

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

# Policy Paper

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This Policy Paper was made as a part of CONVEY Indonesia Projects carried out by PPIM UIN Jakarta and UNDP Indonesia.

CONVEY Indonesia was aimed 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 projects take up issues of tolerance, diversity, and non-violence among the younger generation.

## Strengthening Religious Moderation for the Islamic Religion Education Teacher Production System

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## EXECUTIVE SUMMARY

The production system of Islamic education teachers is a domain that has many issues, from the development of curriculum in Islamic education major, quality and quantity of Islamic education lecturers, selection of Islamic education students, to the recruitment of Islamic education teacher candidates. First, the issue is related to the Islamic education curriculum, which is the autonomy of each campus. Results of PPIM research (2017) showed that only a few values of tolerance towards the other groups of different beliefs included in the teaching material of IRE. Regardless of this fact, the result of CISForm research (2019) explained that in practice, there were discrepancies between the materials taught and the Regulation of Minister of Religious Affairs Number 15<sup>th</sup> 2018, article 8 section 1 about the Pedagogical Institutions.

The second issue is the quality of Islamic education lecturers. CISForm's data (2019) showed that Islamic education lecturers lack Arabic language proficiency but a high level of Islamism. Based on policies, the recruitment process of civil servant candidates (CPNS), especially for the position of lecturers should be the responsibility of the Ministry of the Empowerment of State Apparatus and Beaurocration Reformation.

The third issue is related to student admission system of Islamic Higher Education Institution. According to a survey conducted by CISForm (2019), the input of Islamic education students was not in line with the Islamic education major. Students graduating from non-religious schools could easily enroll in the Islamic education major because the selection system relied only on national exam scores. Furthermore, prospective Islamic education students and teachers or lecturers tend to have a relatively high level of Islamism. Policy related to this condition is the PP 4/2014 Article 23, point a., 1., a, that states that "the academic requirements of students enrolled are the responsibilities of universities."

The fourth issue is about the student's organization. Some student organizations such as the institution of campus Da'wah (LDK) and the Unity of the Indonesian Muslim Student Movement (KAMMI) had allegedly been a factor that made students intolerant. Some members of KAMMI (1,4%) and LDK (3,98%) tended to be intolerant to other religious groups. The latest policies issued regarding this issue is the Permenristekdikti 55/2018, Article 1, section 1, and Article 3, section 4. These policies mandate higher education institutions to prevent student organizations from having misleading ideologies and from conducting practical politics on campuses.

The fifth issue is the recruitment of prospective Islamic education teachers. Based on the survey by PPIM (2018), Islamic education teachers in Indonesia were exposed to intolerant ideologies. Regarding the teacher's qualification, the same survey showed that some of the Islamic education teachers did not have an Islamic educational background. The policies on teachers' recruitments

are the same as the recruitment of lecturers. The selection process could not scrutinize the religious perspectives of the applicants. Moreover, there was a lack of attention to the selection of private teachers, even though, based on research, private teachers tended to be more radical.

Based on the explanation above, these are policies recommendations:

A. For the central government:

1. Ensuring the religious moderation included in the strategic plan
2. Strengthening the supervision on the curriculum of IRE
3. Issuing joint decisions regarding the recruitment of Islamic education lecturers and teachers
5. Publishing guidance for the selection of Islamic education student candidates
7. Strengthening materials of religious moderation in Islamic education lecturers' education and courses

B. For educational institutions:

1. Conducting monitoring on learning practices
2. Developing a special selection for the recruitment of Islamic education students
4. Tightening the supervision of student activities

# FOREWORD

In the Mid-Term National Development Plan (RPJMN) 2020-2024 related to religious moderation, the Priority Program Three (PP 3) stated, "Strengthening religious moderation as the foundation of perspective, attitude and religious practice as a way to affirm tolerance, concordance, and social harmony." Religious moderation was interpreted as a fair-minded perspective, attitude, and behavior. A moderate person always shows fairness, and balance in performing daily religious practice without being extreme. The purpose of religious moderation is to bring back the essence of religion as a human dignity from the textual content to the contextual understanding and to maintain the multi-culture of Indonesia.

This Priority Program runs five Priority Actions (KP). The first Priority Action (KP1), "strengthening neutral perspective, attitude, and religious practice," has a National Priority Projects (ProPN) that affirm "strengthening education system with moderate perspectives, such as the development of curriculum, learning materials and teaching process, education for teachers and staff, and teacher recruitment" (delivered by Prof. Oman Fathurahman on "Moderate Beragama dan Pembangunan Indonesia" presentation on 1<sup>st</sup> Roundtable Discussion, July 3<sup>rd</sup>, 2019).

This Policy Paper was compiled to formulate the implementation strategies in the National Priority Projects, especially in the education system for Islamic education teachers in Indonesia. Furthermore, this draft also could be used as the primary reference to create a successful Priority Program on Strengthening Religious Moderation in Indonesia.

National Priority	Priority Program	Priority Action
Mental Revolution and cultural development	Strengthening religious moderation as the foundation of perspective, attitude and religious practice as a way to affirm tolerance, concordance, and social harmony	KP1 : Strengthening neutral perspective, attitude, and religious practice KP2 : Strengthening interfaith harmony and concordance KP3 : strengthening the relationship between religion and culture KP4 : improvement in quality on religious service KP5 : developing the economy and religious resources

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# I. INTRODUCTION

Nowadays, the issue of radicalism and intolerance has burst in, even to the classrooms. Research conducted by PPIM UIN Jakarta (2017 & 2018) showed that more than 60 % of Islamic education teachers had an intolerance perspective, and 40% of them could be categorized as “radical” and “extremely radical.” It is an alarm for the Indonesian education system. Instead of being the seed of peace and mutual respect, the finding showed that education in Indonesia had been contaminated with viruses of intolerance and radicalism. In this case, the strengthening of religious moderation is significant to counter the perspective of religious-based violent acts that could endanger the integrity of the nation.

Islamic Higher Education Institution (PTKI), under the Ministry of Religious Affairs (Kemenag), is the most responsible institution in shaping the personality of Islamic education teacher candidates in Indonesia. There are four main existing issues in PTKI, namely: curriculum, lecturers, student recruitment, and student organization. Curriculum plays a vital role in shaping the direction of the Islamic education major. Furthermore, it is necessary to research Islamic education student recruitment policies at the university level and to review the criteria to screen qualified Islamic education students. Moreover, the lecturers who provide teaching materials in the Islamic education major also contribute to the development of student characters.

The next issue is the recruitment process for Islamic education teachers. The mechanism used in recruitment should be explored more deeply. The institution responsible for this issue is not only the Ministry of Religious Affairs (Kemenag) but also the Ministry of the Empowerment of State Apparatus and Beaurocration Reformation (Kemen PAN RB) and the Indonesian National Civil Service Agency (BKN) which also routinely conduct a selection process of prospective civil servants (CPNS). Private educational institutions are the other parties responsible for requiring Islamic education teachers.

The compilation of this policy paper was an effort to formulate strategies for the reformation of the production system of Islamic education teachers. Through literature studies, discussions, and national surveys, we could find apparent contradictions regarding teachers and the institutions that educate Islamic education teachers. It was the way to translate the three priority programs into practical implementations that contain: the religious moderation-strengthening programs in RPJMN 2020-2024 driven by the National Development Planning Agency (Bappenas). This policy paper had various policy strategies and alternative programs that would encourage the strengthening of religious moderation in the education system of Islamic education teachers in Indonesia.

## II. RESEARCH QUESTIONS

Based on research and policy analysis, the followings are the challenges that exist in the education system of Islamic education teachers.

### 1. Issues of Islamic education Curriculum

#### **Research Conclusion**

##### **Teachings of tolerance values.**

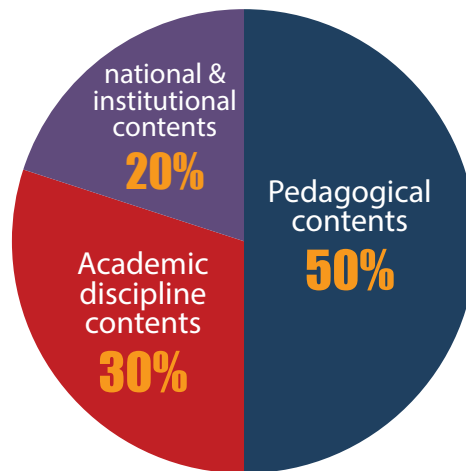
The existing guidance on curriculum development has not yet explicitly included strengthening religious moderation as the basis of the development. Islamic religious education as a formal reference for students only taught a little about tolerance value to other religious groups (PPIM 2017). This notion can be seen on the Islamic religion subject which contained 57% of its materials about Islamic faith and piety, 37% about manners and moral values, 5% about *ukhuwah Islamiyah* (Muslim brotherhood), and 1% about the glory of Islam. From the teachers' point of view, the lecturers tended to agree that religious subjects should also teach tolerance values to other beliefs. 73,70% of the lecturers even agreed that Islamic education courses should also introduce the teachings of other religions.

