Greeting Tradition to Build Interreligious Peace in Indonesia: Multicultural Education Perspective

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Article Info	Abstract
  	The study aims to discuss greetings as an essential factor in creating interfaith peace. As a multicultural country, Indonesia needs peaceful efforts to help create a safe and harmonious situation. The article uses qualitative research methods by analyzing primary and secondary sources. Primary sources are based on books or journals resulting from serious research and from authors who are authoritative in the field of peace studies. In contrast, secondary sources are based on journal articles and textual studies of previous research results. This research analysis study used Johan Galtung's thesis regarding the importance of using creative ways to build relationships with a pluralistic religious community. Therefore, as a tradition in each religion, the greeting is not a new but a significant effort to re-make it as a way of bonding peace between religions. The research states that: First, multiculturalism describes the diversity of Indonesian culture and the social conditions of its people; Second, the interpretation and dissemination of greetings in the doctrine of religion means peace. This fact contributes to the creation of good practices in a pluralist-oriented society. Third, greetings become a vital part of the multicultural educational process in educational institutions. In this case, multicultural education as a perspective used to analyze the object of this research has proven to build students' knowledge based on appreciation and acceptance of groups with different beliefs. Therefore, this study confirms that religious greetings can internalize the values of peace in social and spiritual life in Indonesia, especially as part of the learning process in multicultural education.

How to Cite:

Introduction

All religions intrinsically teach the importance of harmony (Sabaruddin et al., 2020). Religion is an important entity that glues harmony in the social relations of society. Religion can also be considered a social institution because it contains individual or social beliefs and behaviours to meet basic needs. More specifically, religion has a set of "symbol systems," which shape the worldview, and "ethos," which envision ideals, values, and ways of life. Therefore, religion cannot only influence the pattern of feelings and motivations of its adherents. It even guides the compatibility between reality and the way of life (Geertz, 2014). Moreover, Pancasila is a national ethic at the formal-constitutional level, but its distribution is obtained from several sources, including Islamic sources, to enrich the ethics of Pancasila Politics (Madjid, 2020).

Indonesia has six official religions: Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. This religious diversity forms a social identity following the cultural values of the Indonesian nation. Diversity makes Indonesia a multicultural country with many types of diversity, including diversity in religious aspects. The total population of Indonesia currently reaches approximately 250-275 million people with diverse tribes, languages, and cultures (Ningsih et al., 2022). Therefore, this diversity becomes a gift and a challenge to discrimination. One factor that triggers conflict is if identity and pride in religion are displayed excessively - otherwise referred to as arrogant. For example, tensions based on ethnic and religious identity were illustrated in Ambon's open conflict between Christian and Islamic groups that broke out on Eid al-Fitr 1999 (Lay, 2009). This is a heartbreaking fact that requires resilience based on a multicultural approach.

The implication of being a plural country, several figures in Indonesia initiated good practices by saying greetings from various religions when opening formal state events. This fact proves that the government highly upholds religious diversity. However, if diversity is not appropriately maintained, it can cause divisions between followers of different religions, allowing radical or intolerant actions to occur. In reality, there are still many ethnic, racial, and religious-based conflicts in Indonesia in the last two decades (Muthohirin, 2019; Sipuan et al., 2022). This is a criticism of the manifestation of the motto 'Bhineka Tunggal Ika' formulated by the founders of this nation, which still not many understand. In this case, the government needs to provide education on the importance of accepting diversity, one of which can be done through multicultural-based education. In other words, Indonesia needs mainstream peace, justice, equality, and different values that can be brought to life through multicultural education (Ibrahim, 2008).

This study assumes that one of the solutions to conflict problems in Indonesia triggered by religious identity can be by saying greetings which is part of the learning process of multicultural education. According to the Indonesian Dictionary (KBBI), greetings mean peace and a statement of respect. This greeting is related to the appreciation of individuals to others and is a simple thing in daily life. Greetings are an expression of affection and provide reasons and logic for affection, manifested in prayers to be safe from all suffering and suffering. The habit of greeting is part of respecting the diversity of religious identities in Indonesia. Salam, a doctrine taught in every religion, also has its own meaning and character as a manifestation of prayer (Nurhadi et al., 2020).

