

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

Policy Brief Series

Issue 1 | Vol. 3 | 2020

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.

Inhibit Homeschooling Radicalism through Policy Reinforcement



Introduction

In the past decade, homeschooling (or "sekolahrumah"¹, hereinafter referred to as HS), as an alternative education has experienced a significant development. Some of the educated middle classes in the urban areas have chosen HS as an educational option for their children. Educational services that call themselves HS grow with a variety of names, and even have formed associations. Among the well-known HS names are "Kak Seto Homeschooling", "Primagama Homeschooling", "Himpunan Homeschooling Islam Indonesia" (HKSI), while the leading association—to name only two of them—are Asah Pena (Asosiasi Homeschooling dan Pendidikan Alternatif) and PHI (Perhimpunan Homeschooling Indonesia).²

In 2018, in line with the growing popularity of

this alternative education service, a bombing incident of a house of worship happened in Surabaya done by a family — husband, wife, and child. The mass media, with a source of information from the police, indicated that the family was a homeschooler. The information was finally disputed because there was no evidence, however, the indication has caused curiosity among researchers in the field of education about HS. The focus of curiosity was especially placed in the context of the relationship between HS and radicalism and violent extremism.

Several arguments can be raised. First, it has been proven that educational institutions — whatever their model, form, and approach — are strategic areas for the process of transmitting religious values, whether moderate, conservative, or radical (Wahid, 2014), HS is no exception.

¹ The term "SekolahRumah"--written in 'scriptio continua'-- was quoted from Permendikbud No. 129 of 2014 on Sekolahrumah.

²One indication of the popularity of this education service is the rise of publications on HS. Among others—to point out several of them—M. Kembara, *Complete Guide Homeschooling*. Bandung: Progressio (Grup Syamill), 2007; H. Setyowati, "Homeschooling, Creating the Best of Me," Jakarta: Kompas Gramedia, 2010; Seto Mulyadi, *Homeschooling Keluarga Kak Seto; Mudah, Murah, Meriah, dan Direstui Pemerintah*. Jakarta: Kaifa, 2010; N. A. Wiyani, "Save Our Children from School Bullying," Jogjakarta Ar-Ruzz Media, 2012.; M. Magdalena, *My Son Didn't Want To School, Don't Be Afraid To Try Homeschooling*, Jakarta: Kompas Gramedia, 2010; J. M. Asmani, *A Closer Look at Home Schooling, Making it more Comfortable and Learning Activities*. Jakarta: Flash Book, 2012; Sumardino, *Apa Itu Homeschooling*. Jakarta: PandaMedia, 2014.

Second, with a flexible learning strategy, combined with the looseness of state regulations, HS becomes a "prospective terrain" which is vulnerable to the implementation of religious values transmission and cultivation, even the radical ones. Third, in the context of democracy and citizenship, HS has the potential to create a "spiral of encapsulation" which might alienate children from the common values of citizenship (Porta, 1995). Fourth, HS lacks the attention of researchers on HS, both in the context of the developing model in Indonesia and from the perspective of the background and motivation of parents, learning models and textbooks used.

The Indonesian government has actually given attention to the rapid development of HS. This education service is regulated in Permendikbud (Minister of Education and Culture Regulation) No. 129 of 2014 on Homeschooling. Viewing from the year of establishment, compared with the development of HS, it can be concluded that the Permendikbud is a form of government's response to the development of alternative education in the form of HS. Nevertheless, the regulation could not be implemented in the field. The data shows that all District and City Education Authorities in the research location only paid very low attention to HS. With regard to policy, the Permendikbud not only requires reinforcement at the implementation level, but also improvements at the substance level.

Definition and Concept

As the name implies, HS in general is "education at home". However, as a type of educational method or service, HS has diverse variants. Therefore, in the literature, there are several definitions on HS. Reich (2005) defines HS as "an alternative education model where children learn at home with their parents, often mothers, as their primary educators". Ray (2011), a prominent HS researcher and President of the National Home Education Research Institute (NHERI) states, "HS, by definition, is family-based, home-based, with parents as the primary party in charge, in their children's education." There are many more definitions, but the family-based,

home-based, and flexibility aspects, are the main characters of this education service.

