

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

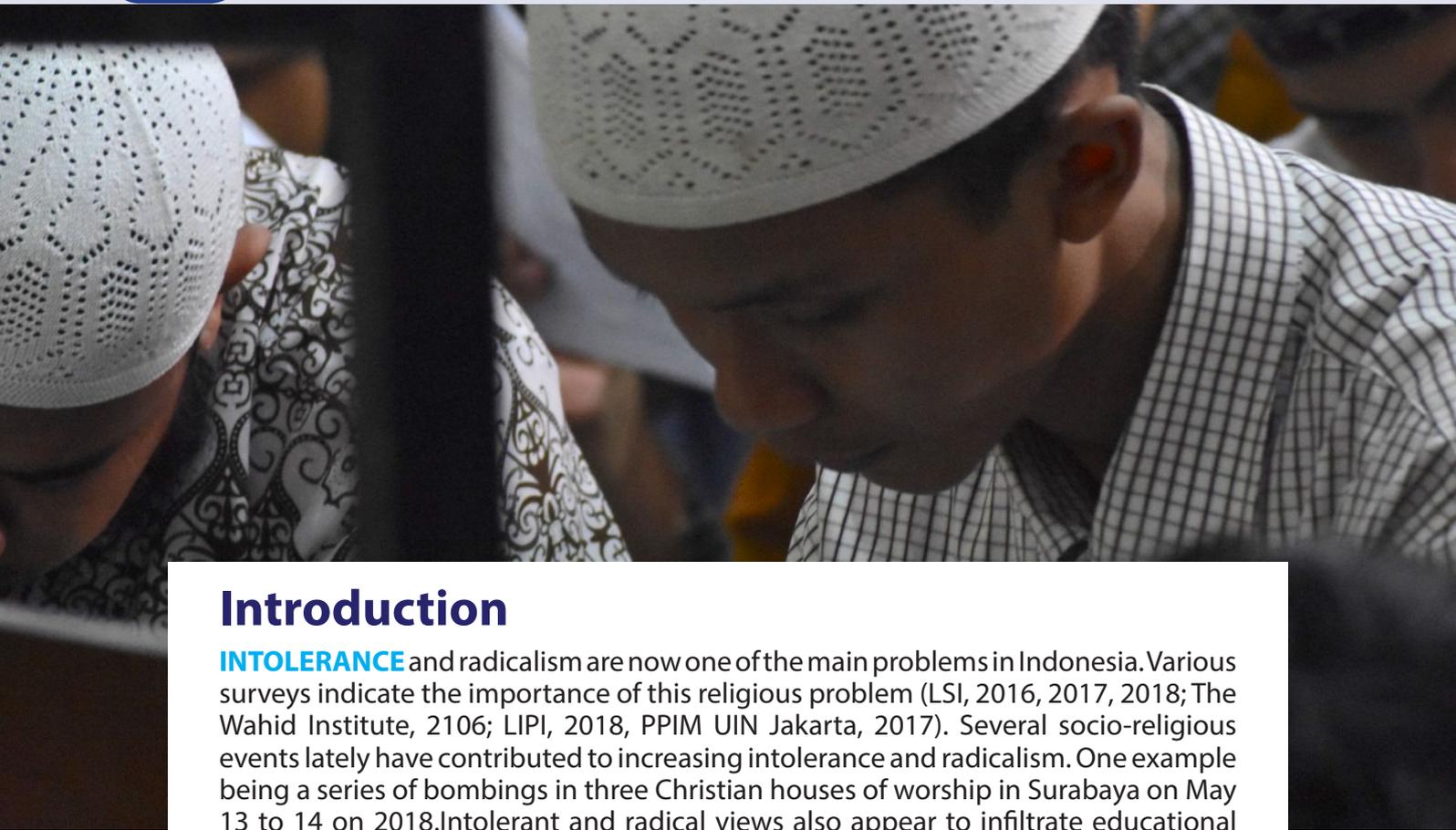
Policy Brief Series

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This Policy Brief series was created as part of the CONVEY Indonesia project organized by PPIM UIN Jakarta and UNDP Indonesia, in direct collaboration with research institutes.

CONVEY Indonesia is intended to build peace in Indonesia and prevent violent extremism and radicalism through a series of research-surveys, policy advocacy, and public interactions based on the potential of religious education. The Indonesian CONVEY Project touches on issues of tolerance, diversity and non-violence among the younger generation.