This practice is increasingly effective depending on how high the individual's understanding of social dynamics in society is, especially on differences in religious identity. Appreciation for diversity through religious greetings dramatically influences the dynamics of multicultural Indonesian society. Therefore, greetings will trigger respect for differences and then encourage a culture of nonviolence towards others. As affirmed, "*In the study of peace and conflict, nonviolence has an essential role in developing peacebuilding, namely to create and grow constructive relationships between humans by transcending gender, ethnicity, religion, caste, or social class boundaries*" (Haq & Sen, 2021). Thus, based on this presentation, this study examines more deeply the context of greetings as part of multiculturalism in Indonesia and the role of greetings as part of building a culture of nonviolence and peacebuilding in multicultural education in Indonesia.

Research Method

This research uses qualitative research methods by analyzing primary and secondary sources and two core concepts. As a first concept, multiculturalism describes Indonesian culture's diversity and its people's social conditions. This concept will refer to the Indonesian state's social life, which is very diverse in terms of religion and religious greetings. As a second concept, Johan Galtung's theory of nonviolent culture in *Peace and Conflict Studies* (Galtung & Webel, 2007) will be used to analyze the importance of greetings in building a society with the mainstreaming of a culture of peace in Indonesia.

This study's culture of nonviolence and peacebuilding is interpreted as an idea focused on practising nonviolent behaviour in harmony with physical and psychological human values. Galtung argues that nonviolent acts are inversely proportional to acts of violence, usually shown by suppression, manipulation, and repression (Galtung J. , 1965). Ideas about this concept are traditionally associated with religious groups that believe violence is part of a sin against God. Its implementation tends to be simple and close to everyday life because it relates to the human rights of citizens. The concept of nonviolence is usually used in direct conflict resolution, applying the value of nonviolence with parties to the conflict, including mediation and discussion. Structurally, this concept promotes cooperation, reconciliation, openness, and justice following democratic values. While culturally, nonviolence is owned by cultures, religions, and ideologies that tend to be peace-loving (Galtung, 2007). The process of achievement of this concept can be demonstrated through both positive and negative approaches. A positive approach promotes nonviolent values through developing human capabilities, reducing tensions, implementing new and creative actions based on sound values, and supported by a reward system (J. Galtung, 1965). All these things are carried out to achieve peace.

This study uses the perspective of multiculturalism in examining various types of greeting cultures as part of religious expression. Multiculturalism is a view that accepts the reality of diversity in society (Azra, 2007). This diversity includes differences in society and individuals in several things, such as religion and culture. The existence of these differences encourages efforts to create a diverse community life. This diversity must respect the cultures that belong to each other (Suparlan, 2002). Moreover, the perspective of multiculturalism is one of the goals of education

in helping students build cross-cultural awareness and provide a positive picture of group differences in society, including gender differences (Truna et al., 2022).

This view generally upholds justice and togetherness towards each of these cultures. This multiculturalism includes three sub-values of education. The first value is the affirmation of the cultural identity possessed by a person. Cultural identity is a significant thing to have as a characteristic that distinguishes an individual from another. However, this identity is not exclusive and must refer to human values. The second value is the desire to learn and understand the culture of others. Understanding this culture is very important in the life of a multicultural society. The positive side possessed by other cultures can develop an individual's personality with their own culture. The third value is gratitude for diversity. Diversity is a gift. Therefore, diversity must be appreciated, thanked, and not hated for its existence (Ibrahim, 2008). Therefore, these three aspects are essential for multicultural education in a community space.

