

Fostering Tolerant Religious Education to Prevent Violent
Extremism in Indonesia – **CONVEY Indonesia**

Policy Brief Series

Issue 2 | Vol. 2 | 2019

This Policy Brief series is published as part of CONVEYIndonesia project organized by PPIMUIIN Jakarta and UNDPIndonesia.

CONVEY Indonesia aims to build peace in Indonesia and to prevent violent extremism and radicalism through a series of research-survey, policy advocacy, and public interaction based on the potential of religious education. CONVEY Indonesia project covers on the issues of tolerance, diversity, and non-violence among youth.

Lighting Dimmed Lamps: Strengthening Teacher Moderation and Tolerance in Schools

Introduction

The Nation of Indonesia is destined to become a religious and plural society. Religion is not only used as a guide for the lives of individuals in their society, more than that, religion is a standard and reference in solving social problems. On the other hand, the Indonesian society is a pluralistic society in terms of ethnicity, culture, and religion, so it is a challenge in itself how the Indonesian people remain harmonious and peaceful over differences in identity.

For this reason, one instruments in maintaining harmony and national unity is through educational institutions. Schools must be an incubation space in giving birth to national genres that can respect differences; following the plural nature of Indonesian people. Teachers are essential figures in shaping the character and behavior of students in school.

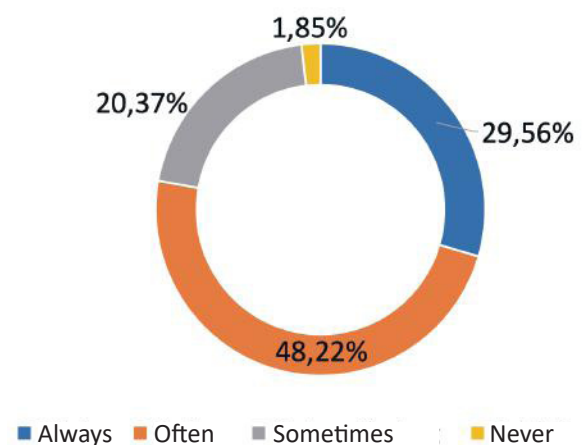
However, after the Reformation, there was a strengthening of symptoms of intolerance and radicalism in educational institution. Religious understandings are reflected through Islamic Religion textbooks (Nasuhi, Makruf, Umam, & Darmadi [edt.], 2018), religious teachers (Syafuruddin, Darmadi, Umam, & Ropi, 2018), students (PPIM, 2017), to extracurricular activities (Maarif Institute, 2018; PIEC Paramadina, 2018).

The role of teachers is needed to counter the intolerant and radically religious understandings that can damage the harmony of the nation.

It is a teacher who has moderate, and tolerant religious outlook, with a strong national and

democratic insight, who can counter radical and intolerant religious notions. For this reason, knowing the current condition of teacher diversity in Indonesia is essential.

Teachers who insert religious messages into teaching material in class.



The UIN Jakarta, 2018 PPIM survey, aims to answer the question: how tolerant and close-fitting are school teachers in Indonesia, and what factors contribute to their diversity.

Roots of Radicalism and Teacher Intolerance

a. Religiosity without diversity

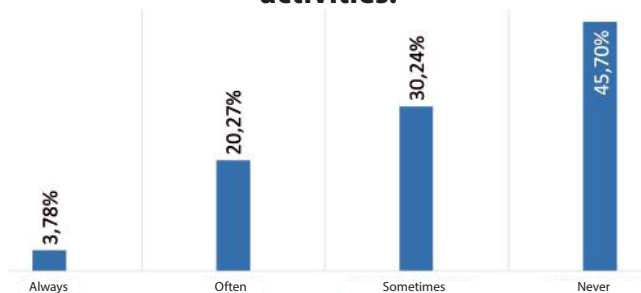
The lack of teacher interaction with students of different religions is the reason they tend to be intolerant. They live in communities that tend to be homogeneous. This lack of diverse life experiences, especially with non-Muslims, triggers teachers' intolerant and radical attitudes.

Lack of teacher's life experience on diversity has implications while teaching in the classroom. They do not make dialogue or interaction between religious communities an essential part of education. The survey shows that as many as 74.92 percent of teachers stated they never had and sometimes taught students to be able to talk with people who have different religious understandings. As many as 75.94 percent also stated never and sometimes stressed that students could work together with non-Muslims.

The ability to dialogue between students who have different religious understandings, both fellow Muslims or with other religions.



Collaboration with non-Muslims (both individuals or institutions) in social activities.



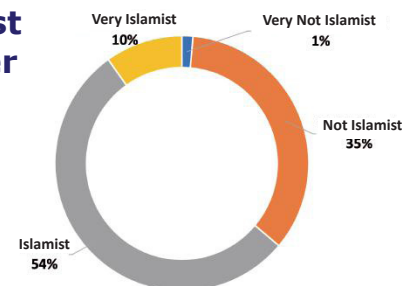
b. Religious Views

Survey findings show that Islamic religious views are crucial factors that contribute to teacher intolerance and radicalism. In social science, Islamism is a religious view that emphasizes the formalization of Islamic teachings in the life of the nation. It views Islam as a religion that governs all aspects of life, including: social, politics, and science (Roy, 1994). This religious

view tends to negate the diversity of other value systems in society. As a pluralistic society in religion, ethnicity, and culture, this Islamist view can damage harmony between religions.