This Study uses the HS definition as defined in Permendikbud No. 129 of 2014 on Homeschooling. In this regulation HS is defined as "The process of educational services that are consciously and planned carried out by parents/families at home or other places in a singular, plural, and community form where the learning process can take place in a conducive atmosphere with the aim that each potential unique students can develop optimally" (italized the research team). There are three forms of HS in the regulation which are distinguished based on the number of participants involved. Singular means individual, plural means more than one family, while community is a combination of all of them (Article 5).

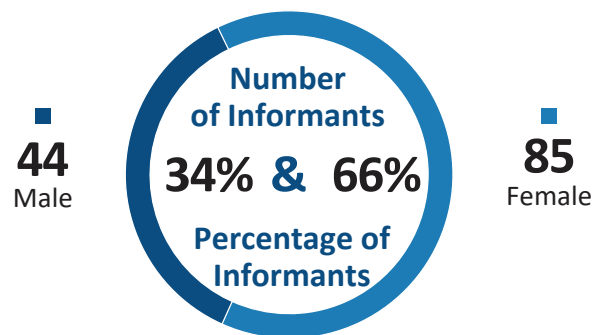
Radicalism, in this research, follows the definition of O 'Ashour (2009), which is "Using methods that reject democratic principles to achieve certain political objectives". Also, Hafez (2015), "Adoption of views of the extremist group to influence social or political change". Specifically defined as: ideas and actions for fundamental socio-political change and justifying the use of violence, both verbal and action, with the following characteristics: (1) ideologically rejecting the Unitary State of the Republic of Indonesia/NKRI in various forms (including rejecting Pancasila, refusing to sing the Indonesia Raya national anthem, and refusing respect to the Red and White flag); (2) intolerance towards diversity; (3) refusing to interact with other communities that are different (exclusive); (4) easily blame others who are different; self-righteous; and (5) supports violence in its various forms.

The concept of resilience in this research uses several benchmarks, namely: (1) the implementation of Permendikbud No. 129 of 2014 on Homeschooling, where the organizers teach religious education, Pancasila and Citizenship education, and Indonesian language education (Article 7, paragraph 2); (2) implementation of the national curriculum; and (3) open to different groups and religions.

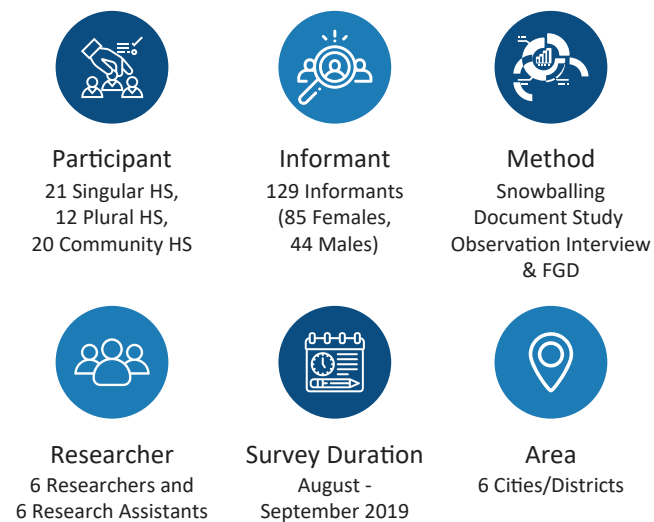
While the concept of vulnerability uses behavioral benchmarks based on beliefs (ideology), namely: 1) unwillingness to teach religious education, Pancasila and Citizenship education, and Indonesian language education (Article 7, paragraph 2); (2) Unwillingness to hold the Red and White flag ceremony; (3) Unwillingness to introduce national heroes; (4) Unwillingness to introduce national songs; and (5) Unwillingness to introduce state symbols (flags, photographs of presidents and vice presidents, Garuda symbols, national heroes).

The concept of "spiral encapsulation" in the context of this research is used to see the resilience and vulnerability of HS to intolerance and radicalism, because self-encapsulation has the potential to alienates children from values other common values that open up the horizons of thought (Porta, 1995).

males) with the composition: HS subject (Singular, Plural and Community) and policy makers (overseer of PNF [Pendidikan Non-Formal/Non-Formal Education] and Non-Formal Education Authorities). This Data shows that there are more female informants than male informants. This also confirms that the implementation of HS, as acknowledged by several informants, is the responsibility of a mother based on the proverb "Home is the first school, Mom is the first teacher" (al-umm madrasatu al-ula).