Result and Discussion

Ruslan Ibrahim considered multicultural education very important for young people (Ibrahim, 2008). In his opinion, Indonesia, as a country with diverse cultures, must include peace, justice, and respect for others. Nevertheless, this era of plurality does not bring peace but conflicts. This conflict is caused by a clash due to differences in the way of thinking and acting of each individual and group. This conflict can be minimized by tolerance, which is an attitude to respect for all cultures in society (Ibrahim, 2008).

Tolerant attitudes within the scope of multiculturalism are essential in carrying out multicultural education from an early age to give birth to a younger generation who are accustomed to respecting each other's cultures. This attitude does not develop naturally; if it is habituated early, it will develop more as it matures. With this interfaith greeting, every interfaith citizen of any religion will feel supported because the greeting delivered to him is a prayer that is known and understood so that it is spontaneously pronounced (Siahaan, 2020). Conflict due to cultural conflict cannot be eradicated. However, future conflicts can be minimized if the younger generation is accustomed to respecting other cultures (Ibrahim, 2008). Peace-loving behaviour must contain elements of religious values that exist in Indonesia. This is because every religion is assumed to spread the value of virtue and wisdom. Therefore a religious person should have a behaviour full of policies such as tolerance, help and so on (Saleh, 2010).

Syamsudin Saleh explained in a magazine article entitled "*Mencintai komitmen perdamaian yang meminimalisir konflik di masyarakat*" (Loving the commitment to peace that minimizes conflict in society) that Indonesia's cultural diversity is indeed prone to conflict (Saleh, 2010). According to him, if differences between individuals can occur, let alone cultural differences with a larger scale and more members. The intensity of conflict brought about by these differences will also be more intense in society than conflicts of difference on a smaller scale (Saleh, 2010). Therefore, communities, both individually and in groups, must take peaceful measures to reduce conflicts.

Meanwhile, Abu Bakr explained the concept of tolerance, especially in Islam. According to him, tolerance is an attitude humans possess to obey a rule in respecting and respecting the life behaviour of others. Meanwhile, the cultural life

of tolerance means prohibiting discrimination against a group through culture, religion and so on. Tolerance is an attitude that already exists in Islam, where Islam is a religion that teaches respect for one another. Islam is a religion that always respects differences both religiously, culturally, racially and customarily anywhere and anytime. This proves that Islam is a religion that does not discriminate between people in terms of humanity. Even if a person has different beliefs, it does not mean that they are not entitled to similar treatment as long as they do not engage in behaviour that attacks Islam. A person who embraces Islam must instil the value of internal and external tolerance in his daily behaviour. This is evidenced by the existence of verses and attitudes of the Prophet Muhammad SAW, which explains the attitude of tolerance (Bakar, 2015).

They were referring to the opinions of Syamsudin Shaleh and Abu Bakar, who discussed Indonesia's vulnerability to conflict due to its multicultural nature. The author assumes that Indonesia's multicultural society needs peace efforts to support the creation of a safe and harmonious situation. A tolerant attitude is one of the attitudes that can be applied by the people of Indonesia, one of which is through religious greetings. The author believes that religious greetings that mean peace can support the process of diversity in Indonesia. Religious greetings facilitate internalizing peaceful values as part of Indonesia's multicultural identity.

Greetings as Part of Multiculturalism

Each official religion in Indonesia has its teachings. These teachings play an essential role in shaping the human perspective. This is because religion is related to the spirituality of its adherents to their gods and how to live the essential things in life. Religion acts as a guide to human life. Therefore, religion not only touches on aspects of spirituality but can also touch on other aspects, such as political, social, economic and cultural aspects (Lakonawa, 2013). In addition, as Huriani pointed out, "*Religion largely determines these attitudes on what consequences will arise from every human action in this world and the hereafter; also, the qualities of helping others, justice, compassion, violence, and sincerity are qualities favoured by Allah*" (Huriani et al., 2022).

Religion is closely related to culture because each religion has its own culture. Culture is a complex whole that includes knowledge, beliefs, art, morality, science, laws, customs, and other skills and customs that people acquire as members of society (Bauto, 2016). This culture becomes one with religion itself. One example is the greeting culture, where each religion has its own greeting culture.

