

Building Resilience in Preventing Violent Extremism through
Moderate Religious Education in Indonesia - **CONVEY Indonesia**

Policy Brief Series

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This Policy Brief Series is made as part of CONVEY Indonesia project conducted by PPIM UIN Jakarta and UNDP Indonesia.

CONVEY Indonesia is aimed to promote peace in Indonesia and prevent extremism with violence and radicalism through a set of research, surveys, policy advocacy and public interactions based on the potency of religious education. CONVEY Indonesia project covers issues on tolerance, diversity and nonviolence among youth.

The Voice of Senayan: People's Representatives View on the Role of State in Religious Education



Source: Jobojero/Indoplace

Key Findings

- Approximately 47% of DPR RI (the House of Representatives of the Republic of Indonesia) members stated that there was a problem in the implementation of religious education, while the other 53% stated that there was no problem in the religious education.
- Most DPR RI members saw that there was no serious problem related to nationality, minority rights, and diversity in the religious education
- In general, DPR members had an accommodationist view on religious education format. However, when it came to the facility and infrastructure of religious education, DPR members tended to be interventionist. As for the matters related to the quality of religious education, they tended to be neutral.

Introduction

Education plays an important role in humans' civilization. According to Newman (1977), the education itself is a civilization (education as civilization). In education, a teacher serves as an agent with a function to socialize ideology, the system of values and the cultures of societies to the students. Hence, a successful education

would be an education that integrates students into the ideology, the predetermined values and culture system as the common values and goals.

Education, in this context, includes religious education. The religious education system in Indonesia has a long history, even longer than the history of Indonesia itself. The challenge in religious education nowadays would be pluralism. Indonesia acknowledges the existence of six official religions/beliefs. Each religion has a different belief and doctrine. In this matter, a religious education that might shape the individuals who have the capability to acknowledge diversity and interact with differences would be more preferred. Keller (1903) stated that the highest achievement of education would be the creation of tolerance.

However, according to several research results conducted by Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta, intolerance attitude towards different religions is escalating among students, college students, and teachers. The escalation is influenced by Religious Education. The research of PPIM 2017 showed that 48.95 percent of students/college students considered that religious education had a major portion in affecting them not to interact with other religion believers. This intolerance symptom can be seen in every education level, ranging from kindergarten to universities.

The research of PPIM UIN Jakarta also showed that school's incapability to build positive attitude towards differences is affected by regulations on education management and education method deemed to be leading the teachers to the negative interpretations toward differences. Thus, the prevention against intolerance or negative attitude toward diversity is implemented through (among others) regulation.

The role of political parties is crucial in the legislation process and regulation making. The said regulations are not only applicable at national level, but also at regional level (level one and level two). Therefore, political parties play indirectly an important role in making a consistent regulation for the sake of the national endurance.

As the response to the phenomenon, PPIM UIN Jakarta conducted a series of research on Indonesian students/college students and Indonesian teachers which is followed by a research on the view of DPR RI members on religious education policy in public schools.

legislative members in determining the relation between country and religion, or religious education, in this case. We would also like to provide recommendations in order to strengthen the religious education in Indonesia.

Research Method



Population Target

DPR RI members
(575 people)
period 2019-2024



Response Rate

66.1 percent (380 people),
64.3 percent (370 people)
complete and has been
analyzed



Data Analysis

Descriptive Statistics
and Logistic
& Multinomial
Regression Analysis



Quality Control

Data checking on
all respondents



Survey Duration

October 21, 2019-
December 17, 2019



Source : politik.kompasiana.com

The Plenary Session in DPR RI Building

This article describes the way DPR members view religious education in Indonesia. The views might reflect as to how far do the legislative members noticed the issue of religious education. Moreover, we would also discuss the position of

Religious Education Policy

Religious Education has an important role in national education. It is specified in UU Sisdiknas (Law of National Education System) Number 20 of 2003 (Article 3) that the goal of national

education is to improve student's capability and to dignify the character and civilization of Indonesia and to educate the people so that they could develop the students to be faithful, pious, virtuous, healthy, knowledgeable, skilled, creative and independent human being, as well as to be democratic and responsible citizens.

In order to achieve the education goal, article 37 paragraphs (2) states that religious education is compulsory to the education curriculum. It indicates that the goal of national education is to create a religious and moral human being for the sake of national harmony.