Methodology and Research Areas



Type of Homeschooling

AREA	CATEGORY		
	Singular HS	Plural HS	Community HS
Jadetangsel	4	3	3
Bandung	6	4	2
Solo	3	0	5
Surabaya	3	3	4
Makassar	2	1	3
Padang	3	1	3
Total	21	12	20

Homeschooling Category

AREA	NON-RELIGION	RELIGION			TOTAL
		CHRISTIAN	ISLAM		
			INCLUSIVE SALAFI	EXCLUSIF SALAFI	
Jadetangsel	4	1	2	3	10
Bandung	4	1	6	1	12
Solo	3	0	4	1	8
Surabaya	5	1	3	1	10
Makassar	2	1	1	2	6
Padang	4	0	1	2	7
Sub Total	22	4	17	10	53

Description of Data

Total informants being interviewed in this research are 129 informants (85 females and 44

Data Illustration

This research discovered that HS in Indonesia, reflected in 6 (six) cities being researched, developed with diverse variants. Nevertheless, in general, it can be categorized into two broad categories. First, Non-religion-based HS. Conceptually, this HS category consists of homeschooler who have non-religious arguments, such as children's interests, talents, and needs, in having HS as a learning method. Second, Religion based HS consists of homeschooler who made religious teaching as the main argument in choosing learning methods, including in formulating the learning contents.

Therefore, for the "non-religion based HS" category, HS is also given meaning non-religiously as: "Alternative and flexible education service, providing comfort and flexibility in choosing materials and learning processes, which can be implemented by every parents based on the consideration of the children's talents, desires, and parents discretion to develop the children's potential."

For the "religion-based HS" category, both "Christian-based" and "Islam-based", the above meaning is added to the belief that HS practices are forms of implementing religious teachings. In the Christian-based HS group, HS is interpreted as: "Educational services taught by religion where parents are required to provide religious education to their children. The non-Muslims group (the Christians), quoted: "And you, fathers, do not arouse anger in the hearts of your children, but educate them in the teachings and admonitions of the Lord." Efesus 6:4

Consistent with that interpretation, the non-religion-based HS group have the motivation to provide educational services that are in accordance with the "condition, interest and talent of the children" also the idealism of parents towards the education of their children. While the "religion-based" HS category, have the motivation to provide religious teachings in children's education. In terms of "Islamic based", emphasis is given to a "true and strong faith to Allah the Almighty (aqidah)". Some even say they want

their children to be able to become a hafiz Quran (one who knows the Quran by heart), and be an independent person as an adult Muslim.

Typology of Islamic HS

For the "Islamic-based", HS is interpreted as "Educational service in accordance with Islamic teachings that reads al-umm al-ula madrasa, idza a'dadtaha a'dadta sya'ban thayyib al-a'raq (Mother is the main school, if you prepare it, then you have prepared the best generation). HS is also believed to be an educational model of al-salaf al-shalih and is an educational model that was practiced during the time of the Prophet PBUH, and his companions. Therefore, for some of them, HS is an ideal educational model for Muslims to inculcate tawhid and read-write the Quran as well as the tahfidz Quran (those who preserve and maintain the purity of Quran by memorizing it)".

Islamic-based HS is divided into two typologies, both are under the ideology religious Salafi, as homeschoolers are widely characterized by: (1) believed to be a form of educational practice taught in the period of al-salaf al-shalih; (2) Using Salafi literature references in Islamic subjects; (3) making the Qur'an recitation as the subject matter. Islam-based generally refers to the salaf community (al-salafal-shalih) in practicing HS - as mentioned earlier. Salafi is given a broad definition by emphasizing aspects of the belief that the period of al-salaf al-shalih as a period that must be referred to, emphasizing on the purification of tawhid and distancing oneself from things that lead to shirk.

As seen in the HS category, Islamic-based HS is divided into two major typologies. First, Salafi-Inclusive HS typology. Second, Salafi-Exclusive HS typology

Resilience and Vulnerability

In the 53 HSs being researched, the non-religion and Salafi-Inclusive HS categories, both the plural HS and the Community HS, were resistant to opportunities for exposure to religious radical ideologies and experienced a

"spiral of encapsulation" because they had channels for students to socialize with the community. Some even encouraged their students to have an engagement with social activities done by their communities. These groups: (1) Introduces Indonesian diversity; (2) Willing to socialize with believers of other religions other than Islam; (3) Implements national curriculum (including Pancasila; PKn, and Bahasa Indonesia) (4) Refuses to extend greetings to the believers of other religions for their holy days; but would accept if one of their members is willing to do so.