Salam is a form of greeting that means a promise of peace from the person who utters the greeting to the person who receives it. This means that the person receiving it will feel safe within the person's reach (Ammy Tuasikal, 2018). In addition, greetings also mean a prayer that the person is kept away from suffering worldly and hereafter. Each of the six official religions in Indonesia has its greetings that have their own meanings as well. The six expressions of greeting include:

Table. 1
Greetings from Various Religions in Indonesia

No	Religion	Greetings	Meaning
1	Islam	اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَا تُهُ	May Allah bestow His salvation and mercy on you.
2	Catholic	*Shalom (שָׁלוֹם)*	Peace
3	Protestant		
4	Hindu	*Om Swastiastu*	May you be safe on the gift of Hyang Widhi
5	Buddhism	*Namo Buddhaya*	Praise be to the Buddha
6	Confucianism	*Wei De Dong Tian*	Only God-willed Welfare

Greetings in the Teaching of Islam

The first greeting is from the teachings of Islam, one of the religions in Indonesia. Indonesia itself is a country that has the largest Muslim population in the world. Muslims have greetings that they use every day. This greeting is used both when meeting someone and entering a room. The greeting is *"Assalamu'alaikum Warahmatullahi Wabarakatuh"*. This greeting also has a reply, *"Waalaikumsalam Warahmatullahi Wabarakatuh"*. Islam encourages every Muslim to use and spread this greeting.

The Qur'an has explained in surah An-Nisa verse 86 and An-Nur verse 27 regarding the commandment of greetings. Both verses say:

> "*O believers! Do not enter any house other than your own until you have asked for permission and greeted its occupants. This is best for you, so perhaps you will be mindful.*" (Q.S. An Nûr [24] : 27)

> "*And when you are greeted, respond with a better greeting or at least similarly. Surely Allah is a ˹vigilant˺ Reckoner of all things.*" (Q.S. An Nisâ [4] : 86)

These two verses explain the role of the word greeting, both when permission to enter the house and the virtue of returning the greeting. This greeting can also be valuable as worship for the person doing it. This greeting also has meaning in it. Salam has the meaning of "ad-du'a", i.e. the prayer of salvation that is expected. In other words, if a person greets another person, it means that the person wishes that the intended person would be under the salvation of Allah SWT from all kinds of dangers. These dangers include ugliness, liver disease or hellfire (Hidayatulloh, 2011).

Moreover, Islam, as the name implies, aims to bring peace and justice to all humankind. Islam is not the name of a particular religion but the name of a religious body founded by the Prophet and associated with all his followers. This is the mission and purpose of expressing Islam to humanity. Therefore, Islam does not promote hostility or spread hatred among people. (Hidayat, 2018).

Greetings in the teaching of Catholic and Protestant

Catholic Christianity and Protestant Christianity are the third and second-largest religions after Islam. Set in the exact origin, Catholics and Protestants have one standard greeting, "*Shalom*". *Shalom* is a form of prayer for "peace", meaning that if a person uses the phrase, he expects a peaceful life and has no worries (Hoffman, 2007).

Shalom has meaning as an expression of wishing for the welfare or safety of others when spoken, so the pronunciation of shalom is idiomatic. It can be used as a greeting or farewell. The phrase Shalom *itself comes from Hebrew, which means peace, harmony, wholeness, completeness, prosperity, prosperity, prosperity, and peace and Shalom references*   The Bible itself refers to the welfare of others (Genesis 43:27, Exodus 4:18), to covenants (I Kings 5:12), and prayer for the welfare of the city or nation (Mazmur 122: 6, Yeremia 29:7) (Joel, 2007).