Relation between State and Religion

The relation between country and religion is consisting of six forms, namely anti-religion, reluctant/*laicite*, neutral, accommodationist, interventionist and religious state. Anti-religion means that the state rejects religion and leaves no room for religion in the state. Reluctant/*laicite* form means that the state does not intervene with religion, and religion tends to limit its role in public space. The next form is neutral, meaning

that the state is not limiting religion in public space but also not facilitating the role of religion in the state. The next relation form is accommodationist, meaning that the state is facilitating religion and beliefs that are officially acknowledged. The state should be involved in many kinds of religious matters, including the education about the acknowledged religion. Meanwhile, interventionist relation shows the active role of the state in the religious matters. A special treatment would be granted to the religion believed by the majority. The last form is religious state, where religion becomes the basis of the state.

Religious Education within the Perspective of DPR RI Members

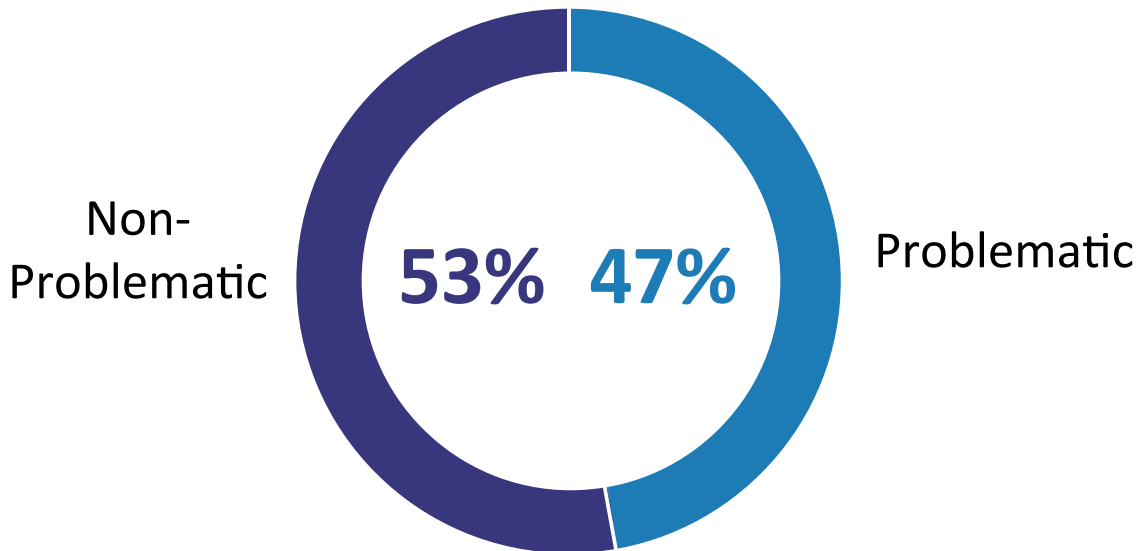
The first finding of this research is the view of DPR members on the problems in religious education. Approximately 47 percent of DPR members (or the respondents) stated that there is a problem in the implementation of religious education, while the other 53 percent stated there is no problem in that kind of education.