The survey shows that as many as 64 percent of teachers have an Islamist view. The data shows that the high levels of teacher intolerance and radicalism is in line with the magnitude of Islamist views of teachers in schools. One effect of the simplistic understanding that "Islam is most perfect religion and has encompassed all spheres of life" is the formation of claims to feel the most righteous and attitudes towards rejecting others. Including a negative response, there are plurality ideas or ideas that are an inseparable part of the attitude to the growth and development of science itself. An absolutist view can also have a low impact of accepting other opinions, both to external parties and within fellow Muslims.

Islamist Teacher View



40,36% TEACHERS

agree that all knowledge is already in the Al Quran so that Muslims do not have to learn knowledge from the West.



82,77% TEACHERS

agree that Islam is the only solution to overcoming all problems of the society.

Another negative effect of the Islamist view is marked by the low acceptance of other sources of knowledge and lack of acceptance of differences in interpretation/opinion. As many as 40.36 percent of teachers, for example, say

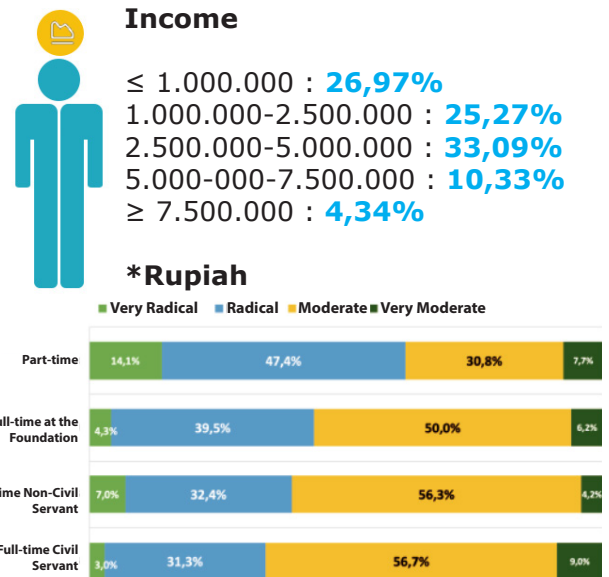
that all knowledge is already in the Koran so that Muslims do not need to learn knowledge from the West. Even 82.77 percent think that Islam is the only solution to overcoming all problems of the society.

In context of efforts to strengthen educational institutions as an open and competitive medium for exchanging ideas, a closed tendency to the dynamics of differences of opinion and other sources of knowledge coming from various directions, will be a severe obstacle to the birth of a generation of scholars who are critical and open. Therefore, students are directed to understand the problem more in black and white and very simplistic. No exception in the formation of religious insight, a closed attitude, and feel most right will only produce religious attitudes and behaviors that are insular and positively intolerant.

The next factor that drives teacher radicalism is the level of teacher welfare. Data shows that the lower their income, the higher their radical opinions, and intentions. This data shows that teachers with low incomes are more vulnerable to exposure to radical religious ideas.

The level of income or welfare of teachers is inseparable from their employment status. Teachers who are civil servants (PNS) tend to

be more moderate than honorary teachers. This fact shows that the role of the state in providing teacher welfare is essential. By paying attention to honorary teachers' earnings, psychological closeness (affection) and trust (trust) towards the government are strengthened. This condition can prevent teachers from radical ideas, replacing systems, which are generally caused by feelings of injustice (feeling injustice).



If this problem is not immediately responded, it can encourage non-civil servant teachers to become radical.

Resolving the issue of welfare contributes to the resolution of the issue of radicalism.

Recommendation

1. Strengthening insight for teachers in the school environment. Including the planting and strengthening of universal Islamic values that rahmatan lil alamin to the teachers. This strengthening can be done through teacher education in LPTK (Institute of Education for Manpower), PPG (Teacher Professional Education), and teacher training.
2. Increasing teacher involvement in multicultural / multi-religious programs. This program aims to foster mutual understanding, a sense of solidarity and reduce mutual suspicion.
3. Improving teacher welfare. Especially those who have honorary teacher status. This policy is important to ensure the psychological closeness (affection) and their trust (trust) to the state, and can be a barrier in counteracting the radical religious ideas they receive.

Propil PPIM UIN Jakarta

Center for the Study of Islam and Society (PPIM) of UIN Jakarta is an autonomous research institution under the Syarif Hidayatullah State Islamic University (UIN) Jakarta. PPIM UIN Jakarta was established in 1994 and continuously conducts research, advocacy, and publication on issues of life and religious education in Indonesia.

Together with UNDP Indonesia, PPIM UIN Jakarta since 2017 has conducted a Countering Violent Extremism for Youth (CONVEY) program in Indonesia, a program aimed at building peace in Indonesia based on the potential of religious education by touching on issues of tolerance, diversity, and violence among the younger generation. Also, since its establishment until today, PPIM UIN Jakarta has published the Journal of Studia Islamika, an internationally reputed journal focusing on the study of Islam in Indonesia and Southeast Asia.



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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>

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