Greetings in the teaching of Hindu

Hinduism also has many followers in the world. Indonesia itself accepts Hinduism as one of Indonesia's six official religions. Adherents of this religion are most commonly found on the island of Bali. Hinduism has a greeting that reads "*Om Swastiastu*". For Hindus, the word "*Oom*" is sacred. This word is believed to be the most powerful mantra in Hindu belief. This word has three vowels, namely "a", "u", and "o", where the vowel "a" unites into the vowel "o". These three things represent many things that exist in this world. One example is Earth, Atmosphere and Heaven, Mind, Word and Action, which symbolize the three holy Vedas: *Rigveda, Samaveda,* and *Yajurveda* (Britannica, 2022). Therefore, this word is the epitome of this universe. The word is widely used in various Hindu religious texts.

Om Swastyastu consists of three components, namely *"Oom"*, *"Swasti"*, and *"as"*. These three components have their meanings. The first component, "*Oom*", has a meaning as a praise to God and a call to prayer. This is continued with the second component, "*Swasti"*, which means safety, well-being and happiness. The last component, "*Astu*", means hopefully, also used as a closing (Nurhadi et al., 2020). Hindus use this greeting as the opening and closing greetings of a conversation. This greeting is also a tribute to fellow Hindus and members of other religions. This greeting is usually followed by a hand gesture covered together with the fingers pointing up. Using this phrase, the Living people say greetings with the meaning "may God grant salvation, well-being and happiness."

Greetings in the teaching of Buddhism

Buddhist greetings are usually used before starting meetings or religious rituals. This greeting reads "*Namo Buddhaya"*, which comes from Sanskrit. *Namo* means praiseworthy, while *Buddhaya* means towards Buddha. Therefore, *Namo Buddhaya* is interpreted as "praiseworthy of all Buddhas" (Siahaan, 2020). Therefore this greeting means praise and reverence for the Buddha.

Greetings in the teaching of Confucianism

Confucianism is also one of the official religions in Indonesia. Although in Indonesia, the adherents of this religion are pretty small, it retains the diversity and wealth of the nation owned by Indonesia. Confucianism has a greeting that reads "*Wei De Dong Tian"*, which is reciprocated with *"Xian You Yi De"* (Abubakar Ngalimun, n.d. 2020). *Wei De Dong Tian (惟德動天)* has four characters, namely *Wei (惟), De (德), Dong (動)* and *Tian* (天). The first character, *Wei (惟)*, means "only". The

second character, *De (德),* means "virtue". The third character, *Dong (動),* means movement. The fourth character, Tian (天), means "god". Therefore, *Wei De Dong Tian* means "Only the Virtue of the Favor (moved by) God". Meanwhile, in Indonesia, Confucianism has a greeting that reads Salam Kebenbenkan, which aligns with the meaning of *Wei De Dong Tian.*

Xian You Yi De (咸有一德) also has four characters, namely *Xian (咸), You (有), Yi (一)* dan *De (德).* The first character, *Xian (咸),* means together, all, salty. In the context of this greeting, the meaning of this character is "together". The second character, *You (有),* means "owning". The third character, *Yi (一),* means one. The last character, *De (德),* means "virtue". Therefore, *"Xian You Yi De"* means "*Together has one virtue"* (Suryanto, 2021)*.* These two greetings were taught by the Prophet Yi Yin about 4200 years ago. These two words mean that every virtue is pleasing to God. God also protects only one virtue. Therefore, this greeting is designed in order to make a policy. This is because every action can bring disaster and grace that occurs by God's will. It is essential always to keep those virtues going (Suryanto, 2021).

The diversity of greeting expressions above shows not only the diversity of religions in Indonesia but also that the culture of greetings is a form of respect for God, nature and other living things, closely related to aspects of peace. However, religious diversity in Indonesia can cause clashes. The clash is triggered by differences in the way of thinking, interests, and behaviour of an individual with a different culture (Nieto, 2015). Diversity that is not managed correctly can lead to conflicts due to differences. The conflict triggered by religion can become a more significant issue because the discussion tends to be sensitive (Ibrahim, 2008).

