Challenges and Social Adaptation Faced by Orthodox Students in Roman Catholic School

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Abstract

Orthodox are a minority group within the minority in Indonesia. Some of these Orthodox believers have identity as Christian or Catholic, which is also minority religions in Indonesia. The adjustments or adaptations made by Orthodox, especially those currently in school, are very interesting and important to learn. For Orthodox students in Malang, the absence of special religious lessons and their status as Christians make them face challenges, especially when studying at Catholic schools. The approach used in this research is qualitative. In particular, the researchers also used a phenomenological perspective in understanding adaptation in this school of Orthodox students. The informant in this study were students who believe in Orthodox and live in Malang. In general, there are no major problems that cause students to clash with other students or schools. Even so, there are problems in the matters of religious ordinances, the sign of the cross, and explaining their status as Orthodoxs. In general, the adaptation happened smoothly because these students were able to suppress their identity as Orthodox followers in the school environment. In addition, the absence of religious instruction in schools can be overcome by religious lessons in the Orthodox church.

Introduction

For many people in Indonesia, people often refer to Christian as Protestants or Catholics. In fact, beside Protestants and Catholics, Christianity also has another main group that is called Orthodoxs. Even if it is still not common in Indonesia, Orthodox has a vast believer in around the world. Based on research from PEW Research Center (2017), currently it is estimated that 12 percent of Christians are Orthodox. The percentage is decreased from 20 percent a century ago in a share of the overall Christian population. However, there is growth in number of Orthodoxs believer in around the world. The distribution of Orthodoxs around the world is also quite different from Protestans and Catholics. Overall, in 2017, it was estimated there were 260 million Orthodoxs around the world. In Asia Pacific including Indonesia, there are about 4 percent of Orthodox believer from the total share around the world. From those numbers, approximately there are 10.4 million Orthodoxs in Asia Pacific. This small number shows that it makes sense that many people in Indonesia did not know about this Christian group. Even though coming from same Christian roots, many Protestans and Catholics in Indonesia are not familiar with Orthodoxs.

Theologically, Orthodox has a closer doctrine with Catholic than Protestant with its various denomination. Nevertheless, in Indonesia, Gereja Orthodox Indonesia (GOI) as a legal organization for Orthodox churches is under auspices of Persatuan Gereja Indonesia (PGI) which is an organization for Protestants Churches union (interview with Rm. Theodore Yoel Agus Trianto, September 20th 2020). Only small number of believers in Indonesia make Orthodox becomes one of three main groups in Christian placed below Protestants organization. This condition made a slight confusion among Orthodoxs in Indonesia because theologically they are closer to Catholic, but in Indonesia, they are below Protestants organization. At Indonesia Ministry of Religious Affairs, Orthodox community is officially known as Gereja Orthodox Indonesia (GOI). In the early years, GOI parish is under Metropolitanate Hong Kong and South East Asia before nowadays under the jurisdiction of (Church of Constantinople). In Indonesia, Orthodox believers have a small number of people and are still divided into various patriarchs

such as Syrian, Greek, Russian, Coptic, and others. In Malang, as the second largest city in East Java, there are two Orthodox branches that are Syrian and Russian. Russian Orthodox has a church located in Kedungkandang District Malang while Syrian Orthodox only has a library that located in Blimbing, Malang.

Orthodox is an older Christian branch than Protestans and has similarity and history with Catholic. Orthodox Church is often referred as Eastern Orthodox Church and has a difference with Roman Catholic Church. The split or schism between these groups occurred in 1054 (Smith, 2001). In Eastern Orthodox Church itself, there are several branches such as Syrian, Greek, Russian, Coptic, and others with their own structure. Nowadays, Russian orthodox is one of the largest Orthodox branches around the world. Orthodox even often refers Moscow as the third Rome (interview with Rm. Theodore Yoel Agus Trianto, May 10th 2020). There are approximately 2.000 Russian Orthodox believers with 13 parishes that are allocated in several cities in Indonesia. Orthodox was spreading and developing in Indonesia started from 1990's after the collapse of Soviet Union.

Because it is new, all Orthodox believers in Indonesia undergo a conversion process. For new Orthodox believer, their previous religion background has an important role in determining attitudes and acceptance of the new belief they profess. For example, Headley (2001) mentions that the adherents which come from the Calvinists church require exposure to the doctrine which is coherent from every aspect. As time goes by, the numbers of Indonesian Orthodox believers also continue to grow. This growth does not only involve adult who converts but also happen to their children. Some Orthodox followers in school ages also even born in Orthodox family. This also happens in Malang Orthodox parish. There are a number of followers who are still studying in elementary school, junior high school, and high school.

