bangka
12	12 report	Class VI Confucian Religion Students	UPTD SD Negeri 12 Merawang-Bangka
13	13 report	Chairman MAKIN	MAKIN Bangka Regency
14	14 report	Confucian Religion Class V Students	UPTD SD Negeri 4 Merawang-Bangka

Source: Results of Researcher Data Processing

Testing the validity of qualitative data will be carried out using data source triangulation techniques. The research team first triangulated data sources by tracing secondary data. After secondary data was obtained, the research team collected data by observing the elementary school location and the learning process of religious education lessons and the data listed on the information board at the school. After the observations were made, the researcher conducted interviews with the informants who had been determined and carried out the process of matching the data that had been previously obtained. Further stages Data analysis in this research is seen in 3 (three) forms of activities carried out simultaneously and continuously as stated by Beckker et al (Denzin & Lincoln, 1994; Yin, 2018), namely data condensation, data display, and conclusion drawing/verification.

FINDINGS AND DISCUSSION

Findings

Bangka Belitung Province is one of the provinces that has the highest percentage of ethnic Chinese population in Indonesia. The ethnic Chinese community in this province reaches 8% with the number of Confucians 2.01% and Buddhists 4.36% (Bangka, 2023; Ministry of Religion, 2023). The population in this province is predominantly Malay, followed by Chinese as the largest ethnic group. The next consideration is that the people here are "claimed" to have a harmonious social life and little inter-ethnic conflict. There is a philosophy "*Tong Ngin Fan Ngin Tjit Tjong*" that has become a slogan for fostering harmonious and harmonious life between ethnicities, especially Malays and Chinese (Ibrahim et al., 2020, 2022). Through this motto, the people in Bangka Belitung adhere to the principle that ethnic Malays and Chinese people are equal.

As a multicultural area, in Bangka Belitung, especially in Merawang, Bangka Island, 20 state elementary schools are spread across one sub-district. Of the 20 elementary schools, four students are registered as adherents of the Confucian religion. Table 2 shows the distribution of students in four elementary schools in Merawang Bangka based on their religion and the availability of Religious Education teachers. Based on Table 2, it shows that 85 students of ethnic Chinese descent are Confucian. These students are spread across five of the 20 State Elementary Schools across the Merawang-Bangka sub-district area. Some of the students of Chinese ethnic descent adhere to Buddhism, of which in 2023 there will be 77 students. In the Merawang area, many residents of ethnic Chinese descent have decided to choose Buddhism due to similarities and the effects of changing government policies in the past. This is as stated by Informant 8, who is a religious figure in the Merawang area:

"Many Chinese people here have converted to Buddhism because before Confucianism was recognized, we were directed to include Buddhism. Because of this, some people want to follow Buddhism, but others remain Confucian. "Only the status on the KTP is listed as Buddhist." (Interview in August 2023)

Table 2. Primary School Data in Merawang District, Bangka Regency, 2023

No	School name	Number of human resources		Number of Students Based on Religion					Number of Availability of Religious Education Teachers		
		Teacher	Student	1	2	3	4	5	1	2	3
1	UPTD SD Negeri 4 Merawang-Bangka	9	150	114	11	16	6	3	1		
2	UPTD SD Negeri 7 Merawang Bangka	8	175	146	9	11	7	2	1		
3	UPTD SD Negeri 9 Merawang-Bangka	8	133	44	41	35		3	1		1
4	UPTD SD Negeri 11 Merawang Bangka	8	49	13	17	10		4	1		
5	UPTD SD Negeri 12 Merawang - Bangka	8	138	110	7	5		3	1		
Amount		41	645	427	85	77	13	15	5	0	1

Description: 1=Islamic; 2=Confucian; 3=Buddha; 4=Protestant; 5=Catholic

Source: Results of Data Processing by Researchers in the Field

Responding to the unavailability of Confucian religious education teachers for students at school, Informant 1, a school principal, stated that a policy was taken to equalize religious education for all students even though some had religions other than Islam. The informant expressed the reason that the curriculum applied to all students was the same, namely the Islamic religious education curriculum so that it did not differentiate even though the religions were different. This was also stated by Informant 2, the Principal of the School. Informant 2 adopted a policy for students with religions other than Islam to take Islamic religious lessons that were still

general and unrelated to practical lessons and memorizing prayers. This policy was taken on the pretext that only one teacher was available for Islamic religious education lessons, and the curriculum applied was similar.