There was only a small part of Islamic education lecturers (28,10% from 58 lecturers) who did not agree to teach tolerance values to the followers of other faiths (PPIM, 2018).

##### **Content ratio.**

Related to the teaching process in the Islamic education major, Center for the Study of Islam and Social Transformation (CISForm) UIN Yogyakarta, and PPIM UIN Jakarta, reported its survey results in 2018 about three main competencies that should be mastered by Islamic education students. Those were the academic contents (professional), pedagogical contents, and national and institutional contents (supporting). Generally, the composition ratio between pedagogical competency and Islamic materials, in the national & institutional ranges from 50%-30%-20% or 40%-40%-20%. Based on this division, it was certainly understandable why the alumni of the Islamic education major tended to be more competent in terms of pedagogical skills and tended to be less qualified in the Islamic religion.

## CONTENTS OR ISLAMIC EDUCATION CURRICULUM



### *Policy Analysis*

#### **Curriculum autonomy.**

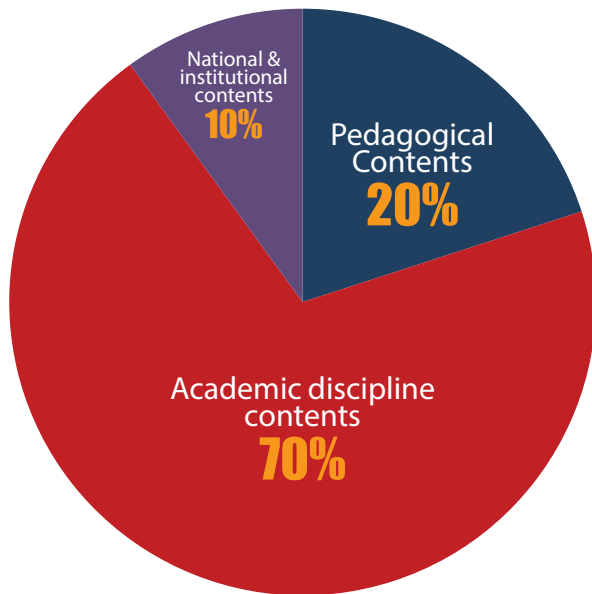
Pedagogical institutions that have Islamic Religion Education major have a crucial role in preparing Islamic education teachers. Each campus has the autonomy to develop the curriculum, in accordance with Law number 12 the year 2012, article 35, section 2 which stated: "The curriculum of higher education as mentioned on section (1) is developed by each educational institutions referring to the National Standard on Higher Education on each major comprising the developments of intellectual, manners, and skills." With this basis, the Ministry of Education, through the General Directorate of Islamic Education, published technical guidance for the development of the curriculum of Islamic Higher Education Institution 2018. This guidance guides all higher educational institutions under the supervision of the Ministry of Religious Affairs to develop curriculum, learning process, evaluation, and graduation requirements.

#### **The discrepancy between regulations and practice**

Then, Regarding specific substance and details of curriculum content in Islamic Higher Education Institution (PTKI), the Ministry of Religious Affairs issued Regulation of the Minister of Religious Affairs (PMA) No. 15 of 2018 concerning pedagogical institutions. In Article 8, Section 1, it is explained that "The Curriculum Structure of the Study Program contains the mastery of the science of respective fields and skills with a proportion of; a. national and institutional content by 10%; b. content of academic discipline by 70%; and c. pedagogical content by 20%." When referring to this PMA, PPIM research (2018) found that teaching practices in Islamic education majors in 19 Islamic Higher Education Institutions were not based on this regulation. The national and institutional contents should be only 10%, but in practice, it reached 20%. On the academic discipline contents, PMA mandated 70%, but research showed that in practice, it was only 30%. Meanwhile, pedagogical content which initially should only be 20% actually took a considerable portion reaching 50% in the field. Those findings indicated that there were severe inconsistencies between regulations and practices in the field.

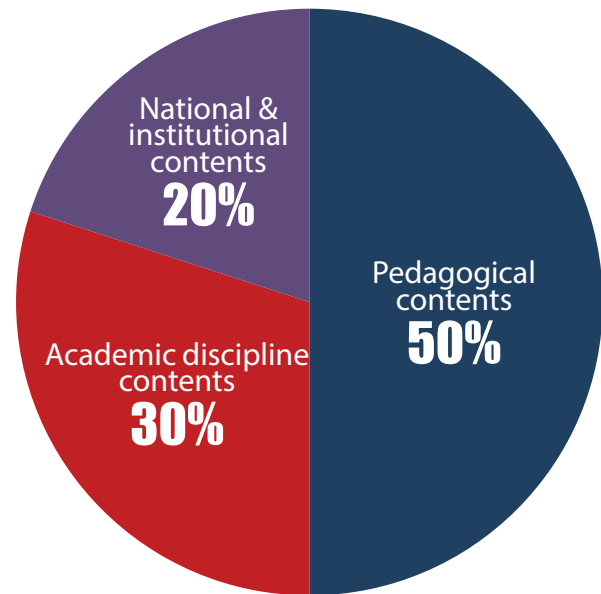


## REGULATION



Supposedly

## PRACTICE



Reality

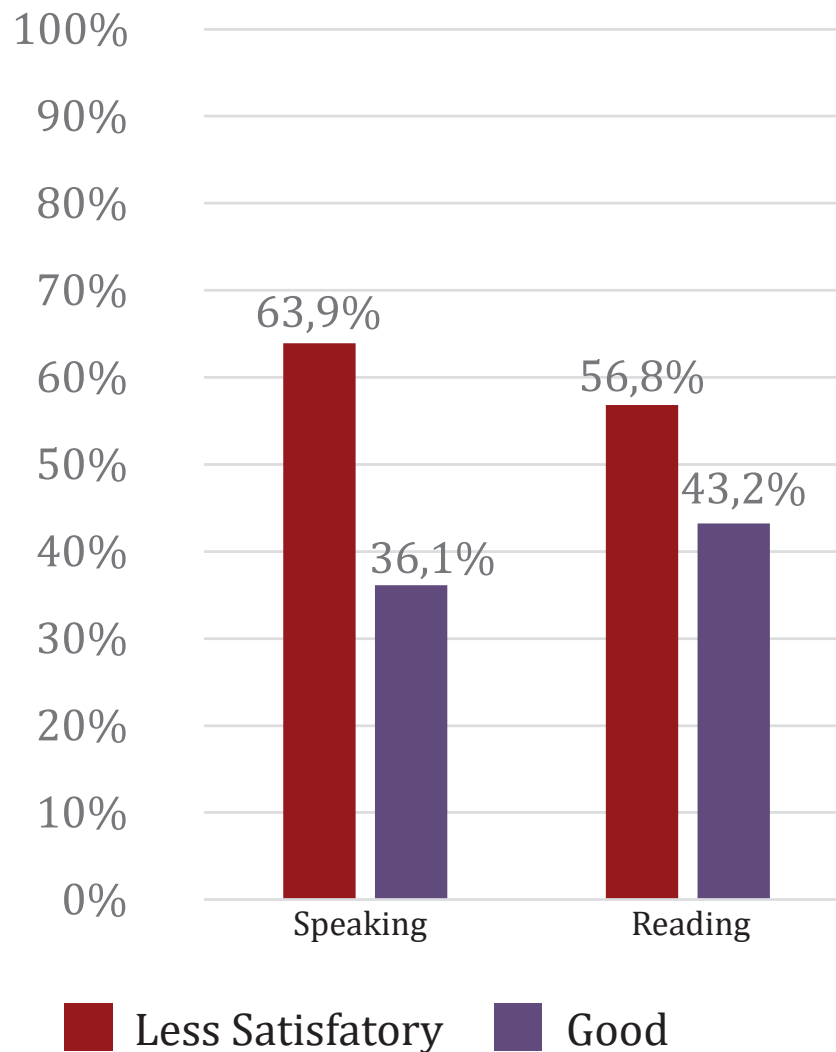
## 2. Issues of Lecturers

*Research Conclusion*

### **Competency.**

In the process of teaching and learning in the Islamic Religious Education major (IRE), lecturers must possess the knowledge of Islamic religion. One of the expected skills is Arabic language proficiency. According to the results of the survey conducted by UIN Yogyakarta CISForm and PPIM UIN Jakarta in 2018, it showed that the lecturers' perceptions about the ability to speak Arabic and read Arabic texts with a good category were only 36.1% and 43.2% respectively. This fact seemed to be a constraint to master religious knowledge—of which is most of the primary references are in Arabic—the language proficiency is a must. Being confirmed by the students, the Arabic language was rarely used by the lecturers of Islamic Education Departments in delivering their lectures. Hence, the effect was that students rarely accessed and used Arabic language references.