In a plural society, mixing between various identities that are different is a necessity. This thing is going to be more visible when we look into the school situation especially in Catholic School. In this research, entire objects of research are still in school ages and are studying in Roman Catholic School. Foley, et al (2020) mention

that many Catholic schools have populations that are socially, culturally, and religiously diverse, so it can also be an opportunity to seek out the voice of diversity from the wider community. This condition could make student becoming knowledgeable about their own religious tradition and others' religious tradition so that they have greater access and better openness in understanding other people's religious perspective. Moreover, this religious identity and spiritual improvement could help students to find meaning in life. Furthermore, Catholic school has potential to be a place where students learn, re-learn, challenge, and question how they might deal with religious content (Foley, et al. 2020). Even studying in plural community like Catholic school, it does not mean that there is no problem for student from another religion. Although it may seem minimal, the friction still could occur, especially for Orthodox student.

As a branch from the same Christian roots, Roman Catholic and Orthodox actually have a quite big difference. In the bible translation, liturgy, as well as icons, there are visible differences between these two. According to Lee (2018), there are several differences between Catholic and Orthodox, especially in dogmatic aspect. The first is related to Papal Supremacy. Catholics consider the pope to be Jesus Christ's representative on earth and the successor of the Apostle Peter who was appointed by Jesus as the first head of their Church. In Catholic, the pope as Roman Bishop has some sorts of authority over all other bishops. In Orthodox, the pope is only considered as a Roman Bishop and does not have authority over other bishops or another churches. Second, Catholic Church believes the pope to be infallible in matters of doctrine. Orthodox believers reject the infallibility of the pope and consider their own patriarchs, too, as human and thus subject to error.

Third, Orthodox faith rejects the Catholic doctrine of the Immaculate Conception of the Virgin Mary. Fourth, Orthodox Church believes the Holy Spirit "proceeds from God the Father," while for Catholics and Protestants, the Holy Spirit "proceeds from the Father and the Son." Fifth is related to celibacy for the priest. In the Catholic Church, celibacy — the vow of abstaining from marriage and sexual relations — is obligatory for priests. Most

Orthodox Churches have both ordained married priests and celibate monastics, so celibacy is an option. Despite that, patriarch as high priest in Orthodox is preferred by those who do celibate. Seventh, there are different dates for festival such as Christmas. Orthodox Church uses Julian calendar so the celebration of Christmas is in January 7th. Catholic and Protestant are using Gregorian calendar and celebrate Christmas in December 25th.

At the everyday setting or in daily religious practical, the most visible difference between Catholics and Orthodox is in the making of cross sign. In Catholic, cross sign was formed by touching forehead first then left and then right shoulder. While in Orthodox, cross sign was formed by touching forehead first then right and then left shoulder. For Orthodox women, when they pray or go to church, they shall use veil that cover their head and seems similar to hijab for Moslem women. This make many people confused about Orthodox because although they are Christian, several Orthodox especially Syrian seem very similar to Islam.

For Orthodox students who were studying in Roman Catholic School, they found obstacle in religious education. There is a huge difference between Orthodox and Catholic that could make them regarded differently by their peers at school. They cannot implement Orthodox custom or liturgy when praying at school to minimize the obstacle. They were afraid when they looked different, this could make them exiled by their friends especially when studying in religion-based school. Therefore, Orthodox students usually hid or not showing their religious identity. This is understandable because usually in their school, they are the only ones who are Orthodox. The absence of religious education is another problem they have to face. However, according to 2003 Education Law, it is stated that "Every student in every educational unit has the right to receive religious education in accordance with the religion he adheres to and taught by educators of the same religion". Unfortunately, many schools still have a trouble to fulfill these needs. This is even experienced by students who follow one of the official religions in Indonesia. Furthermore, this problem is also faced by Orthodox students who have differences both with Protestant and Catholic.

For Orthodox students, the status of converts that they experience gives the advantage when they are at school because not many friends or teachers know that they are an Orthodox. Another thing is that it is also beneficial because the informants have been educated from Catholic schools since the previous level. This makes them not too strange and difficult to get used to the situations and lessons that exist in Catholic schools. The decision to study in Catholic school also helps overcoming the problem of adaptation due to diversity in Catholic school. The existence of problems when attending Catholic schools certainly makes Orthodox students look for ways to overcome those problems. Adaptation were made by the students in addressing and dealing with this problem so it does not occur in the future. How students choose to show or not to show their religious identity is also a challenging thing. Specifically, this research tries to study how this minority Orthodox students have to adapt and choose to show or not to show their religious identity when studying in Catholic school. It is interesting to study this topic because of a very small number of Orthodox believers right now, so how they solve this problem could become example or blueprint for another Orthodox believer in the future to adapt in school.

Methods

This study uses a qualitative method with a phenomenological approach. The choice of using this approach is to clearly see and explain the problems and adaptations made by Orthodox students when studying at Catholic schools. The object of this study was specifically selected from Orthodox students in Malang City. Due to the limited number of Orthodox believers in Malang, which is only about 35 people, while the number of students who are Orthodoxs is only 3 people while other adherents are mostly adults who converts. The informants in this study were specially selected. The researcher met a number of these Orthodox students based on preliminary data from the Indonesian Orthodox Church in Malang and saw more clearly the conditions, obstacles, and adaptations they did at school. This research did not only take the data from students but also from the Malang Orthodox Church parish.