The results of the interview with Informant 6, who is an Islamic religious studies teacher, stated that in teaching Islamic Religious Education lessons, students of religions other than Islam also take part in the class. They take Islamic religious lessons, which are general knowledge only. Meanwhile, for practical lessons, non-Islamic students are given the freedom to participate or study independently in the school library during religious lesson hours. Meanwhile, Informant 9, as a student's parent, admitted that he had been invited to discuss by the school that his child should be included in the Islamic religious education class. Informant 9 admitted that he did not mind because there was no other choice. The informant also stated that he could not force it because there was no teacher, so he had no choice but to agree to the agreement offered by the school. Meanwhile, Informant 13, who is the Chair of the Indonesian Confucian Religious Council (MAKIN) in the Bangka Regency area, in an interview on August 4 2023, stated:

"...the absence of Confucian Religious Education teachers in these schools makes us quite concerned. We as Confucians hope that the government will pay attention to this condition and not continue to involve us in studying other religions, sorry, such as Islam or Buddhism or Christianity. Of course, we have different religious materials even though we both have good intentions. We are willing if needed to help provide Confucian Religious Education Lessons to students who share our religion..."

Interviews were also conducted with elementary school students (Informant 11 and Informant 12) who were Confucians. From the results of the interview, information was obtained that they took educational lessons from other religions. Informant 11 admitted to taking Islamic religious education lessons at school. Meanwhile, Informant 14 attended Buddhist lessons at school. They stated that they took religious lessons outside the Confucian religion in accordance with the instructions of the teacher at school. Informant 5 stated that Confucian students still receive appropriate religious education lessons. The school has adopted a policy of collaborating with local religious foundations. The involvement of the Foundation is an effort to provide lessons in classes related to religious studies. In this way, students of Confucian religions and others other than Islam can receive religious lessons that are in accordance with their beliefs. Informant 5 further stated that this condition was also limited because it was constrained by the financial capacity of the school to provide honorariums to religious teachers.

DISCUSSION

Practices of Minoritization of Confucian Religious Education

Most students in elementary schools in the Merawang-Bangka sub-district adhere to Islam. The availability of religious education teachers is also only provided by Islamic religious education teachers. This condition shows that students of ethnic Chinese descent as a minority group who adhere to a minority religion (Confucianism) receive different treatment from students who adhere to the majority religion. The existence of homogenization efforts on the part of the school in delivering religious education lessons will of course, influence the outcomes in the form of students' religious knowledge as students. The final evaluation results in religious education lessons cannot be a valid benchmark for measuring students' ability to understand their religion (Avenido, 2023; Y. Chen, 2022).

The education system in a country reflects large institutional governance practices and leads to assimilation (Hauser, 2021). About minority groups, here they are directed to adopt the policies of the majority, thus leading to the practice of systemic violence. Systemic violence directed at minority groups occurs through the involvement of actors in educational institutions to homogenize or equalize minor aspects into major ones (Hughes, 2020). Hughes (2020) further stated that education is a virtue and a strength that has the ability to reduce violence. Education is provided consistently and easily understood as something positive, leading to harmonious and productive conditions. This is in line with what Freire said in Husni (2020) that basically, the purpose of education is to liberate (Heleta & Chasi, 2024; Maiti & Bidinger, 1981; Robikhah, 2018; Siswadi, 2023).