Madrasah Teacher's Religious Attitude: The Importance of Strengthening Islamic Moderation



Introduction

INTOLERANCE and radicalism are now one of the main problems in Indonesia. Various surveys indicate the importance of this religious problem (LSI, 2016, 2017, 2018; The Wahid Institute, 2106; LIPI, 2018, PPIM UIN Jakarta, 2017). Several socio-religious events lately have contributed to increasing intolerance and radicalism. One example being a series of bombings in three Christian houses of worship in Surabaya on May 13 to 14 on 2018. Intolerant and radical views also appear to infiltrate educational

institutions. Intolerance and radicalism entered through Islamic Religious Education textbooks (Nasuhi, Makruf, Umam, & Darmadi (edt.), 2018), religious teachers (Syafuruddin, Darmadi, Umam & Ropi, 2018), to extracurricular activities (Maarif Institute, 2018; PIEC Paramdina, 2018). A parade of kindergarten students in Probolinggo on Saturday, August 18, 2018, who wore black veils and carried replicas of firearms, confirmed that intolerance and radicalism had entered the school.

As the country with the largest Muslim population in the world, religion is attached to the country's education system. Studying the religious understanding of teachers becomes contextual. The teacher's role is needed to instill moderate and tolerant religious values and understandings. Teachers who have this religious perspective and a strong national and democratic insight can counter these radical and intolerant religious notions.

For policy makers, this situation needs to be responded to seriously. Schools can be the beginning of the formation of intolerant attitudes which then form discrimination against minorities. This is certainly an irony for Indonesia,

which upholds the principle of multi-religion and is called the largest moderate Muslim country in the world. This study looks at how tolerant / intolerant and radical / moderate madrasah teachers are nationally, from the Raudlatul Athfal (RA) level to the Madrasah Aliah (MA).

Research methods

This survey was carried out nationally in 34 provinces in Indonesia. Samples taken amounted to 426 teachers who teach under the Ministry of Religion. They are teachers of all subjects ranging from Kindergarten (TK) to High School (SMA) or equivalent.

Data collection was conducted during the period of 6 August to 6 September 2018, through a self-report computer assisted instructional questionnaire. This study conducted quality control by conducting a spot check of 5% of the sample collected by the PPIM UIN Jakarta research team and the provincial survey coordinator. Furthermore, the confidence level of the Survey is 95%, with a margin of error of 2.07%

Research Methods



Analysis Unit
Madrasah Teachers



Sample
426 Madrasah Teachers



Measuring Tool
Self-Report Computer Assisted Instruction (CAI)



Degree of Trust
Margin of Error 2.07%
Degree of Trust 95%



Data Analysis
Descriptive Statistics
Multiple Regression Analysis; Multilevel SEM Analysis



Main Variables
Religious Intolerance;
Religious Radicalism;
Factors that Affect Both



Quality Control
5% sample Spot Check is conducted by the Provincial Coordinator & PPIM Team



Survey Duration
August 6 – September 6 2018

Madrasah Teacher's Religious Attitude

Teachers have an important role in shaping students' attitudes and character. They are required not only to have broad insights, but also to be open-minded, inclusive and respectful of differences. However, the 2018 PPIM survey shows problems with madrasah teachers' religious attitudes - including opinions and intentions - actions of madrasah teachers.

As many as 61.74 percent of madrasah teachers have opinions that are intolerant of other religious followers. For example, they refuse to give permission for the establishment of non-Muslim houses of worship in the neighborhood where they live.

As many as 65.75 percent of them also have an intolerant attitude towards differences in the internal Muslim community. For example, they disagree if minority groups that are deemed heretical, such as Shiites and Ahmadis, have the same rights in expressing their beliefs. The high intolerant attitude of teacher is a threat to the existence of a pluralistic Indonesian nation.

Figure 1:
Tolerant Opinions and Attitudes towards an Islamic State



Survey data indicate that they accept differences, but cannot embrace them. In social relations, 79 percent of teachers do not question if followers of other religions hold religious activities (such as church service) in their own homes. However, they firmly reject the public rights of groups outside their own such as the right to be elected as public officials.