There was one informant of junior high school age in this study as well as two informants of high school age who were involved.

The three informants were examined in different places from each other. The similarity of the three informants was that all of them attended Roman Catholic schools. Interviews were conducted not only with these three students but also with the parents of the students as well as the religious leaders or Romo of the Orthodox Church of St. Cosmas Malang. Data collection in this study was carried out through interviews, observations, and documentation of the selected informants. The primary data sources in this research are data directly gained from the sources under study through the interview process, observation, and documentation of the research informants. Interviews in this study were conducted more than once on each resource person.

Data collection was carried out in the home and church environment at different times and situations. During the six-month period of the study, the researchers conducted interviews at least four times with each student who was the resource person, twice with the parents of the students, and three times with the Father of the Church of St. Cosmas Malang. Because the Father of the Church of St. Cosmas Malang is also a parent of students in this study, there were different themes and questions that were put to him as a parent of students and as a religious leader. In this study, interviews were the main data collection tool used by researchers. Interviews did not use guidelines systematically so that the interview process run as it was but was still in the context of the themes raised in this study.

The preliminary study was conducted by researchers with the members and data collectors at the Indonesian Orthodox Church in Malang. Based on this preliminary study, the data obtained were regarding the adherents of the Indonesian Orthodox Church who were at school age. Data collection was carried out by the lead researcher with data collectors who had a Catholic clergy background to find out the differences and problems they experienced at school. Furthermore, the lead researcher, members, and data collectors also conducted data collection in schools to find out the obstacles experienced by students from the teacher's point of view. In the analysis stage, the lead researcher and members conducted an analysis of the data obtained and the process was

carried out until the research results were presented. In addition to conducting interviews with research sources, researchers also conducted interviews with parents. The interview data obtained completed the problems experienced by the students as well as the efforts made to overcome the problems of these students and assisted in the adaptation process.

After all of the data were obtained, the researcher sorted out the answers given by the sources based on the focus of the problem. The results were then subjected to a transcription process. Interview data from these students were then juxtaposed and compared with the results of observations, documentation, and interviews from other informants including parents and priests from the Orthodox church. Data triangulation was carried out to ensure the truth of the data disclosed by the three sources involved in this study. After the data were compiled into research results, the research discussed them by linking theories or similar cases that occurred to students, especially Orthodox students. From this discussion, the researcher then drew conclusions that came from understanding the overall case that occurred and formulated suggestions on what things that can be applied later.

Result and Discussion

Orthodox Students' Problem at Roman Catholic School

Orthodox is one of three main groups in Christian. Even so, people in Indonesia are still unfamiliar with Orthodox and the majority only know about Catholic and Protestant when they talk about Christianity. In Indonesia, Orthodox believers have a small number and are still divided into various patriarchs such as Syrian, Greek, Russian, Coptic, and others. In Malang, the second largest city in East Java, there are two Orthodox branches that are Syrian and Russian. Russian Orthodox has a church located in Kedungkandang District Malang. While Syrian Orthodox only has a library that is located in Blimbing, Malang. In these Russian Orthodox congregation, there are only three believers in school-age. These three students were informants in this study and all of them studied at Catholic School.

This study tries to highlight the difficulties of Orthodox junior and senior high school students in showing their religious iden-

tity. Considering that there are only about 35 Orthodox believers in Malang, the number of school-age believers is also quite minimal. Therefore, the difficulties they experienced in school may had occurred mainly because all of them studied in Catholic religious schools at the time of the research. This difference between Roman Catholic and Orthodox may sometimes not be realized by many people but of course it can cause problems for these Orthodox students.

Table 1. Informants and Education Level

Name	Education Level
NIS	High School
YPS	Junior High School
EKP	High School

Source: Author documentation

There was one junior high school age informant in this study and two senior high school age informants were involved. The three informants studied in different places from one another. What the three informants had in common was that all of them attended Catholic schools. Almost all of the informants also experienced this conversion to Orthodoxy in their lives. Only one informant was born as an Orthodox believer, while the other two informants experienced religious conversion in their lives. These Orthodox students can be called a minority among minorities. In the eyes of the state, they are listed as Christians and Catholics which are a minority. However, within the Catholic religion itself which is considered by Orthodox believers to be closer to their religion, they also have differences and are a fairly small group. The Orthodox Church has only grown quite rapidly in Indonesia started from around 1990.