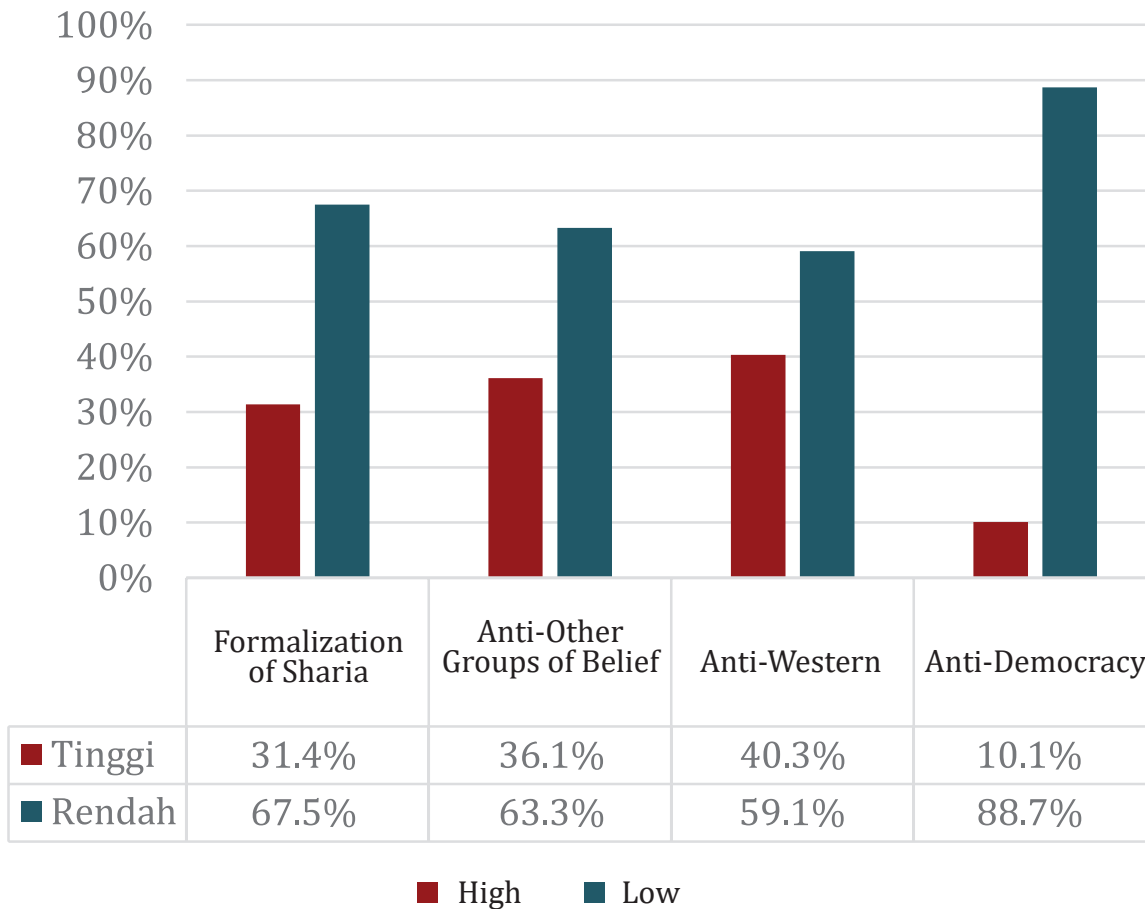
## Arabic Language Proficiency of Lecture



### Religiousness.

The survey showed that there was also an issue of the lecturers' perception of religious matters which had a significant influence on shaping the students' (future teachers) religiousness. The survey found out that the level of Islamism among lecturers was relatively high on some parameters such as formalization of sharia (31,4%), anti-other religions (36,1%), and anti-western (40,3%). These findings were serious matters considering that lecturers had an essential role in the shaping of students' religiousness.

## Level of Islamism of Lecturers



### Policy Analysis

#### Recruitment of Government-Employed Lecturers (CPNS).

The issue above cannot be separated from the recruitment system of lecturers. For the government-employed lecturers (PNS), the recruitment is done simultaneously throughout Indonesia. The recruitment of the civil servants is the responsibility of the Ministry of the Empowerment of State Apparatus and Beaurocration Reformation (Kemen PAN RB) and the Indonesian National Civil Service Agency (BKN), under Law number 5, the year 2014 about State's Civil Apparatus. The regulation of the Minister of PAN-RB states that a civil servant candidate (CPNS) is required to pass three stages of the selection, which are the administration, the basic competency test, and the professional competency assessment. However, these three stages of the selection have not been able to detect the religious understanding of a prospective lecturer effectively. As an example, the basic competency test which consists of Civic Knowledge (TWK), General Intelligence (TIU), and Personal Characteristic Test (TKP), does not contain specific questions to scrutinize whether the applicants' Islamic view is moderate or not.

#### Recruitment of Private Lecturers (Non-PNS).

The appointment of lecturers in a private educational institution is regulated in Regulation of Ministry of Education and Culture Number 84, the year 2013 concerning the Appointment of Permanent Non-Government Lecturers on Higher Education

Institutions and Permanent Lecturers on Private Higher Education Institutions. Meanwhile, if a private lecturer wishes to register as teaching staff to obtain a registration number, the terms would be referring to the Regulation of Minister of Research, Technology, and Higher Education number 2, the year 2016 concerning The Amendment of Regulation of Minister of Research, Technology, and Higher Education Number 26, of the year 2015 about the Registration of Teaching Staff of Higher Education Institution. The most crucial point is that every prospective lecturer should possess academic competency and be loyal to Pancasila as the state philosophy, the 1945 State Constitution, and the Republic of Indonesia (NKRI). However, supporting policies that specifically formulate selection materials related to religious views of prospective lecturers are necessary.

If these policies are not properly addressed on the recruitment of government-employed lecturers (CPNS) or private lecturers (non-PNS), the recruitment system will be the main entrance for those with intolerant, radical, and anti-NKRI perspectives. Lastly, it is worrying that those teaching staffs spread their extreme views to students of the Islamic education study program as future teachers.

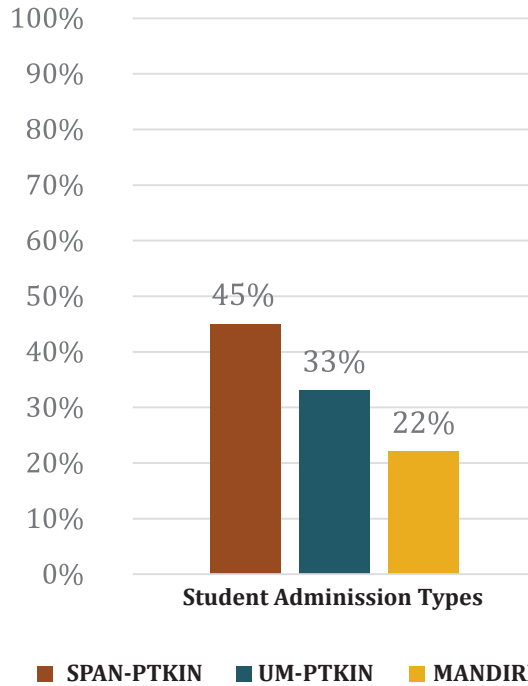
### 3. Issues of Students of Islamic Higher Education Institutions

#### *Research Conclusion*

##### **Input and Recruitment of Students.**

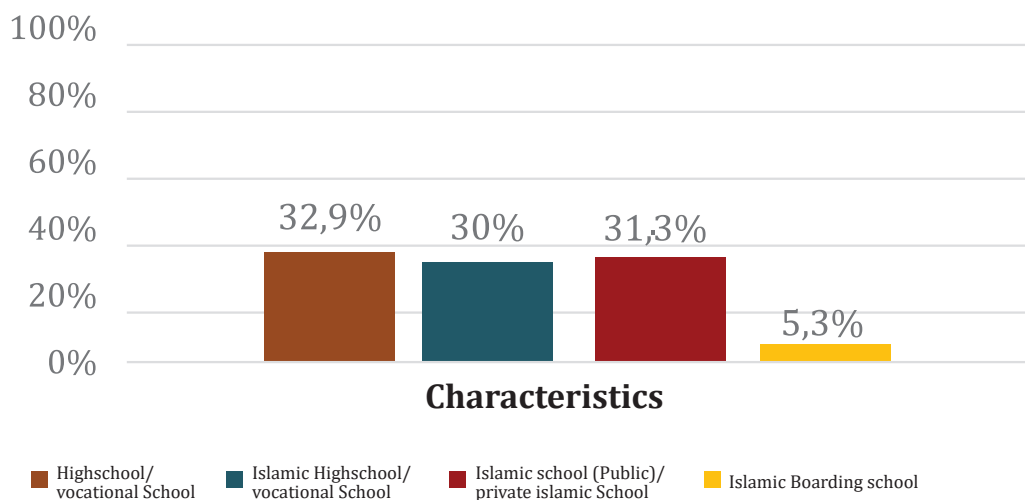
Based on a survey conducted by CISForm (2018) on 19 Educational Institutions of Teacher Training and Education (LPTK), the majority of students of Islamic education major enrolled through the independent entrance exam (52,2%). Especially, State Islamic Higher institution Education (Private Higher Education Institution mostly received students through the independent entrance exam) had applicants get through SPAN-PTKIN by 43,5%, UM-PTKIN by 32%, and the independent entrance exam by 21,6%. According to this data, it was assumed that the student admission process through the SPAN-PTKIN--which only took into account the students' scorecard and the National Exam scores. This process gave a more significant opportunity to high school/vocational school graduates who relatively have a better score, but it gave a smaller opportunity to Islamic Highschool/boarding school graduates who have better religious knowledge. Besides, based on the findings of the student's FGD, the general motivation for them to choose the Islamic education major was due to their desire to become teachers and to preach and worship.