The reality on the ground shows that the opposite is true for minorities. Education in minority groups tends not to receive full facilities and fulfilment of rights like majority groups. Education is felt like a minority migrant group that must follow the majority's education policies (Veerman & Platt, 2021). In the context of religious education for elementary school students, the absence of Confucian religious teachers or teachers shows a practice of marginalization and hegemony of the education system from administrators to students (Srimulyani et al., 2018; Suharno et al., 2023). This form of violence has received social legitimacy. The absence of educational resources or Confucian religious education teachers is used as a factor in carrying out the practice of symbolic violence on a massive, structured and unnoticed basis by students and the wider community. Confucian elementary school students are enrolled in Buddhist, Islamic or other religious education lessons. In situations like this, minority students who adhere to minority religions do not receive religious education lessons according to their religion. This shows that there is coercion carried out in a subtle and structured manner by the organizers (Jeong et al., 2023; Woo, 2019).

Another form of practice of marginalizing and ignoring the rights of religious education for minority students is seen in negotiations between the school and the student's parents to allow their children to take part in other religious education lessons available at the school. The unequal negotiation process between institutions and individuals here shows a practice of imposing regulations from those in power and the majority on minority parties (Mazurek, 2023). The situation of domination here continues until the final exam is held. Confucian students are directed to work on majority religion questions outside of practical exams. While carrying out the final exam for Confucian religious studies, the school uses the majority of religious lessons to carry out assessments. This decision was taken because the curriculum base applied was the same for all students. Apart from that, there is a view that the religious knowledge material provided is general so it is not a problem. This reality shows what was stated by Heleta & Chasi (2024) that the view of the curriculum is elaborated on the thoughts of Michael Apple (2019), which relate to hegemony, ideology and power. Where hegemony, ideology and power have influenced the implementation of the education curriculum in educational institutions, especially in elementary schools.

In the aspect of education that runs at the elementary school level in Merawang-Bangka, it has been shown that there are practices of symbolic violence that continue to be produced by the state through educational institutions (Posada, 2017). It was hoped that education would create independence and fulfil every citizen's basic rights, but the opposite happened. The practice of symbolic violence is carried out in a structured and massive manner in educational institutions, even starting from education at the elementary level. Figure 1 at the end of this discussion shows the types of minorityization practices that lead to structured symbolic violence in educational institutions. Apple (2018) further stated that when viewed from the perspective of the United States, all levels of education in a country are always focused on aspects of ideology, hegemony and the politics of knowledge. The curriculum aims to influence students, help them learn and shape their minds.

Alternative Efforts to Fulfill the Rights of Religious Education for Ethnic and Religious Minority Students

Protection of the rights of minority groups must also receive attention from the state. Previous studies have shown that various forms of education for minority groups have been carried out in various countries. Quoting what was stated by Zorčić & Lukanović (2023) in recent times, the wider community has used various forms of minority education, including both formal and non-formal educational opportunities. This education is not only aimed at minority and immigrant groups but educational equality is applied to all levels of society, including the learning materials contained therein. This was done to realize equality in education, as stated in the state constitution (Mazurek, 2023).

Obtaining a good education is the right of every citizen, especially students in state schools. Providing good education to the nation's children from the start, starting from the elementary school level, is important to ensure its fulfilment (Tabatadze, 2019). Through school administrators, the state is obligated to fulfil the basic rights of appropriate education, especially in religious education subjects, which have become a state consensus in the law. Referring to the constitutional guarantee for education, the education system must be responsive to

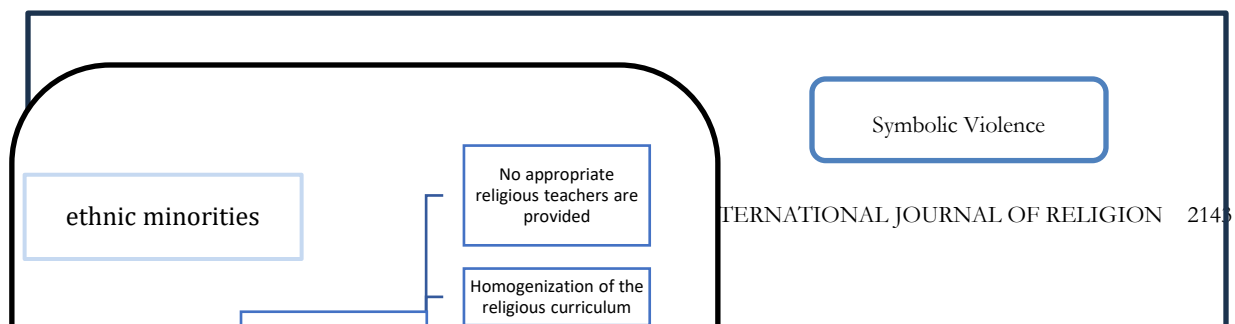
all groups, including minorities. Homogenization does not have to be carried out in developing the education system, including those related to belief or religion. The presence of the state in educational institutions, in this case schools, is very much needed as an actor capable of fulfilling students' basic rights (Mazurek, 2023). School administrators should not implement regulations and policies that lead to perpetuating minority practices. These practices will perpetuate the massive domination of minorities.