In 2007, it was estimated that there were 2000 Russian Orthodox believers in Indonesia which were divided into 13 parishes. One of the parishes of the Indonesian Orthodox Church which still had a few congregations was in the city of Malang. This group was an outgrowth of the parish in Surabaya which was bigger and had more members. Among the few congregations of the Indonesian Orthodox Church in Malang, there were a number of followers of

elementary, middle, and high school age. Interestingly, their religion that was registered in school was based on their parent's religion that was registered in ID cards, they were either Catholic or Christian. Their religious status as Catholics and Christians in the eyes of state made them choose Catholic school was considered as a natural thing. In fact, there were various problems experienced by these informants because of their completely different statuses and conditions. In general, at the time of the research, all the informants in the study had various reasons for choosing Catholic-based schools. When this report was being completed, one informant had advanced from junior high school to senior high school and decided to attend a public school.

Given their status as Orthodox, the selection of schools for these students is not something that can be ignored. These informants admitted that they chose Catholic-based schools because of their quality and familiarity. A number of informants claimed to have studied at Catholic foundations even from the previous level. The informant's choice to study at a Catholic school was not based on similar values or other religious-based matters. The choice of these informants to choose a Catholic school was purely for practical reasons because of the quality of the school. At the school, these students were also not registered as Catholics which was the majority but as Christians, so they did not have to participate in Catholic faith building activities or kegiatan Bina Iman Katolik.

Although it was not quite ideal, the choice of Orthodox students to study at a Catholic school was quite reasonable. Today, Catholic schools tend to have a large number of students from diverse backgrounds. Informants of this research also revealed that in their school only about 50 percent of students were Catholic while the rest were from other religions. Multiculturality in Catholic School is even mentioned by Foley, et al (2020) that the schools have populations that are socially, culturally, and religiously diverse, so it can also be the opportunity to seek out the voice of diversity from the wider community. This condition could make student becoming knowledgeable about their own religious tradition and other religious tradition so they had greater access and better openness in understanding other people religious perspective. Moreover, this

religious identity and spiritual improvement could help students to find meaning in life.

Although it may seem minimal, the friction problems that occur to these students are not non-existent. The conditions of attending a Catholic school also make them less likely to show their differences. In Catholic schools, many students come from other religions so this difference is a natural thing. In addition, these Orthodox students who all claimed to be Christians might also not show their status too much because of the diversity of groups or denominations in Christianity. This can be a condition that makes them not seen as different. Based on this research, it was known that only a few friends recognized the status of the informants as Orthodox. To a number of these curious friends, they tried to explain as best they could. This was also done to teachers who tried to ask about this Orthodox teaching.

For one of the informants, namely YPS, the initial problem he experienced at school was in the formation of the different sign of the cross between Orthodox and Roman Catholics. In Roman Catholicism, the cross is made from the forehead, left shoulder, right shoulder, while in Orthodox, the cross is made from the forehead, right shoulder, then left shoulder. The problem of making this cross can be a problem experienced at school. The problem of forming the sign of the cross was also experienced by YPS when he was still in elementary school. YPS is the only informant who has been Orthodox since birth. This makes him a follower of this religion since he was a child. This habit that occurs at home, especially in the formation of the sign of the cross, becomes a problem when it is carried out at school. This caused YPS to be reprimanded by a teacher who did not know that he was an Orthodox believer for making the sign of the cross in different order.

The existence of problems like this makes these Orthodox students try as much as possible not to show too much of the rituals and differences they have when they are at school. Although there were problems related to the formation of the sign of the cross, this did not appear to be a big problem for YPS. He admitted that although he did not show himself widely as Orthodox in the school

environment, he did not hesitate to display a different way of showing the sign of the cross from his friends. In fact, he admitted that he was quite confident in showing himself as Orthodox in front of friends and teachers when asked. For Orthodox believer, this kind of trouble is something they have to face especially when they are around another Christian believer.

Knowledge related to Orthodox and religious formation in these students relies more on the church and home environment. The reason is when they are at school, there are no religious lessons that specifically or even generally discuss about this Orthodoxy. In general, there are many differences that arise between Roman Catholicism and Orthodox or this eastern rite. One of the informants, NIS, admitted that he got knowledge about the differences in worship and religious procedures from his parents and from the priest at the church. The knowledge he got from his parents and priest became the foundation for NIS in showing the existence of his beliefs and forming his religious identity. He proved this by trying to give answers to his friends who were curious about Orthodoxy. In addition, this is also a foundation for him to show himself as an Orthodox believer. This is also the capital to make the people around him more aware of Orthodoxy with the answers he gives.

Among other informants, perhaps the one who has the opportunity to gain more knowledge about Orthodoxy is EKP. EKP's father is a priest from the Orthodox church in Malang. In addition, he also followed his father to study more about Orthodox in Russia. At that time, he admitted to learn more directly and closely about Orthodox especially because he also lived in the church environment when he was in Russia. His knowledge of Orthodox made EKP able to explain and introduce this Orthodox church to those who questioned him. On one occasion, he even admitted that he had invited his martial arts coach who was curious about the existence of the Orthodox church in Malang to directly meet his father and answer his curiosity. However, he admitted that there were only two teachers at the school who knew about his status. This may be due to the EKP's registered religion status as a Protestant, so it does not arouse much curiosity or provoke curiosity from teachers. At Malang Orthodox Church, EKP's involvement was evidenced by his

activity as an altar boy who helped in religious activities. Sometimes he also became chanter at the Sunday service and did everything depending on the need of church liturgy. Despite having sufficient knowledge, only a few of EKP friends really knew and asked questions about their Orthodox beliefs. Even so, this was not really a problem for him.