**Types of IRE Student Admission System**



In contrast with the State Islamic Higher Education Institutions, the Private Islamic Higher Education Institutions (PTKIS) mostly have two types of student admission systems, the performance-based, and the test-based. The performance-based system is an admission system based on the national exam score, and the students' scorecard from the 1<sup>st</sup> to 5<sup>th</sup> semesters in Highschool with the minimum score of every subject is 7. In addition to the score, academic and non-academic achievements are also taken into account. The second one is the test-based in which many the Private Islamic Higher Education Institutions (PTKIS) do not use it for the selection purpose, but employ it only as a placement test. This was proven by the fact that almost all applicants were admitted including high school/vocational graduates

**Characteristic of IRE Students in Indonesia**

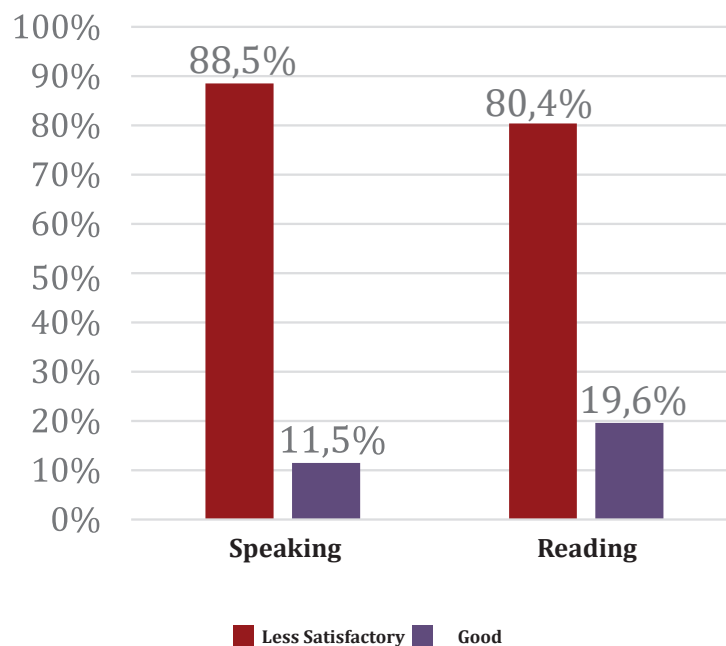


Overall, the student admission system in Islamic Higher Education Institution has not been fully able to select prospective students that suit the character of the Islamic education major. The regulation and instrument used in the student admission system could not be fully able to accurately select the prospective students with adequate qualifications to be Islamic education students. Prospective students of the Islamic education study program should ideally possess knowledge of Islam and Arabic language proficiency. The student should also have religious personality and manners based on the objectives of the Islamic education major in the institutions. These qualifications are expected to be the foundation as future Islamic education teachers, both in school and Islamic School (Madrassa) that have professional skills in their respective field.

### Competency.

Like the lecturers, the issue of competency also exists in students of the Islamic education major. Based on a survey conducted by CISForm (2018), only 11.5% of students claimed that they could speak the Arabic language in a good and very good level. This condition meant that the majority of students' (88.4%) capabilities were on the average and poor level. The data confirmed through the written tests (in FGD) to examine skills of reading and translating Arabic text. It was found that only 38% of students had a good Arabic language competency, and 54% of the students had a poor level of reading and translating Arabic. The Low level of Arabic language competency would affect the mastery of Islamic knowledge from primary references so that the acquired knowledge of Islam might be only partial.

Arabic Language Proficiency of IRE Students

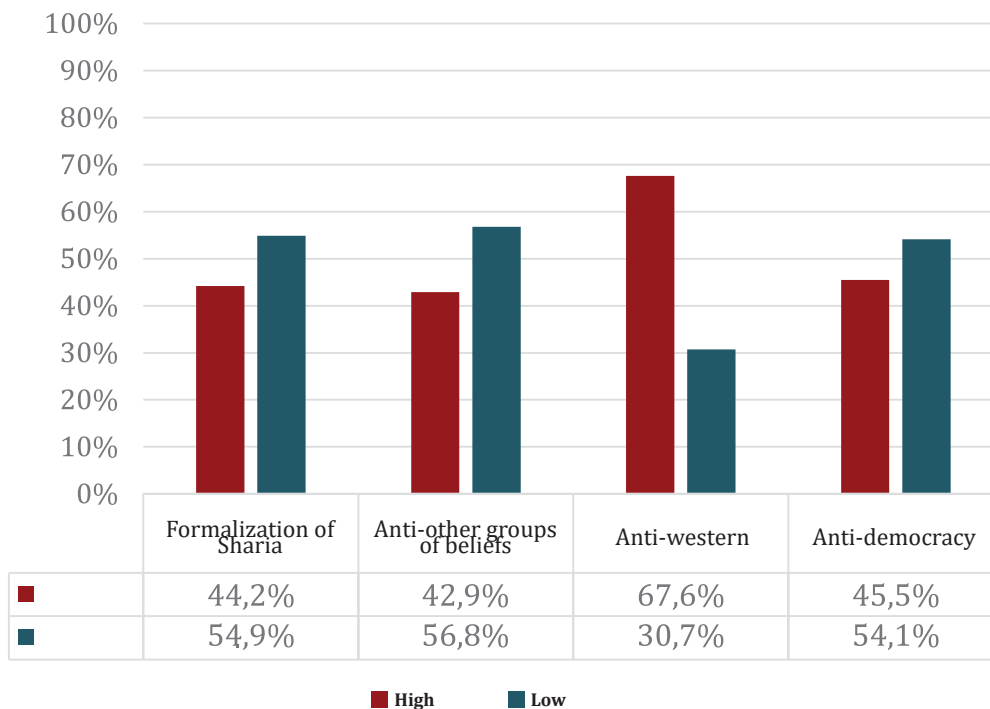


### Religiousness.

Based on the survey results conducted by CISForm and PPIM in 2018, the level of Islamism among students was relatively high. In some parameters, the findings indicated the formalization of sharia (44.7%), anti-other religion (42.9%), anti-western

(67.6), and anti-democracy (45.5%). Furthermore, research by PPIM (2017) also found that the level of radicalism and intolerance among Islamic education students was quite high. 52.6% of the students had radical and extreme views while 35.2% had an intolerant attitude toward believers of other religions, and 51.4% had an intolerant attitude toward fellow Muslims. Although the level of intolerant intention-action and radicalism appears to be smaller, it does not rule out the possibility that the views will lead to action.

## Level of Islamism of IRE Students



### Student Organizations.

Based on the survey by PPIM (2018), student organizations were one of the factors that shaped students' religiousness. Campuses' student organizations such as the institution of campus Da'wah (LDK) and the Unity of the Indonesian Muslim Student Movement (KAMMI) were allegedly the factor that influenced the students to become more intolerant. Students that participated in KAMMI (1.4%) and LDK (3.98%) tend to be more intolerant toward other religions. The situation might have an impact on the future teacher. The survey conducted by PPIM (2018) had proven this case in which Islamic education teachers with KAMMI and LDK background tend to be more intolerant.