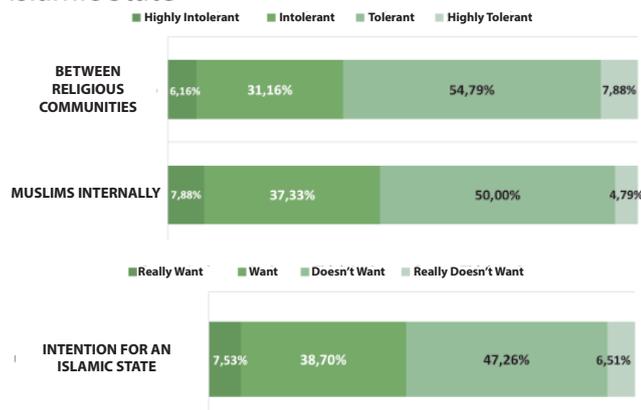
Teachers refuse to vote for public officials from other religions (whether the head of service, and other non-Muslim public officials). Furthermore, 56 percent do not even agree for non-Muslims to establish their own faith-based school in their neighborhood. These characteristics indicate that even though they are aware of the difference in religion, they cannot yet live with them.

This study also looks at the commitment of madrasah teachers to the nation state of Indonesia. In the last two decades, there have been a strengthening of religious movements who want to change the Republic of Indonesia into a theocracy (*khilafah*). This study shows that 48.97% of madrasah teachers support the establishment of an Islamic state. This data shows that madrasah teachers are exposed to radical religious ideologies that want to change the state constitution into a system based on Islam.

In addition to religious attitudes, this study further looks at teachers' intentions (how much they want to do) towards the internal tolerance of Muslims and between religious communities.

Unlike religious attitudes, at the level of intention, they tend to be more tolerant. As many as 62.67 percent of them are tolerant of people of other religions, while 54.77 percent are tolerant of differences (*khilafiah*) internally within Muslims. This data shows that although their attitudes tend to show it, the teachers' intentions tend to be quite tolerant.

Figure 2:
Tolerant Intention and Intention towards an Islamic State



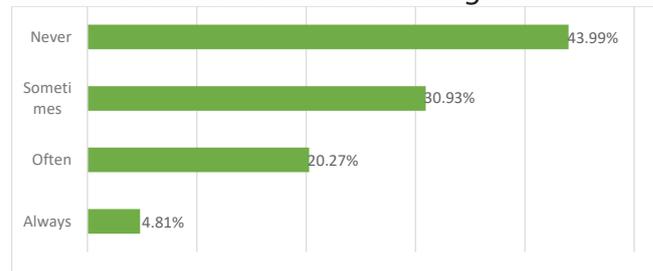
Why Intolerant and Radical?

a. Religiosity without Diversity

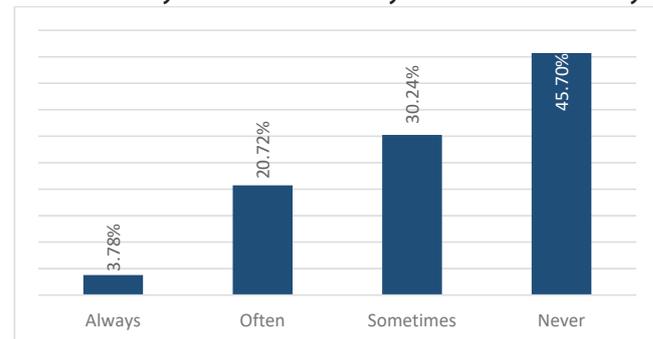
The lack of interaction between madrasah teachers and followers of other religions is the reason why they tend to be intolerant. They live in a homogeneous community. At the madrasah, teachers only teach Muslim students and only interact with other teachers who are also Muslims. This lack of diversity, triggers teachers' intolerant and radical attitudes.

The lack of madrasah teacher's life experience on diversity in schools has implications for classroom teaching. They do not make dialogue or interaction between religious communities an important part of education. Survey data show that as many as 74.92 percent of teachers stated that they never and / or sometimes taught students to be able to dialogue with people who have different religious beliefs. As many as 75.94 percent also stated never and / or sometimes stressed that students could work together with non-Muslims.

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



Cooperation with non-Muslims whether individually or institutionally in a social activity

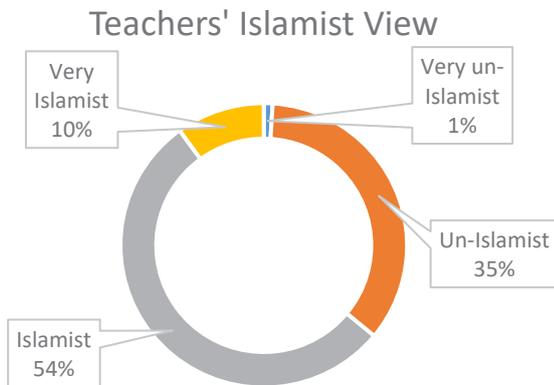


b. View of Diversity

Survey findings show that Islamist religious views are crucial factors that contribute to teacher intolerance and radicalism. In the study of social science, Islamism is a religious view that emphasizes the formalization of Islamic teachings in life as a nation and state, and states that Islam is a religion that regulates all aspects of life, including: social, political, and scientific (Roy, 1994). Religious views like this tend 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 among adherents of religions.