The lack of problems that arise from Orthodox students in Catholic schools can also be caused by the assumption that they have a common root. Based on a research from PEW (2017), it is known that Orthodox and Catholics, especially in Europe, feel that their teachings are similar to each other. In particular, the research found that most Orthodox believers in Central and Eastern Europe admit that they have much in common with Catholicism. The Catholics in the same area also share the same view regarding their similarities with the Orthodox. Two factors in the form of a common religious root and school conditions that allow for the emergence and convergence of different religious views may be the reason why there are not many social problems experienced by Orthodox students.

The Absence of Religious Education in School
The small number of Orthodox believers in Indonesia and in the city of Malang in particular causes the existence of this religion still not become a big concern. Many Orthodox students are still registered in the state and schools as Christians. This causes these students do not receive adequate religious lessons. This happens especially in the religious education curriculum in Indonesia which specifically teaches a deep understanding of one religion in particular. This teaching differences are explained by Saerozi (2004) using historical analysis. It is known that it is very common in ex-colonial countries to distinguish between the majority and minority religions and reduce dialogue between followers of different religions. This could be drawn further in the colonial period when the colonial state considered that cooperation between followers of different religions could jeopardize the political objectives of the colonial government. The religious segregation that occurs is usually still carried over until the country has become independent.

Regarding this form of religious learning, in Indonesia, there is only a single perspective in the form of a national concept starting from the religion of every citizen (Nurwanto & Cusack, 2017). The social vision of religious learning in Indonesia largely depends on how deeply each student understands the doctrines or values of their own religion. From the starting point of this understanding, it is hoped that positive contributions will emerge in the practice of everyday life. In particular, in religious studies in Indonesia, concern for strengthening one's understanding and morality is emphasized. Zuhdy (2006) revealed that this individual focus is important for students to be able to confidently be in a multi-religious society. Students' religious identity is important in the learning process at school. This does not only rely on religious learning in the classroom alone. Religious learning actually does not only occur in the classroom but also outside the classroom with the example of teachers and school staff in shaping the morals, character, and personality of children at school. This religious learning depends on a number of factors, especially the presence of school leaders, school committees, and foundations who see the need for it according to the religion of students in schools. The challenges and obstacles to this are in the awareness, understanding, and financial ability to fulfill the existence of the school teacher (Hayadin, 2017).

The 2003 Education Law states that "Every student in every educational unit has the right to receive religious education in accordance with the religion he adheres to and be taught by educators of the same religion". In addition to the 2003 National Education System Law, religious education and religious education are also regulated through Government Regulation of the Republic of Indonesia Number 55 of 2007. This religious education service actually requires special religious education, especially for the six recognized religions in Indonesia. Unfortunately, the thing that is missed is what if there are differences in the teachings of this religion. As discussed earlier, this religion has only recently entered and has a small number of adherents. Most of the adherents of this teaching in Indonesia are also those who convert to Orthodox and a few are born Orthodox. This makes it especially difficult for religious services to be carried out because of the young age of this church in

Indonesia and the small number of adherents.

Although it is important to obtain, so far, religious education like what is done in Indonesia is still considered unsatisfactory and does not have a big impact. In the multicultural approach, students from Indonesia are taught to understand social problems from the point of view of their religion, while students in the UK are taught to understand social problems from different religious perspectives. The main challenges that arise are not related to how many religions that the student study but about which values and how students understand these differences, mutual cooperation, and togetherness from religious lessons. For example, the point of view of a single religion in Indonesia actually does not threaten multiculturalism as long as it is based on social tolerance regarding students' religions towards other religions (Nurwanto & Cusack, 2017). Elihami (2016) said that religious education should have transformed from just teaching and talking about one's own religion to a model of religious learning related to other people's religions. Religious education must change from an "exclusive" model to an "inclusive" model.

For the students who become Orthodox believers, they have the freedom to follow Catholic religious lessons because there are no special lessons for them. The condition of the absence of religious lessons is also experienced by Muslim students who study at Catholic schools (Perdana, 2018). In his research conducted at a Catholic elementary school in Bandung, Muslim students were given religious instruction by their parents, while during Catholic religious lessons at school, Muslim students were usually directed to stay in class or go to the library to read books. Widyawati and Lon (2020) revealed that although Catholic schools have special community authority to implement Catholic religious learning for their students, it is considered that, at this time, it is necessary to fulfill the needs of religious lessons specifically for students with certain religions. This is considered to be able to open a space for dialogue and better tolerance between religious adherents.