The results of this research show that there is a condition that minority groups must adopt regulations that favour the majority. Referring to what was stated by Eylem et al. (2020), minority groups often experience social difficulties in matters of discrimination related to policies and institutions. Education policies continue to be perpetuated, especially religious lessons that do not accommodate students' needs. Such practices indicate the existence of symbolic violence (Amir P et al., 2022; Feldmann, 2020) which occurs in a structured manner and is still in state institutions. Symbolic violence continues to be produced involving primary socialization agents, namely schools (educational institutions). In situations like this, it shows that there is domination by the school with the majority religion, including colleagues and teachers. There is involvement from the school to direct minority students to follow majority policies (Ganuza et al., 2020). If we refer to Bourdieu's perspective, there is a place for actor domination and involvement in situations where symbolic violence takes place. Bourdeou's concept of symbolic violence is used to explore systemic problems (Ariftha & Azhar, 2023; Petzke, 2023; Posada, 2017; Xing et al., 2023) when involving children in producing institutional or state justice interventions.

Based on the data from this research, there are at least efforts made by one of the five elementary schools in Merawang Bangka which is trying to continue to fulfil the right to religious education for students of ethnic Chinese descent who are Confucian. The school collaborates with the local Confucian Religious Institution Foundation to provide Confucian religious study materials to students in class. This method was carried out considering that there were no teachers in Confucian religious education in schools, while they had students who adhered to the Confucian religion. This step needs to be appreciated and can be emulated to be implemented in other schools. Several things that can be done as a form of effort to fulfil the basic rights of religious education for minority students of various Chinese or even other backgrounds are first, the State, through the Department of Education and schools, recruits Confucian Religious Education teaching staff. This step is important to answer long-term needs. Thus, the government must, from now on, adopt policies regarding recruiting human resources to teach Confucianism and other minority religions.

The second step to meet the need for Confucian religious education teaching staff in elementary schools; the department or school collaborates with religious institutional foundations in the local area, namely the Indonesian Confucian Religious Council (MAKIN) or the Indonesian Confucian High Council (MATAKIN). This collaboration was carried out to prepare religious learning materials per the curriculum and involved human resources to teach Confucian religious education in schools. In terms of providing Confucian religious education learning materials in the classroom, the school can also involve local Confucian religious figures or leaders to collaborate in religious education in the classroom. Third, holding joint classes between schools for classes with Confucian religious education subjects.

Providing education in a community environment with heterogeneous characteristics has its challenges. The characteristics of multicultural learners or students from various ethnicities and religions give rise to responding skills. Such conditions provide challenges for school institutions and also for teachers (Prieto & Donas, 2023; S. Wang & Morav, 2021; W. Wang, 2022). The competence of teachers among multicultural students contributes to creating fair and equal education for all students. The steps outlined above are alternative efforts that can be taken to solve the problem of unequal distribution of religious education teachers. R this multicultural reality naturally gives rise to challenges Good for education providers (schools) and for the teacher who teaches at student ethnic minorities. The demand for meeting needs and skills in responding to ethnic and religious differences demands an increased need for policies and Skills teaching for accommodating culturally diverse students (S. Wang & Morav, 2021).