The survey shows that as many as 64 percent of madrasah teachers have an Islamist view. The data shows that the high teachers' intolerant and radical attitude is in line with the magnitude of Islamist views of madrasah teachers. One of the effects of a simplistic understanding of "Islam that is most perfect and has encompassed all areas of life" is the formation of claims to feel the most righteous and attitudes towards rejecting others. This includes a negative response of pluralistic of ideas or thoughts that are truly inseparable parts of the attitude to the growth and development of science itself. Absolutist

views can also bring a low level of acceptance of other opinions that are different, whether it applies to external parties or within fellow Muslims themselves.



40,36% of TEACHERS

agree that all science and knowledge are already contained in the Qur'an hence Muslims do not need to learn science and knowledge that come from the West.



82,77% of TEACHERS

agree that all Islam is the only solution to overcome all problems of 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 Qur'an and that Muslims do not need to learn knowledge that comes from the West. In fact, 82.77 percent thought that Islam was the only solution to overcoming all the problems of society.

In the context of efforts of strengthen educational institutions as open and competitive medium for exchanging gaga, the tendency to be closed to the dynamics of different opinions and other sources of knowledge from various directions will be a serious obstacle to the birth of generations of scholars who are critical and open. Therefore, students are directed to understand problems in a very simplistic way. No exception in the formation of religious insight, a closed attitude and a feeling of being the most

correct will only produce religious attitudes and behaviors that are insular and certainly intolerant.

c. Teacher Welfare

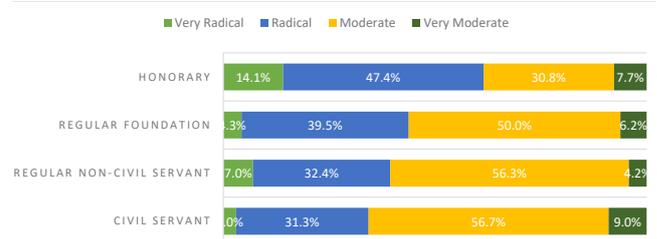
The next factor that drives teacher radicalism is the level of teacher welfare. The data shows that the lower their income, the higher their radical opinions and intentions. This data shows that teachers with low incomes are more vulnerable to exposure to radical religious ideas.



Earning

- ≤ 1.000.000 : **26,97%**
 - 1.000.000-2.500.000 : **25,27%**
 - 2.500.000-5.000.000 : **33,09%**
 - 5.000.000-7.500.000 : **10,33%**
 - ≥ 7.500.000 : **4,34%**
- * Rupiah

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 welfare for madrasah teachers is important. By paying attention to the income of honorary madrasah teachers, teachers' psychological closeness (affection) and trust towards the government are strengthened. This condition can prevent teachers from radical ideas, replacing systems, which are generally caused by feelings of injustice.



If this problem is not immediately responded to, it can encourage non-PNS teachers to become radicalized. Resolving the issue of welfare contributes to the resolution of the issue of radicalism.

Recommendations

If this problem is not immediately responded to, it can encourage non-PNS teachers to become radicalized. Resolving the issue of welfare contributes to the resolution of the issue of radicalism.

1. Strengthening moderate insights for teachers in the madrasah environment. This includes the inculcation and strengthening of universal Islamic values that are *rahmatan lil alamin* to madrasah teachers. This strengthening can be done through teacher education in the LPTK (Teacher Training Institute), 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 mutual solidarity and reduce mutual suspicion.
3. Improving the welfare of madrasah teachers. Especially to those who have honorary teacher status. This policy is important to ensure their psychological connection (affection) and their trust in the state, as well as being a barrier in counteracting the radical religious ideas they receive.

PPIM UIN Jakarta Profile

The Center for the Study of Islam and Society (PPIM) 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 the 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 in among the younger generation. In addition, since its establishment to date, PPIM UIN Jakarta has also published the Journal of Islamic Studies, an internationally reputed journal focusing on the study of Islam in Indonesia and Southeast Asia.



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