The absence of religious lessons in this school is not expected to have a big impact. The absence of this special religious educa-

tion service will not really affect religious expression or strengthen the religious identity of students. Based on research from Hayaddin & Suhardin (2017), it is known that the existence of educational services in schools, whether religious education services are good or not, both do not cause significant differences. The religiosity of these students is personal and is not influenced by religious services at school but by values, morals, and dominant behavior which are influenced by family background and students' socio-cultural background. The school's role in new religiosity will appear dominant if it has been built through a school's socio-cultural system that has been rooted and not only based on religious lessons in class. Research conducted by CRCS-UGM Yogyakarta revealed that students actually prefer the religious education model not to be monotonous but to a model that is open to religion and other truths (Stenkerns and Yusuf: 2015).

The absence of religious lessons is also not an obstacle to the development of religious knowledge. For example, between the 1930s and 1990s, in Russia, which is the center of the Russian Orthodox Church, there was no religious teaching in schools. In addition, there was no increase or development of religious learning there. It was only after the collapse of the Soviet Union in 1990 that religious learning, especially Orthodoxy, resumed development (Paert, 2020). This included the opening of thousands of Sunday schools, the formation of new theological institutions in addition to the existing seminaries. Many private Orthodox schools were started and religious studies began to become extracurricular in public schools (Ozhiganova 2015).

Furthermore, it is doubtful that religious accommodation, such as when Orthodox students receive religious lessons at school, can be the main solution for resolving religious conflicts. However, this is also important because it can help students to become more aware and understand their religious teachings (Nthotho, 2017). This is mainly because there are still very limited adherents, especially Orthodox teachers in Indonesia. It is feared that the low teaching ability could even have a more negative impact on the religious development of these students. In situation like this, religious value internalization through family from parents to their child is very im-

portant (Prasanti and Karimah, 2008). In ideal family situations like in EKP, children could learn a lot about orthodox belief from their parents.

As Orthodoxs, strengthening the identity of this student is important. Unfortunately, this can be quite difficult and requires the role of a very supportive family and friendship environment. Just religious knowledge education is not enough to make Orthodox students to strengthen their identity. Based on research conducted by Bøe and Flaskerud (2017) on the Shia Muslim group in Norway, the formation of religious identity in these youths is not enough only through the mosque or family. In Orthodox, this can be translated to church or family. To strengthen this religious identity and knowledge, independent youth groups are needed and similar to study groups to learn various things about Orthodox teachings in greater depth.

A study conducted by Pekka Metso in Finland tried to highlight the Orthodox students in Finland. Although not the largest religion in Finland, Orthodoxy is arguably the second largest religion in the country. In the case he studied, at school, Orthodox students experienced various problems and differences with parenting at home in the form of: 1) lack of respect for the identity of students as Orthodox, 2) lack of practice in religious learning, 3) poor quality of religious learning. , and 4) the least number of students who also adhere to the Orthodox faith (Metso, 2018).

To overcome this problem, usually Orthodox students at the same school or from other schools form their own religious study group. The aim of this is to strengthen and support Orthodox identity and broaden students' understanding of their religious traditions and other religions (Metso, 2019). For Orthodox students in Malang, this is also done. The absence of Orthodox teaching in schools makes the church and parents make worship time at church a special study time for these students. The understanding gained by these students is a provision in strengthening their religious identity.

In other words, at this time, religious lessons, especially in the form that already exists, such as in Indonesia is currently considered not very needed by students. The ideal way that parents and

the church can do to increase understanding and strengthen their religious identity is in the form of study groups outside of school time with fellow Orthodox students. In addition, the home environment is also important in learning the understanding of Orthodox teachings for students.

Orthodox Students' Adaptation in Roman Catholic Schools
When entering a new environment that is unfamiliar, a person will make adjustments or adaptations. This condition also applies when a person with a different status enters another environment that also has a different identity from the one attached to him. The informants of this research, every time they enter a new school, they would make adjustments to be accepted in their environment. Although it is not a significant problem, their identity as Orthodox believers is certainly a difference in making adjustments. Adjustment or adaptation is a problem that needs to be solved when a person or group of people communicates with other parties from different cultures. Gudykunts and Kim (2003) state that everyone's motivation to adapt is different. The ability of individuals to communicate in accordance with the norms and values of the new culture depends on the process of their adjustment or adaptation. However, everyone must face the challenge of adapting in order to be of benefit to his new environment.

Broadly, adaptation can be understood as a relatively stable change that occurs in individuals or groups in response to environmental demands (Berry et al., 2002). This sociocultural adaptation produces conditions for functioning efficiently in the target society as well as psychological adaptation accompanied by a sense of security and confidence (Ward et al., 2001). The adaptation process is a dynamic process that can vary widely, both in conditions such as adapting well to maladaptation (Neto, 2006). When these Orthodox students begin to interact in the school environment, this social adaptation begins to occur. When there are differences in communication and interaction, a number of differences begin, then this adaptation process begins to occur. Regarding the social adaptation carried out by a person to adjust to this, Soekanto (2006) reveals that there are a number of limitations of understanding. In an effort to make this adaptation, someone will do it after undergoing a

number of social interactions and communication. However, habit and cultural barriers that occur between individuals cause cultural shocks that cannot be overcome easily and smoothly by a person. This problem that arises is also something experienced by these Orthodox students.