### Policy Analysis

#### **The Student Admission System of State Higher Education Institution.**

Based on Law Number 12 of 2012 concerning Higher Education and Government and Regulation Number 4 of 2014 concerning the Implementation and management of Higher Education Institution, each campus has autonomy in determining the selection of prospective students. It is clear that the campus is responsible for determining "Academic requirements for students to be accepted" according to Article 23, Points a., 1., a), PP 4/2014. The student admission system of UIN (Islamic State University)/IAIN (Islamic State Institute)/STAIN (Islamic State Higher Education) in Indonesia is carried out nationally in various forms. The student admission system of UIN / IAIN / STAIN is called "Academic Achievement-Based Selection of Islamic State Higher Educations (SPAN-PTKIN)." SPAN-PTKIN is a student admission system carried out simultaneously by the Organizing Committee established by the Minister of Religious Affairs of the Republic of Indonesia. The government finances the execution of SPAN-PTKIN, so there is no registration fee for participants. The other types of student admission system conducted simultaneously by UIN/IAIN/STAIN is the "Ujian Masuk Perguruan Tinggi Keagamaan Islam Negeri (UM-PTKIN)" or in English, it means the Entrance Exam of Islamic State Higher Education Institution. In UM-PTKIN, the students from all over Indonesia can participate. The next type of student admission is *Seleksi Mandiri* (Independent Testing) which is a written test conducted independently by campuses. The entire process, including registration and the requirements, is determined locally by the universities.

#### **The Student Admission System of Private Higher Education Institution.**

Like the Independent Entrance Test based on PP 4/2014 concerning the Implementation and management of Higher Education Institution, the management of the student admission system is the autonomy of Higher Education Institution. Therefore, a student should meet specific academic competencies to be enrolled in any major offered by the universities. This autonomous policy brings not only a positive impact but also a serious negative impact. On the one hand, campuses have full authorities on student admission. On the other hand, it is difficult for the government to control the influx of less credible students, or even not competent at all to enroll in specific majors. As an example, a graduate of vocational mechanical engineering school who does not know the *Hijaiyah* script should not enroll in the Islamic education major. It causes Islamic education teachers to be incompetent.

#### **Student Organizations.**

The regulation concerning the legality of the existence of student organization is contained in Law Number 12 of the year 2012 concerning Higher Education. Article 14, section 2, reads: "Co-curricular and extracurricular activities can be carried out through student organizations." Furthermore, the latest policy is the Regulation of Ministry of Research, Technology, and Higher Education Number 55 of the year 2018 concerning the Development of the Pancasila Ideology in Student Activities in Higher Education, Article 1, section 1 mandates that "Higher Education Institution has the responsibility to carry out the development of Pancasila Ideology to students in student activities



in Higher Education Institution.” It can be a solid foundation in preventing student organizations from having deviant ideologies and conducting practical politics on campus.

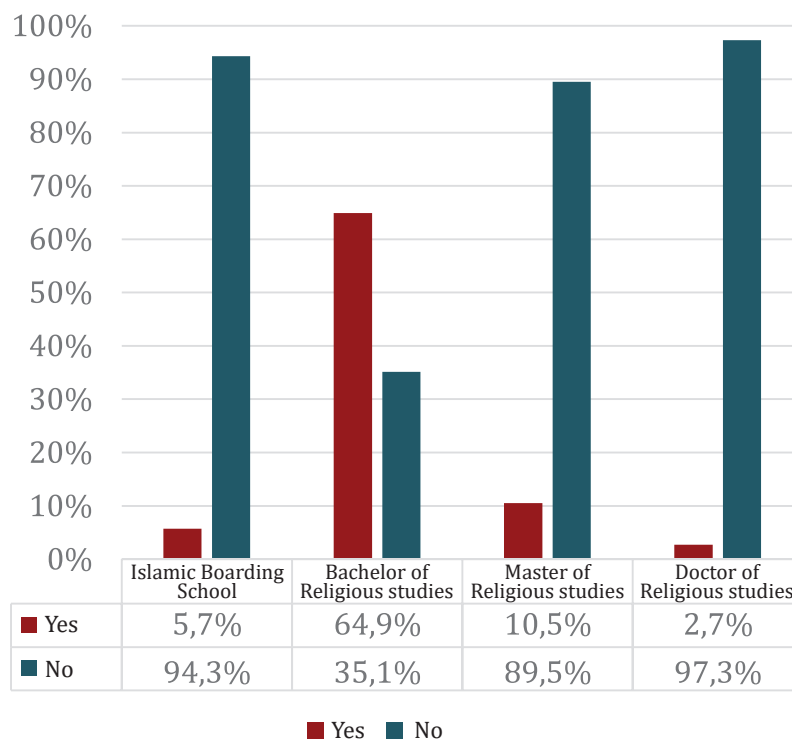
## 4. Issues of Islamic education Teachers

### Research Conclusion

#### Qualifications.

Basically, an Islamic education teacher is a professional in the field of the Islamic religion. Naturally, Islamic education teachers should master the Islamic religion materials. Generally, the Islamic materials are obtained from the Islamic School, Islamic boarding school, and religion majors in higher education institutions, especially the Islamic education major. In reality, based on the 2018 PPIM survey, it was found that only 5.7% of PAI teachers had an Islamic boarding school background. Besides, only 2.7% of teachers had a religious education background at the Doctoral level, 10.5% at the Post-graduate level, and 64.9% at the bachelor level. The data showed that the qualifications of Islamic education teachers had not satisfied the expectations above.

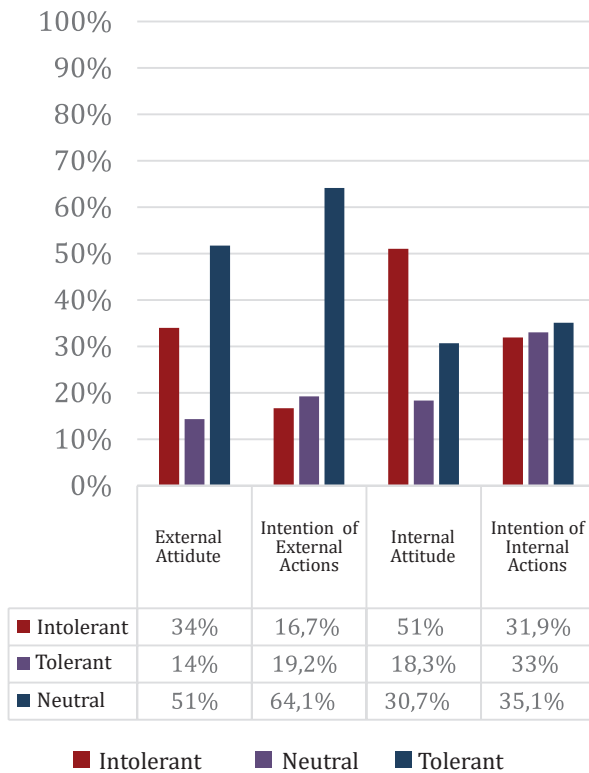
**Educational Background of IRE Teachers**



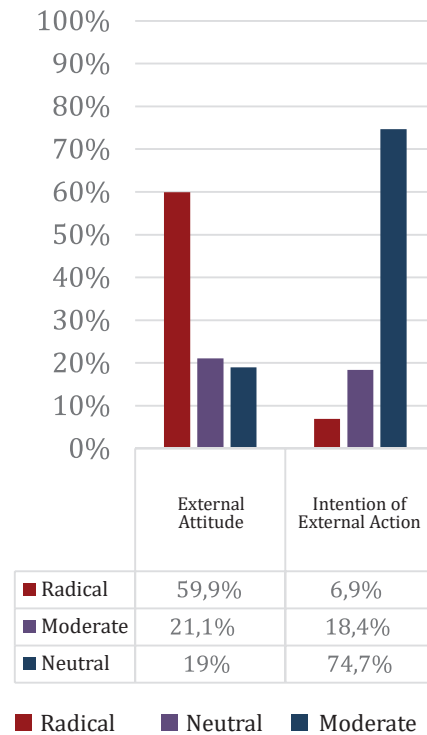
#### Religiousness.

Islamic education teachers are expected to give examples and teaching materials that will lead the students toward harmony, peace, tolerance, and moderate values. On the contrary, based on the 2018 survey by PPIM, more than 60% of Islamic education teachers had intolerant views and attitudes to both fellow adherents and those of other religions. Besides, more than 40% of Islamic education teachers had intolerant intention-action and tended to be radical (in attitude and intention)

**Intolerance level of IRE Teacher**



**Radicalism Level of IRE Teacher**



*Policy Analysis*

**Recruitment of Government Employed teachers.**

Similar to the recruitment of PTKI lecturers, there are some policies on the recruitment of Islamic education teachers by the government. The most common is through the Selection of Civil Servant Candidates (CPNS) which is conducted simultaneously all over Indonesia. There are three stages of selection which are the administration, the general competency test, and the professional competency assessment. However, these three stages of selection have not been able to detect the religious view of a teacher effectively. As an example, the general competency test, which consists of Civic Knowledge (TWK), General Intelligence (TIU), and Personal Characteristic test, does not contain specific questions to scrutinize whether the applicants’ Islamic view is moderate or not.

**Recruitment of Temporary Teachers.**

Since 2018, the government conducted a selection of Civil Servants Based on Employment Agreement (PPPK) of Government Regulation number 49 of the year 2018 concerning Management of Civil Servants with Employment Agreement. Furthermore, the General Directorate of Islamic Education of the Ministry of Religious Affairs also conducted the *Guru Bina Kawasan program* (Regional Teacher Development Program) for Islamic education Teachers. The program is an incentive for religious development and the development of Islamic religion in the border region (Bina Kawasan). It is the main program of the Directorate to fulfill the needs of teaching staff in remote areas by sending fresh graduate teachers.