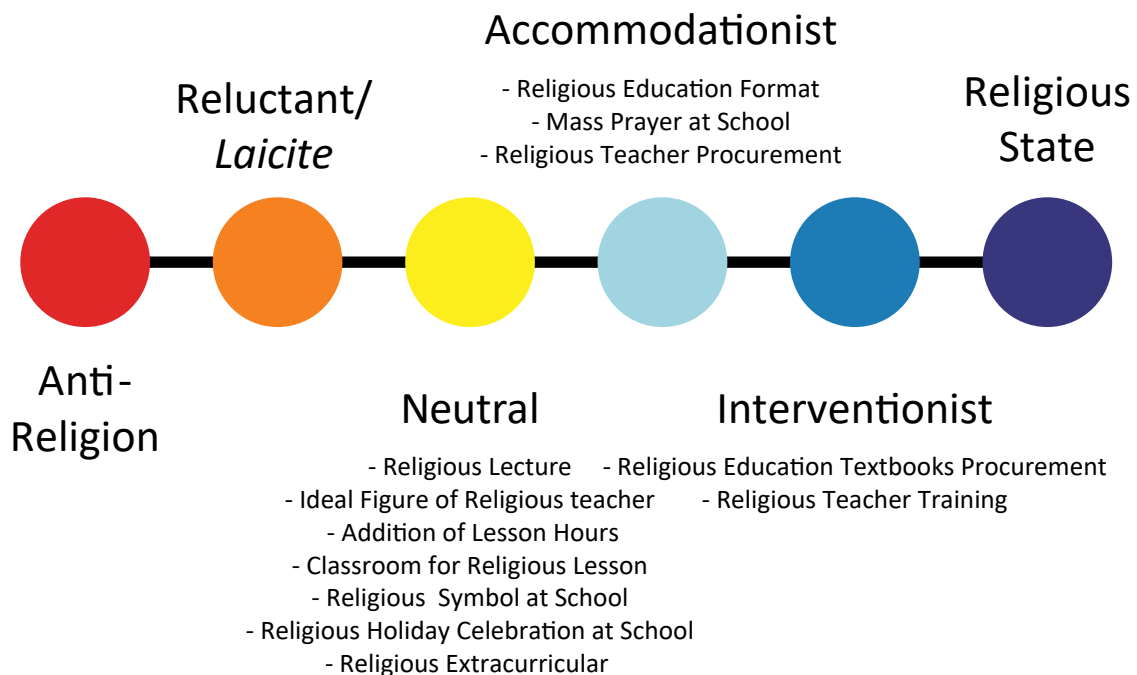
Chairman of Commission X Meeting

Source: Parleментарia Terkini-DPR RI

The View of DPR RI Members: Religious Education Implementation



The View of DPR RI Members: The Role of the State in Religious Education



The research finding showed that there are 3 (three) problems in religious education. Firstly, religious education was less supportive of enhancing the nationality concept. It was conveyed by 30.8 percent of respondents. Secondly, regarding the equality of rights among religions, 31.6 percent of respondents considered that a certain religion could barely insert their religious values into the religious education curriculum. The last problem was that religious education was incapable to provide conception of diversity in Indonesia. 20.5 percent of respondents said so.

The second finding was related to the view on the relation between country and religious education. This finding indicated that DPR members generally had three viewpoints on the role of the state in the Indonesia religious education, namely interventionist, accommodationist and neutral.

None of the DPR members chose the anti-religion, reluctant/*laicite* and religious state forms. Interventionist viewpoint emerges in

terms of religious textbook procurement, and training for the religious teachers, meaning that DPR members found the state is responsible for the procurement of facilities. So, the government must procure the textbooks for religious education and hold training for religious teachers. Accommodationist view emerges in the matters related to religious education format, mass prayer at school, religious teacher procurement, and religious lecture at school. In other words, DPR members considered that religious education quality must be guaranteed by the government.

The last viewpoint would be 'neutral', showing that the state tended to be passive in the matter of religious lesson hours addition, classroom addition for religious lesson, religious symbol installation, religious holiday celebration and religious extracurricular activities. It indicated that government was expected not to excessively intervene with religion.

Since it was considered to be the authority of the school or even a personal matter.



The Launching of Census Findings by PPIM

Source: PPIM UIN Jakarta

Recommendation

1. Due to the relatively small proportion of DPR RI members who are concerned about the issues of nationality and diversity in religious education, hence the legislative members, especially those who occupy the relevant commission, are expected to be able to catch the problems clearly. A dialogue with all communities, especially with the communities of different backgrounds to discuss the problems of nationality and diversity shall be intensified.
2. Considering the close bound of interventionist political parties, political parties should open a bigger democratic space to hear people's aspirations in the process of Religious Education policy formulation.

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Profile of PPIM UIN Jakarta

Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta is an autonomous research institution under Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta. PPIM UIN Jakarta was established in 1994 and has been continuously conducting research, advocacy, and publication concerning the life issues and religious education in Indonesia.

Since 2017, PPIM UIN Jakarta and UNDP Indonesia, have been holding the Countering Violent Extremism for Youth (CONVEY) program, a program aimed to create peace in Indonesia based on religious education potential by covering the issues on tolerance, diversity and violence among youth. In addition, since its establishment to this date, PPIM UIN Jakarta has been publishing the Journal *Studia Islamika*, an international journal focusing on Islamic studies in Indonesia and Southeast Asia.



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