In the Salafi-exclusive HS category, the vulnerability for students to experience a "spiral of encapsulation" is greater because the channel for having an engagement with the community is low. The vulnerability will increase if the parameters used in this research are not found, namely (1) unwillingness to teach religion subject, Pancasila and Citizenship subject, also Indonesian language subject (Article 7, paragraph 2); (2) Unwillingness to hold the Red and White flag ceremony; (3) Unwillingness to introduce national heroes; (4) Unwillingness to introduce national songs; and (5) Unwillingness to introduce state symbols (flags, photographs of presidents and vice presidents, Garuda symbol, national heroes). Field data found other parameters that further strengthened vulnerability, namely focusing on oneself, not socializing with groups from other religions, not accepting non-Muslim students, and refusing to extend greetings to believers of other religious for the holy days.

Implementation of The Regulation

One of the important findings of the research is the weak implementation of Permendikbud 129 of 2014 on non-operations. Even though the Permendikbud is the only regulation that is technically concerned with HS operations. The regulation above it, is the principle of HS legality and its position in the national education system - that is, as an informal type of education if it is in the single and multiple form, and non-formal education if it is in the form of community. In this context, the state has actually been present to

give recognition to HS that has experienced rapid development.

The regulation has made a division about the form of HS (article 5), with its implications in the administration. In Article 6 it is stated that for Single and Plural HS forms it is mandatory to register, and for Community HS it is mandatory to obtain a permit. Article 13 also states that "regional governments are obliged to conduct coaching toward homeschooling " Thus, administrative responsibilities, developing quality, monitoring and evaluation are entirely turned over to the Regional Government, c.q. Education Authorities. In addition, the Permendikbud also mentioned that HS organizers must report to the local Education Authorities, include learning plans (Article 6), curriculum refers to national standards (Article 7), and organizers are required to teach Religion subject, Pancasila and Citizenship subject, and Indonesian language subject (Article 7).

At the field level, these articles are not well implemented. Those who adopt Singular HS did not register themselves to the Education Authorities, let alone submit curriculum documents. There are two of the six cities/regencies being studied that issued additional regulations on education in general and mention HS in it, Perda (Regional Regulation) Kota Surakarta No. 12 of 2017 on Management of Education, Article 70, paragraphs 1-3 and Perda Bandung No. 26 of 2009 on the Management of the Education System in Bandung Regency. But that is only a sub-ordinate of higher regulations and does not add technical regulations.

As the implication of the inability to implement Permendikbud 129 of 2014, three fundamental things have occurred: First, HS developed with a variety of variants and - by utilizing the flexibility characteristics some HS have developed a learning document which have the vulnerability toward radicalism as described earlier. Second, the Education Authorities being studied does not have data on HS in their area so they do not know the development of HS in their area. Third, the Education Authorities do not have a monitoring and evaluation mechanism that aims

to maintain and improve HS quality and prevent the inculcation of certain religious ideology.

Recommendation

HS principals are encouraged to strengthen aspects of resilience and reduce aspects of vulnerability by increasingly opening up to differences, and encouraging students to engage with activities that involve their social environment. Thus, any type of HS that develops, will not encourage students to experience a "spiral of encapsulation".

As for the government, as an educational policy authority, this research provides the following recommendations:

- 1) Formulating Technical and Implementation Guidelines as a sub-ordinate of Permendikbud 129 of 2014;
- 2) Improving the registration mechanism for Single and Plural HS by using the one single on-line submission by the Education Authorities in the Regencies/Cities so the government has a database;
- 3) Form a section in the City/Regency Education Authorities that is specifically tasked with monitoring and evaluating the management of education by the HS Community (including licensing, curriculum, educators, infrastructure, and environment);
- 4) The need to arrange quality assurance for the implementation of UNPK; and
- 5) Require HS students to socialize, mingle and interact with groups from various backgrounds to develop the values of tolerance and nationality.

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.



Building Resilience in Preventing Violent Extremism
through Moderate Religious Education in Indonesia

Gedung PPIM UIN Jakarta

Jalan Kertamukti No. 5 Ciputat Timur, Tangerang Selatan, Banten 15419 Indonesia

Tel: +62 21 7499272 | Fax: +62 21 7408633 | E-mail: pmu.convey@gmail.com | Website: <https://conveyindonesia.com>

Collaborative Program:



*Empowered lives.
Resilient nations.*