Conflict due to religious diversity can be avoided by tolerance and respect for differences in daily habits in Indonesian society. Therefore, tolerance in religion and culture needs to be developed through education that views multiculturalism as in Indonesian society. As Baidhawy (2005) points out, "*Religious education emphasizes that multiculturalism is an opportunity and possibility to learn from each other about preparing and celebrating a plurality of religions, ethnicity, and culture through the world of education*" (Truna et al., 2022).

Greetings as a Peacebuilding Culture

Greetings in religion basically mean spreading peace among fellow humans, especially among religious people in Indonesia (Sabaruddin et al., 2020). Using the concept of nonviolence, we can analyze that the greeting of a religious individual affects the peaceful process of religious people. The use of greetings that mean peace indicates the existence of a process of cultural nonviolence by religious communities in Indonesia. Religious teachings essentially teach about peace in terms of the importance of greetings that show gratitude and gratitude to those around you. A devout person will have behaviour under the values taught by the religion he professes, such as tolerance and togetherness. The person should also have understood and realized the value and meaning of the teachings he adheres to. Therefore, a person who utters a religious greeting should internalize the meaning into the principles of daily life. For example, the Hindu greeting *Om Swasti Astu* means "May God grant salvation, welfare and happiness" (Nurhadi et al., 2020).

A similar meaning is also applied in the Islamic greeting *of Assalamualaikum Warahmatullahi Wabarakatuh,* who hopes for salvation for those who utter and listen to the greetings (Hidayatulloh, 2011). This is also seen in Catholicism and

Christianity, which use the greeting *Shalom* which means peace and prosperity (Hoffman, 2007). Thus, the meaning of greetings in religion correctly understood and interpreted by mainstreaming peace and prosperity will influence building a culture of peace in Indonesia. This can change if a religious individual is confronted with the doctrine of radical teachings and tends to legalize acts of violence in the name of religion (Isnaeni, 2014).

The meaning of religious greetings full of peace values tends to encourage attitudes of appreciation and openness towards other religious individuals. A peaceful attitude will affect the process and awareness of tolerance which is the foundation for harmonious relations between religious communities. Peaceful and moderate attitudes indicate nonviolent actions amid cultural differences in each religious community in Indonesia (Bakar, 2015). Tolerance and moderation are one of the ways that can be applied by multicultural societies in Indonesia, especially in terms of religion. The urgency of delivering a message of peace is not only limited to the religious practice of Muslims but rather as an expression and medium of communication of peace among the people of Indonesia (Taufik & Humaira, 2020).

A sense of respect for each religious individual is manifested to maintain a peaceful and mutually protective social dynamic. One of them is shown by an appreciation for religious greetings in Indonesia because it encourages appreciation for the culture of multiculturalism in Indonesia (Saleh, n.d., 2010). Even so, the existence of multiculturalism cannot eliminate the conflict, but it can impact minimizing cultural conflicts that occur in the current era of cultural plurality (Ibrahim, 2008).

Tolerant and moderate attitudes allow individuals to respect others regardless of their culture or religion. Tolerant and respectful attitudes can minimize opposition and conflict (Aryaningrum, 2009). An individual who is intolerant and open to other religions tends to be unpeaceful and harbours specific hatreds, making them vulnerable to violence and anarchist acts. The hatred, in its historical aspect, has caused more human misery, crossing the time-space of human life history and transcending political, economic, and religious systems (Idharoel Haq & Haq, 2021). Such anti-peaceful actions have fueled long-term conflicts, resulting in violence in religious conflicts (Lay, 2009).

Multicultural Education Perspectives

A positive approach can be taken to implement the values of nonviolence among religious communities in Indonesia. One of them is the development of human capabilities through new and creative ways based on sound values (Galtung, 1969). The meaning of greetings can be used as part of a creative process to encourage peace between religious communities, one of which is through education that has a multicultural perspective.