For these informants, in the eyes of the law and civil records, they are registered as Christians and Catholics while in reality they are Orthodox believers. In addition, the choice of studying at a Catholic school also requires these students to attend holy mass regardless of their religion. As discussed in the previous sub-chapter regarding the problems experienced by informants at school, the shape of the cross that has been made is one of the things they must adjust when they are in the school environment. The ability to communicate and adapt to this environment is a valuable asset in adapting. This is a valuable asset for NIS in adapting in schools. Even though he is not a Catholic, he admitted that he still actively helped in mass activities mainly because of his participation in the school choir. In addition, because since junior high school he has studied at a school based on the Catholic religion, he admitted that he has not experienced significant difficulties.

Communication and interaction are very important in the adaptation process. According to Gudykunts and Kim (2003), the process of intercultural adaptation is an interactive process that develops through the communication activities of individual immigrants with their new socio-cultural environment. Intercultural adaptation is reflected in the compatibility between the communication patterns of migrants and the communication patterns expected or agreed upon by the community and local/local culture. On the other hand, the suitability of this communication pattern supports the occurrence of intercultural adaptation. Soekanto (2006) states that a person can be said to experience social adaptation when he is in the following conditions: 1) The process of overcoming obstacles from the environment; 2) Adjustment to norms to channel tension; 3) Change process to adapt to changing situations; 4) Change to fit the conditions created; 5) Utilizing limited resources for the benefit of the environment and the cultural adaptation system and other aspects as a result of scientific selection.

For Orthodox students, this condition of social adaptation is carried out to overcome obstacles from the environment as well as changes to adapt to changing situations. Changes in their religious status make them need to readjust when they are at school. For students who have long adhered to Orthodox teachings, even though they are used to overcoming obstacles at school, changes in school levels can result in changes to the problems and obstacles they face. This adjustment in religion was carried out by NIS by asking parents, especially mothers and priests, about Orthodoxy. At school, religious differences, especially during worship, were not a problem because he claimed to have many friends with different religions at school. In general, from home, NIS admitted that he had been given a message by his parents to explain honestly about his beliefs. In addition, he also holds the value that the differences that arise are a good and normal thing. His condition as an Orthodox believer had made him feel different. However, because of the values he had held earlier, he admitted that this was not his reason to shut down and be discouraged.

For EKP, this adjustment to Orthodox is said to have started around the 2nd grade of elementary school when he followed his parents for conversion to Orthodox. Previously, EKP was a Protestant Christian. In religious lessons at school, EKP admitted that he had encountered difficulties in learning. But he admitted that this was not a big obstacle, besides that, in terms of difficulty, the lessons given by the teacher were not too difficult. If he encountered difficulties, he admitted that he asked a friend. Even though EKP claimed to be quite capable in religious studies at school and had equipped himself with religious knowledge and adequate preparation, the conditions experienced still had an impact on him. This difference in religious status had made him feel like a minority at school. Being and feeling like a minority was actually not a new thing for EKP. So far, in his activities, he was used to being in a minority position and to communicate and gather with other people with different religious identities. For example, he followed the sport of archery with a different religious status and had no problems. In addition, in the environment where he lives, there are also some Muslims so he is used to adjusting to his condition as a minority.

He even considers this as an adaptation exercise before taking education in public schools at the next level. With such a perspective, EKP is classified as very ready to adapt or adjust to different things. The social environment and the heterogeneous place to live make them quite ready to place themselves and make adaptations.

The third informant, YSP, admitted that he did not experience much difficulty in adjusting. The problem that he said had made him considered different in his status as an Orthodox believer was when he made the sign of the cross at school. However, in general, he admitted that he did not experience any difficulty in adjusting to school, especially with his friends. In general, YSP had no problem with his status as a minority. YSP is the only one from three informant who born as an Orthodoxs and did not experienced conversion process. This condition make YSP more familiar with trouble and hardship as Orthodox who never study and believe another branch of Christianity.

For all the informants in this study, their position as Orthodox believers has made them to make adjustments when they are in the school environment. Even so, the challenges they have are not that big, especially because some of the previous informants came from Roman Catholic or Protestant Christianity so they can still attend lessons at school. In addition, the condition of these students who do not show themselves too much or cover themselves makes this not cause problems or too high curiosity from friends and teachers which leads to problems for students. When these students become Orthodox or enter a new situation at school, they must adapt to the changes that occur. Adaptation is a problem that needs to be solved when a person or group of people communicate with other parties from different cultures. Gudykunts and Kim (2003) state that everyone's motivation to adapt is different. The ability of individuals to communicate in accordance with the norms and values of the new culture depends on the process of their adjustment or adaptation. However, everyone must face the challenge of adapting in order to be of benefit to his new environment. The informants in this study were actively involved in various activities at school. For example, NIS participated in the choir or EKP who took part in extracurricular activities outside of school. Meanwhile, for the other two infor-

mants, they adjusted themselves by not being too prominent in the school environment. This different method also seems to be related to the distinctive character possessed by each informant.