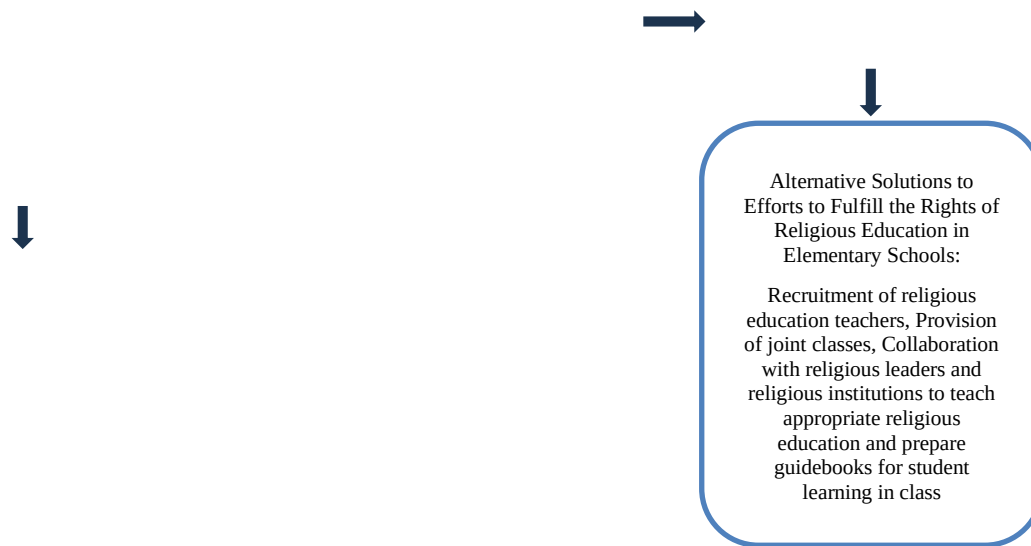


Figure 1. Forms of Practice & Alternative Solutions to Minoritization of Religious Education

Source: Researcher's Primary Data Processing Results

CONCLUSION

This research is an illustration of how the practice of minoritization of religious education for minority groups and religions can be anticipated by collaboration between government agencies and schools with elements of religious institutions in society. This research found that the issue of education for minority groups, especially regarding minority religions or beliefs, continues to be an unresolved problem. Education, which should be a basic right for every citizen, can be fulfilled, but the facts show that many of the nation's children still need to receive it correctly. Facts on the ground show that there is still the practice of minoritizing religious education for minority groups in educational institutions, namely elementary schools. The minoritytization practices found are: *First*, students who belong to a minority religion (Confucian) are included in the lessons of the majority religious group. *Second*, unavailability of Confucian religious education teachers. *Third*, Confucian religious students are directed to take exams in major religious subjects. *Fourth*, Confucian students are directed to follow the majority religious education curriculum. *Fifth*, Confucian religious students need to be facilitated in accessing appropriate religious education lessons during class hours (directed outside the classroom). Sixth, the school directs parents of students to allow their children to take lessons in the majority religion or other religious teachers available.

The results of this research have found the importance of alternative efforts to fulfil students' basic educational rights in religious education lessons. Alternative forms of education that can realize the fulfillment of children's basic rights to education in the religious sector according to what they adhere to in educational institutions or schools. If described in detail, the alternative efforts referred to are methods. *First*, through the education department, the state recruits state-recognized religious education teaching staff in elementary schools (the state recognizes 6 official religions). *Second*, the school collaborates with religious leaders and local MAKIN institutions to provide religious education in schools. *Third*, holding joint classes between schools specifically for minority religious education lessons. *Fourth*, facilitate religious education learning by providing appropriate reference books to students who adhere to minority religions at school. *Fifth*, Religious institutions can prepare religious education lesson curricula and coordinate with the local education office. *Sixth*, holding classroom teaching training for religious leaders to collaborate in providing religious lessons to school students. While these six efforts are being carried out, on the other hand, the state, in this case, the education office, is preparing

and recruiting teaching staff for religious minority education lessons and other strategic steps to fulfill students' basic educational rights.

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