### **The Politicization of Teacher's Recruitment**

Nowadays, some recruitments of temporary teachers by the Head of Department or high school principals are unnoticed by the Regents or the Head of Region. As a result, there is a prolonging excess that makes the data collection on the number of temporary teachers difficult. Besides, there are indications that Islamic education teachers in private schools are more radical and intolerant compared to fellow Islamic education teachers in public schools. Furthermore, the number of teachers in a private school is more significant than in public schools. The Deputy II of Presidential Staff Office, Yanuar Nugroho, Ph.D., revealed that there was a considerable increase in the recruitment of temporary teachers to PNS (government-employed) in the election season to attract more votes. It was evident that political matters would disrupt the recruitment process. This overlap of authority is a significant problem in regulating the flow of teachers.

The various policies explained above have not yet specifically and extensively targeted strengthening religious moderation on the education system of Islamic education teachers. It indicates the lack of emphasis on the perspective of moderate religiousness by the government through binding regulations. The issues related to Islamic education teachers emphasized urgency so that each policymaker acts quickly and appropriately to solve them. The problem of the teacher education system involves many aspects. Efforts should be made systematically and structurally to counter ideologies that endanger the integrity of the nation and state.

### **III. OBJECTIVES, SCOPE, AND METHODOLOGY**

The objective of the compilation of this policy paper is to bridge the existing RPJMN 2020-2024 document to the strategic and operational policy that focuses on the production system of Islamic education teachers as leverage factor for the realization of strengthening religious moderation in Indonesia. This policy is a breakthrough effort so that it increases the chances of implementing the 2020-2024 RPJMN.

This policy paper also contains the implementation of the program or other activities that are not listed in the RPJMN 2020-2024 document but are expected to contribute as leverage significantly, both directly and indirectly toward the realization of strengthening religious moderation. To achieve that goal, the Ministry of Religious Affairs is expected to include this alternative policy into the Strategic Plan (Renstra) of the 2020-2024 period.

Regarding the strengthening religious moderation, the compilation of this paper also specifically formulates strategic, concrete, and sustainable steps that stimulate the improvements of views, attitude, opinion, and intention of tolerance and moderate actions in the religious communities. This effort is made to create a peace-loving society to uphold human values and to implement Pancasila in the frame of Unity in Diversity.

To formulate the strategic and operational policy, there were three methodologies used in this paper covering the SWOT analysis, TOWS, and expert analysis regarding the proposed policy using Likert Scale 1 to 4. Apart from the methodology, this policy paper was also supported by a desk study and focus group discussion, to get advice from stakeholders.

## IV. ALTERNATIVE POLICIES

Based on observation on the Islamic education teacher's education system, there are some aspects of the effort to strengthening the views, attitude, and moderate religious manner, which are curriculum aspect, Islamic education student, teacher and lecturer recruitment system, and supervision. Before the formulation of policies, a brainstorming was done and presented in the SWOT matrix as follows:

		Strengths	Weaknesses
Internal Factors		<ol style="list-style-type: none"> <li>1. Periodic Training course and certifications to improve the quality of Islamic education lecturers</li> <li>2. Several Islamic school/boarding school under Kemenag that could provide high-quality prospective students</li> </ol>	<ol style="list-style-type: none"> <li>1. The quality of Islamic education majors, especially in private education institutions is relatively low</li> <li>2. The spread of Islamic higher education institutions is not proportionate, most if high-quality institutions are located in big cities</li> <li>3. The quality of some Islamic education lecturers is below the standard</li> <li>4. IRE major is not the favorite choice for high-quality students</li> </ol>
		Opportunities	Threats
External Factors		<ol style="list-style-type: none"> <li>1. The Central Government is focusing on human resource development for the 2019-2024 period</li> <li>2. Several studies, research, and surveys from many institutions concerning tolerance and radicalism can be found</li> <li>3. There are several non-governmental organizations/religious institutions concerned with intolerance and radicalism issues.</li> </ol>	<ol style="list-style-type: none"> <li>1. Lack of awareness and belief in the danger of intolerance and radicalism</li> <li>2. Weak coordination between directorates and work units on the field due to sectoral ego</li> <li>3. Identity politics that utilize race, ethnic, and religious issues that influence exclusivity and mindset in teachers' religious practices</li> <li>4. Private institutions are difficult to control</li> <li>5. The advance in information and technology had eased the spread of dangerous ideologies</li> <li>6. The autonomy of campuses to develop their curriculum could obstruct the Central Government to implement policies on the national scale.</li> <li>7. Transmission of extremism from the lecturers or campus organizations (internal/external) to students</li> </ol>

Based on SWOT analyses above, there are some strategic matters to consider the formulation of alternative policies in accelerating religious moderation presented in the TOWS matrix as follows:

	(Weaknesses)	(Strengths)
(Opportunities)	<ol style="list-style-type: none"> <li>To ensure that religious moderation is passed down on Renstra</li> <li>To publish guidance for student admission</li> <li>To strengthening materials of religious moderation in education and training courses for Islamic education lecturers</li> <li>To supervise the teaching and learning process</li> <li>To evaluate and manage student's activities</li> </ol>	<ol style="list-style-type: none"> <li>To include religious moderation in the periodical monitoring and evaluation of pedagogical/ Islamic higher education institutions</li> <li>To attract high-quality students to choose IRE/ tarbiyah major with affirmative programs.</li> <li>Issue a joint decision concerning the recruitment of Islamic education lecturers and teachers</li> </ol>
	<ol style="list-style-type: none"> <li>To implement the reward/punishment system for regional government/work unit in carrying out the instruction from the central government</li> <li>To conduct national monitoring on the needs of the Islamic education teacher</li> </ol>	<ol style="list-style-type: none"> <li>Invite students/lecturers/teachers to participate on interfaith dialogues</li> <li>Develop a particular selection system to recruit Islamic education students</li> </ol>

The National Priority Project in order to strengthen religious moderation needs to be translated into several technical policies that can address the challenges and problems above. Based on problem identification and SWOT analysis and TOWS, the operational strategies and policies need to be prepared to accelerate the accomplishment of targets for strengthening religious moderation in the Islamic education teacher education system. This initiative includes recommendations for the central government and recommendations for universities.

## RECOMMENDATIONS FOR THE CENTRAL GOVERNMENT

### To ensure that religious moderation passed down on Renstra

The National Development Planning Agency (Bappenas) ensure that: 1) religious moderation in RPJMN passed down into various policies and program (strategic plan/renstra) on each ministry and national institutions. 2) Develop a work coordination mechanism between ministries and state agencies to achieve the goal on point 1).

### Strengthening supervision on Islamic education curriculum

The Directorate of Islamic Education of the Ministry of Religious Affairs should ensure that the Islamic education curriculum is under the Regulation of Minister of Religious Affairs concerning Pedagogical Institution, Article 8, section 1. Therefore, every higher education institution has to increase its supervision on the Islamic education curriculum (curriculum, textbooks, and other teaching materials) in the Islamic higher education institution.

### Issue a joint decision concerning the recruitment of Islamic education lecturers and teachers

The Ministry of the Empowerment of State Apparatus and Beurocration Reformation and the National Civic Service Agency should cooperate with the Ministry of Religious Affairs to complement the recruitment system of CPNS lecturers and teachers according to the measuring instruments related to religious moderation (questionnaires, interviews, observations, etc.), both in Basic Competency Selection (SKD) and Professional Competency Selection (SKB). The goal could be achieved with a joint decision between the Ministry of Religious Affairs and the Ministry of the Empowerment of State Apparatus and Beurocration Reformation.

### **Publish a guideline for student admission system**

The Directorate of Islamic Education of the Ministry of Religious Affairs should strengthen the supervision of student admissions conducted by the higher education institutions, especially private institutions. The Ministry of Religious Affairs should ensure that each campus develops a student admission system that can filter prospective students to fit the study major. This goal could be achieved with the guideline on the student admission system.

### **Strengthening materials of religious moderation in Islamic education lecturers' education and training courses**

The Ministry of Religious Affairs, together with the Research Agency and the Directorate of Islamic Education, must strengthen the teaching materials on religious moderation in the education system and training courses for Islamic education lecturers. Periodically, the Ministry of Religious Affairs must ensure that every Islamic education lecturer loves peace, upholds humanity values, complies with the 1945 Constitution, and practices Pancasila within the frame of Unity in Diversity.