Multicultural education comes from Prudence Crandall (1803-1890), an American education expert. He believed that everyone, regardless of their background and skin colour, was entitled to equal opportunities to get an education and reach their true potential (Britannica, 2023). Etymologically, education means developing the attitudes and behaviour of a person or group to mature through teaching, training, processes and ways of educating. Multicultural is defined as cultural diversity. Multicultural education means developing all human potential that values plurality and heterogeneity due to cultural, ethnic, ethnic and sect

diversity (religion) (Zainiyati, 2014). Therefore, multicultural education requires the highest respect and respect for human dignity and dignity as an ongoing or lifelong learning process.

Multicultural education must reach the stage of building student character through strategies or learning methods with operational dimensions through direct experience in the form of a dialogue between students of different religions. These transformative, direct experiences have affective influences that cannot be cognitively exerted (Viktorahadi et al., 2021). Therefore, dialogue as a direct experience is far more important than academic and theological precision, even beyond theoretical or theological teaching (Hans, 1986).

Multicultural education can be built on Islamic perspectives on interculturality and social justice. Islamic ethics promotes a system of social justice and ethical behaviour that meets the principles of multicultural education and creates intercultural empathy (R'boul, 2021). In other words, multicultural education recognizes respect for cultural diversity, and Islam provides a similar framework based on peaceful intercultural communication and social justice. Although in Nurcholish Madjid's criticism, Indonesia is now an Islamic society. However, the application of Islamic ethics in people's lives is still not robust (Madjid, 2020).

This study found that greeting habits in multicultural schools can be essential to learning peace values. Some ways that can be done include: (1) introducing different cultures and languages to learners so that they can understand differences and appreciate cultural diversity; (2) encouraging students to get to know each other and interact with friends from diverse backgrounds; (3) instilling values such as tolerance, respect, fairness, and equality among students in classroom learning, group discussions, or extracurricular activities. However, the challenge is in the ability of the educators themselves. If teachers are multicultural educators, they should be better equipped to teach culturally diverse learners and acknowledge the sociocultural sources and information that learners bring to the classroom (Delk, 2019). In most cases, critical-minded learners will re-examine their experiences and develop a better understanding of their actions. Thus, learners can better understand teachers' important role in creating spaces that value and welcome diversity for the benefit of all students (Eckert & Miller, 2023).

Through multiculturalism education, interfaith and cultural encounters and discussions become creative ways to build sustainable collective solutions supported by cultures of respect and tolerance in an educational environment. Through creative ways in education, for example, it becomes an effort to turn hatred into compassion, violence into nonviolence, and transform conflicts and conflicts in pluralism into peace to create a better social reality (Haq & Sen, 2021). Thus, all creative actions, both the use of greetings in religious encounters and discussions, can encourage a culture of peacebuilding between religious communities in Indonesia's education world.

Conclusion

The greeting is a form of greeting that means a promise of peace from the person who utters it to the person who receives it. Every six official religions in Indonesia, Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism, have greetings in their respective religions. Islam has a greeting that reads "Assalamualaikum Warahmatullahi Wabarakatuh", while Protestant

Christians and Catholic Christians have a greeting that reads "Shalom". In addition, Hinduism has a greeting that reads "Om Swastiastu", and Buddha has a greeting that reads "Namo Buddhaya". In addition, the Confucian religion has a greeting that reads "Wei De Dong Tian". The six greetings in the religion certainly mean to spread peace to God, the universe, and other living beings.

The importance of peace and goodwill in every religious utterance expresses appreciation and respect for interfaith life. One of the things that can be done to encourage peaceful attitudes is a positive approach in the form of religious discussion and dialogue and the use of religious greetings in multicultural education systems. One challenge is training future educators with the knowledge to help those culturally diverse students. Therefore, the results of this study are expected to encourage the implementation of multiculturalism in building education that mainstreams nonviolence in national and state associations, including becoming a foothold for peacebuilding in building religious moderation and in a multicultural and multireligious Indonesian society.

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