The effectiveness of the adaptation process is known to be related to two factors, namely external and internal. These external factors relate to the surrounding environment while internal factors relate to personality in adapting. External factors relate to various types of human activities as well as specific features of the social system (Ryabov, 2019). The adaptation process in these three informants happened rather smoothly and they did not face internally or externally obstacles. An important aspect in adapting a person in society on the one hand is the condition of the community and the person's involvement in it, and on the other hand, in the form of self-identification in society (Glebov 2018). Form the interview, we also could conclude that their school environment is friendly and open for their different beliefs.

For the informants involved in this research, the activities they carried out as well as the conditions of the surrounding environment were very valuable assets in carrying out this adaptation process. The condition of those who study in Catholic schools with its diversity made them not too different, this was mainly because quite a lot of friends embrace other religions in the school. The involvement of these students in school activities was something that also had a positive impact on their adaptation process. Regarding the success in carrying out this adaptation, Perry and Weinstein (1998) reveal that there are three very decisive competencies. These three are the ability to adapt academically, socially, and behaviorally. Spencer (1999) considers that adaptation in schools is a form of school acculturation with the aim of maximizing the match between student characteristics and the demands of the learning environment.

For the informants in this study, there were no academic obstacles in attending school. Even though they had to take Catholic religious education lessons as required at school, they admitted that they had absolutely no problems with the grades they got. In addition, socially they also got along with flexibility and did not encounter difficulties in socializing with school friends, both who

knew their status as Orthodox believers and those who did not know it. This was reflected in the behavior of those who claimed to have no problems and the presence of a number of informants who were quite active in school activities. In addition, these Orthodox students also did not hesitate to straighten or explain the teachings they believed in to friends or teachers who asked questions.

Unfortunately, the position of the informants as Orthodox is not something that is widely recorded and known by the school. In fact, psychological support from schools can strengthen students' desire to be more positive and optimistic and eliminate their emotional anxiety so that it can help in developing a self-concept which is very useful in this adaptation process. Another way to provide strong social support is to encourage students to organize different activities, student events, or take extracurriculars and be actively involved in them. This method is considered to be able to create strong friendship relationships at school which is very useful in developing self-concept (Zhang et al, 2018).

In helping their students' adaptation process, ideally the school records various things including the status of the students' religion sect. This can help students, especially Orthodox students, not to experience further problems when studying at Catholic schools. Simply collecting data or knowledge from religious teachers can be very helpful in overcoming problems and misunderstandings that may arise and have the potential to interfere with the adaptation process of these students. The diversity of religious backgrounds and sects of students who study in schools has allowed the emergence of conditions for students with different minority beliefs in schools. Appropriate handling of the school in meeting the religious needs and identity of these students can be very helpful for students with minority beliefs to adjust and prevent problems from arising at school.

Conclusion

The low number of Orthodox believers in Indonesia and in the city of Malang in particular, causes this religion is still not a big concern. In this study, there were three Orthodox informants in the city of Malang who were still at school age. All of these informants chose the school not

based on their religious considerations. These informants admitted that they chose Catholic-based schools because of their quality and familiarity. All informants claimed to have studied at Catholic foundations even from the previous level. The informant's choice to study at a Catholic school was not based on similar values or other religious-based matters. The choice of these informants to choose a Catholic school was purely for practical reasons because of the quality of the school. At the school, these students are also not registered as Catholics who are the majority but as Christians so they do not have to take part in Catholic religious development activities. Another problem is that when attending compulsory worship such as mass at school is one of the obstacles for these Orthodox students. In addition, other problems faced are related to the formation of a different sign of the cross between Orthodox and Catholics. This had become a problem experienced by the informants but could be overcome with changes and adjustments.

Many Orthodox students are still registered in the state and schools as Christians. In addition, the very small number of Orthodox adherents caused these students to not receive adequate religious lessons. This happens especially in the religious education curriculum in Indonesia which specifically teaches a deep understanding of one religion in particular. However, this can be overcome by means of special study groups or better understanding of religion at home. However, it is still unfortunate that due to the lack of followers, this teaching does not seem to get adequate attention from the school, especially because it is the student's status that is not widely known by the school. In helping these Orthodox students' adaptation, ideally the school records various things including the status of this student's religion and sect. This can help students, especially Orthodox students, not to experience further problems when studying at Catholic schools. Simply collecting data or knowledge from religious teachers can be very helpful in overcoming problems and misunderstandings that may arise and have the potential to interfere with the adaptation process of these students.

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