## **RECOMMENDATIONS FOR THE HIGHER EDUCATION INSTITUTIONS**

### **Supervising the learning and teaching practices**

The policymaker on the campus level should conduct monitoring and evaluation toward the learning and teaching process continuously to ensure the Islamic education teaching practices are following the Regulation of the Minister of Religious Affairs 15/2018 concerning Pedagogical Institutions, article 8, section 1. Also, the campus should make religious moderation a norm in the teaching system inside and outside classes. Specifically, the supervision could be conducted on the curriculum, learning plans, textbooks, and other materials.

### **Developing an exclusive selection for Islamic education student recruitment**

Higher education institutions have to develop a reliable and valid selection system for Islamic education student recruitment. This selection system should be able to filter Islamic education students that have good knowledge of Islamic religion. The system should be implemented not only in the Independent Entrance test but also in other types of selections such as SPAN-PTKIN and UM-PTKIN.

### **Evaluating and managing student activities**

In accordance with The Regulation of Minister of Research, Technology, and Higher Education number 55/2018 concerning the Development of the Pancasila Ideology in Student Activities in Higher Education, the campus also has to manage and set a tighter control on the activities of student organizations to minimize the spread of intolerant and radical ideologies and practical politic activities. Some student associations and organizations need to be checked, especially for the organizations receiving funding from campus.

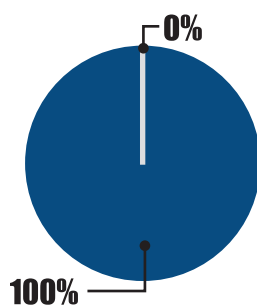
## V. ALTERNATIVE POLICY ANALYSIS

In this part, the result of the discussion was recorded in minutes and questionnaires. The questionnaire was used to see the responses of the participants to the proposed policies quantitatively. On the other hand, the minutes of the meeting are used to measure the commentaries of participants on the alternative policies qualitatively.

### To ensure that religious moderation is passed down on Renstra

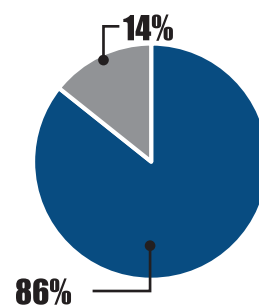
The National Development Planning Agency (Bappenas) ensured that: 1) religious moderation in RPJMN was passed down into various policies and programs (strategic plan/renstra) on each ministry and national institutions. 2) the work coordination mechanism between ministries and state agencies was developed to achieve the goal on point 1).

Q1: Bappenas ensured that religious moderation in RPJMN was included in various policies and program on every ministry and state agencies



■ Strongly disagree ■ disagree ■ agree ■ Strongly agree ■ Abstain

Q2: Bappenas developed a mechanism of coordination between Ministries and state agencies to achieve Q1



■ Strongly disagree ■ disagree ■ agree ■ Strongly agree ■ Abstain

Regarding these suggestions, the majority of participants agreed that the Bappenas became the leading sector in the coordination between ministries and state agencies. Moreover, Religious Moderation, as a priority program (PP), is included was RPJMN 2020-2024. Indeed, the process of supervision and evaluation of the realization of the priority program was the responsibility of Bappenas.

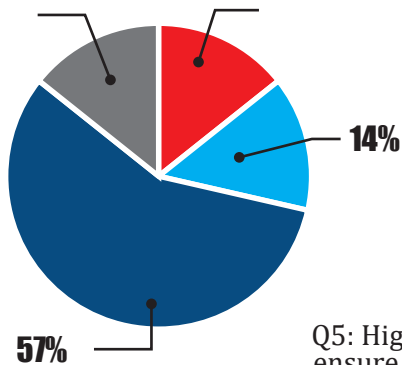
### Strengthening supervision on Islamic education curriculum

The Directorate of Islamic Education of the Ministry of Religious Affairs should ensure that the Islamic education curriculum is under the Regulation of Minister of Religious Affairs

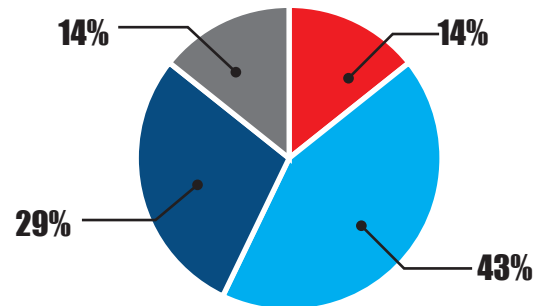


concerning Pedagogical Institution, Article 8, section 1. Therefore, every higher education institution has to increase its supervision on the Islamic education curriculum (curriculum, textbooks, and other teaching materials) in the Islamic higher education institution.

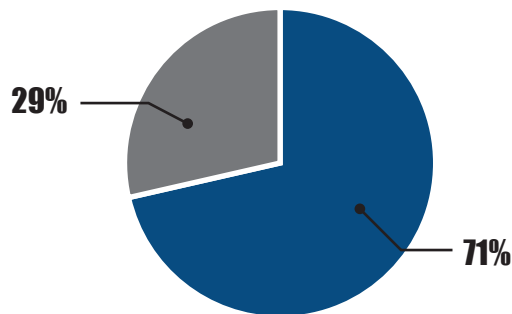
Q3: Balitbang – Kemenag Optimize supervision on Islamic education major



Q4: Balitbang – Kemenag follow-up the result of supervision in Q3 to be reported to the General Inspectorate.



Q5: Higher Education Institutions ensure that the Islamic education curriculum in pedagogical institutions is according to PMA 15/2018.



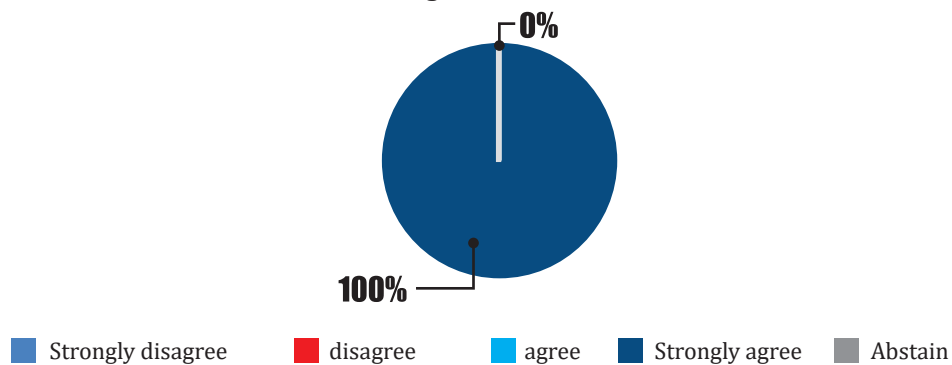
Strongly disagree   disagree   agree   Strongly agree   Abstain

The suggestion on supervision got rejected by some participants. Expressly, in Q3, 15% of participants did not agree on the optimization of supervision to the Islamic education major. Furthermore, 14% of participants did not agree that the Ministry of Religious Affairs conducting a follow-up to the results of supervision to report to General Inspectorate. 29% of participants had chosen to abstain from the suggestion that higher education institutions have to ensure the Islamic education curriculum in pedagogical institutions based on PMA 15/2018.

### Issue a joint decision concerning the recruitment of Islamic education lecturers and teachers

All participants of the discussion (100%) agreed that the Ministry of the Empowerment of State Apparatus and Beaurcration Reformation and the National Civic Service Agency should cooperate with the Ministry of Religious Affairs to complement the recruitment system of CPNS lecturers and teachers using the measuring instruments related to religious moderation (questionnaires, interviews, observations, etc.), both in the Basic Competency Test (SKD) and the Professional Competency Assessment (SKB). The goal could be achieved by a joint decision between the Ministry of Religious Affairs and the Ministry of the Empowerment of State Apparatus and Beaurcration Reformation.

Q7: KemenPAN - RB, and BKN to cooperate with Kemenag and NGO to complement CPNS selection system with measurements on religious views.



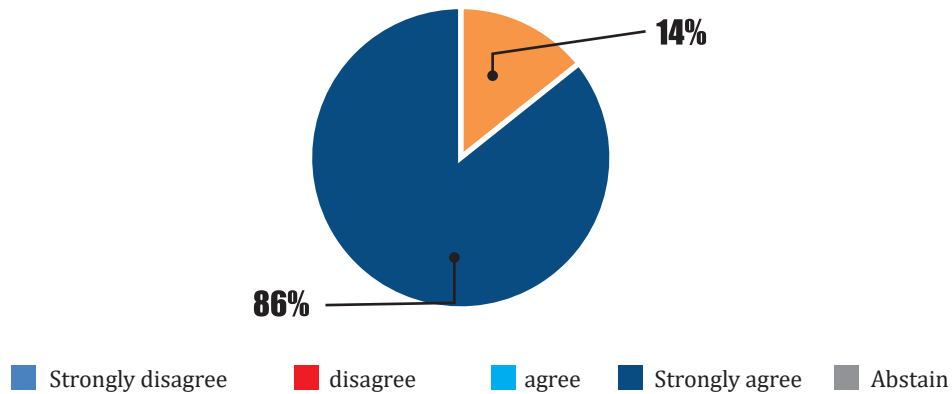
However, the Head of Research, Development, and Education and Training of Ministry of Religious Affairs, Abdurrahman Mas'ud, stated that according to their record, only 6% of teacher recruitment was handled by Ministry of Religious Affairs, the other 94% were conducted by the other ministries and regional governments. The Ministry of Religious Affairs only held courses and professional support. Regarding this matter, Suwendi from the Directorate of Islamic Education perceived that a very firm move from the Central Government is needed to make the recruitment of teachers through the only one door leading to the ministry (the regional government is not given authority).

Besides, Rohmat Mulyana, the Director of Islamic Education of the Ministry of Education, affirmed that Islamic education teachers are substantially the responsibility of the Ministry of Religious Affairs. However, administratively they are working under different agencies. It is the effect of regional autonomy, the one that made things complicated. There are regulations concerning religious education related to regulations of the other ministries. Therefore, on the implementation stage, the coordination among these ministries is necessary. Some regulations or policies are weakly implemented because of the weak laws created by the Ministry of Religious Affairs itself. Also, there are outdated regulations that need to be revised.

### **Strengthening the materials of religious moderation in lecturers' education and training courses**

All participants agreed to strengthen the materials of teaching with religious moderation in the system of education and training courses for Islamic education lecturers. Periodically, the Ministry of Religious Affairs must ensure that every Islamic education lecturer loves peace, upholds humanity values, complies with the 1945 Constitution, and practices Pancasila within the frame of Unity in Diversity.

Q8: Balitbang – Kemenag to strengthen the materials on religious moderation in education and training courses



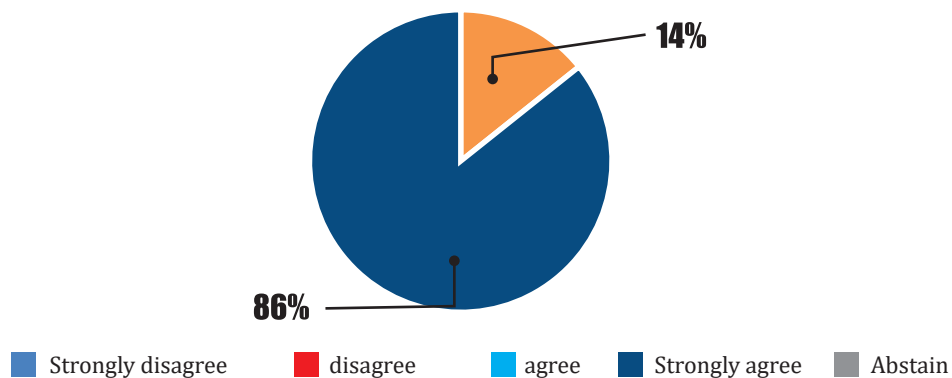
Sururin, Dean of the Faculty of *Tarbiyah* UIN Jakarta, explicitly agreed to create a particular lecture subject concerning religious moderation. It is also possible to create an individual module on religious moderation. It can be a specific material and even a unique feature of universities.

## RECOMMENDATIONS FOR THE HIGHER EDUCATION INSTITUTIONS

### Conduct monitoring on learning and teaching practices

The policymaker on the campus level should conduct monitoring and evaluation toward the learning and teaching process continuously to ensure the Islamic education teaching practices are following the Regulation of the Minister of Religious Affairs 15/2018 concerning Pedagogical Institutions, article 8, section 1. Also, the campus should make religious moderation a norm in the teaching system inside and outside classes. Specifically, the supervision could be conducted on the curriculum, learning plans, textbooks, and other materials.

Q9: Higher education institutions to monitor and supervise teaching and learning practices.

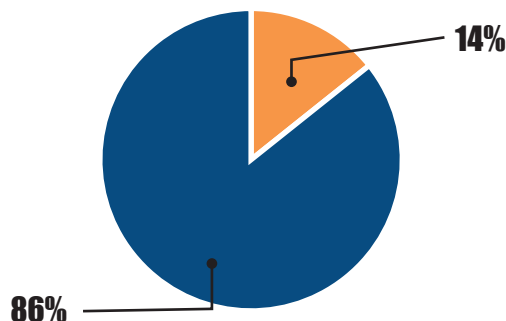


### Develop a special selection for Islamic education student recruitment

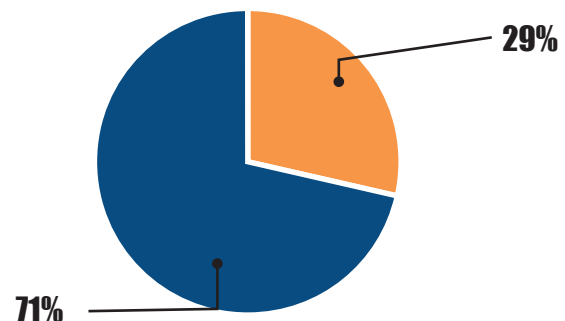
Higher education institutions have to develop a reliable and valid selection system for Islamic education student recruitment. This selection system should be able to filter students of Islamic education major that have good knowledge of Islamic religion. The system should be

implemented not only in the Independent Entrance Test but also in other types of selections such as SPAN-PTKIN and UM-PTKIN.

Q11: Higher education institutions should ensure that the UM student admission system could select students



Q10: Ditjen Pendis – Kemenag publishes special regulations concerning Islamic education student recruitment.



Legend: Strongly disagree (orange), disagree (red), agree (light blue), Strongly agree (dark blue), Abstain (grey)

Amany Lubis, the Rector of UIN Jakarta, commented that the main problem of student recruitment is the student admission system itself. For example, in UIN Jakarta, there were approximately 8000 students selected out of over 200.000 applicants through 5 types of admission in 2019. For any major, except the religious education, the selection committee would pick the highest score. The weakness of the system was that it could not filter the qualitative aspects. There were some considerations for Islamic education majors, but in the end, there was no specific data on who was adequately appropriate to enroll in the Islamic education major and who is not. There should be regular supervision. Ideally, the score of the test should reflect the religious perception of the applicants.

Concerning this issue, Noegroho from BNPT stated that the recruitment of Islamic education students could be done in the same way the recruitment of sports teachers is conducted with a particular test. In ITB, for example, if an applicant of the Faculty of Arts cannot draw, they would not be accepted. Perhaps, the Faculty of Tarbiyah could have done the same thing to reject applicants that have distorted religious views, or have a low capability.

Concerning this issue, Noegroho from BNPT stated that the recruitment of Islamic education students could be done like the recruitment of sports teachers in which it applies a special test. In ITB, for example, if an applicant of the Faculty of Arts cannot draw, they would not be accepted. Perhaps the Faculty of *Tarbiyah* could have done the same thing, to reject applicants that have a wrong religious perception, or have a low capability.

### Evaluate and manage student activities

In accordance with The Regulation of Minister of Research, Technology, and Higher Education number 55/2018 concerning the Development of the Pancasila Ideology in Student Activities in Higher Education, the universities also have to manage and set a tighter control on the activities of student organizations to minimize the spread of intolerant and radical ideologies and practical politic activities. Some student associations and organizations need to be reviewed, especially the organizations receiving funding from their campus. With this regulation, the discourse of Pancasila would be reactivated through the Guardian of National Ideology Student Activity Unit (UKMPIB) which must be formed on each campus.

However, this regulation has received many critics, especially from the students. Various media reported that this regulation was created to control students as it had been done in the New Order era through the "Normalization of campus life/ Student Coordinating Agency (NKK/BKK). In reality, this regulation was not yet fully implemented on campuses, especially in religious higher education institutions.

## VI. CONCLUSION

The Priority Program in RPJMN has a vital role in national development. The RPJMN is the primary reference for each ministry and state agency to formulate a Strategic Plan (Renstra) to create sustainable growth for Indonesia. National problems such as intolerance, extremism, and radicalism should be the primary concern of the government to guarantee the ecology of harmonious, religious, and statehood life. The education environment must be maintained to preserve the values of Pancasila as the state philosophy. Supported by these premises and consciousness, strengthening religious moderation could encourage and accelerate the achievement of national development targets that set in the RPJMN 2020-2024.

The primary issues explained in this policy paper could be classified into two main aspects. The first aspect is the Islamic higher education institutions (PTKI), which include the Islamic education curriculum, recruitment of Islamic education lecturers, and selection of Islamic education students. The second aspect is the mechanism of recruitment of teachers in either public or private schools. This mechanism is intended to find Islamic education teachers who have moderate, tolerant, and respectful views and attitudes in diverse societies of Indonesia. The policy goals and issues described above require earnest attention for a better Islamic education teacher education system. Indeed, this policy paper still requires a lot of feedbacks and critics to improve the substances.

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

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