

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

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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 Muslim Religious Counselors

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EXECUTIVE SUMMARY

This policy paper contains seven primary issues:

The first issue is the religious views of Muslim counselors. 272 (54,6%) Muslim counselors agreed and strongly agreed that the government should implement absolute Islamic law. 164 (32,9%) of counselors also agreed that the country should be governed according to Islamic law and under the authority of Muslim leaders. With these notions, we can conclude that the seeds of exclusivism are infiltrating Muslim counselors.

The second issue is the capability of non-PNS Muslim counselors. Improvements do not follow the specialization of Islamic counselors in skills and knowledge to support their job. Counselors admitted that they were unprepared to deal with new issues such as hoax, and hate speech. They would have to search for information themselves from many sources such as popular books and online media. One problem the counselors were dealing with is the polarization of society due to different political choices, especially after The Jakarta Election in 2017. The situation was worsened by the widespread false news or hoax, which fuels the hatred between one another.

The third issue is related to the data of Muslim counselors. There is a discrepancy in the number of counselors. According to the 2014-2019 Strategic Plan (Renstra) of Islamic Community Development (Bimas Islam) of The Ministry of Religious Affairs, the number of government-employed Muslim counselors are 4.016 personnel; on the other hand, the non-PNS counselors' number is 75.313 personnel. Unfortunately, the data from Renstra is different from the data published by Vice Minister of Religious Affairs, Zainut Tauhid (detik.com, 2019), and Director of Information of Islamic Religion, Juraidi (republika.co.id. 2019 in which the number of counselors is roughly 45.000

The fourth issue is the specialization of non-PNS Muslim counselors. Based on the decision of General Directorate of Bimas Islam number 298 of the year 2017, there are eight specializations. The specialty of counselors is related to its function and task. Counselors need to have four primary features—first, counselors as a source of information on religious life. Second, as a teacher who educates people according to their respective holy scriptures. The third is the advocative function. The counselors have to defend their group and people from disturbance and threat. Fourth, the counselors are the one whom to ask, to share with, and to discuss problem-solving.

The fifth issue is the effectiveness of non-government Muslim counselors. Counselors should be able to deliver materials according to their specialization in one sub-district, where the counselors are assigned. In reality, their work unit is not based on specialization, but a region (some districts or villages). This situation makes the non-PNS counselors have to master more than one topic while adjusting to the needs in the fields. Hence, the workload of counselors is multiplied.

The sixth issue is related to the curriculum of education and training courses (Diklat). The contents of the materials of education and training courses should pay attention to specific issues in a particular region, especially in the area prone to conflicts and the area with a low tolerant and harmony index. Furthermore, the subjects of education and training in Diklat Curriculum (2017) for non-government counselors have only valued 60 credits (page 153). This number is only comparable to credits for the training of Diklat Teknis Substantif Karya Ilmiah (Substantive Technical Training for Scientific Work), which also takes 60 credits (page 151). Moreover, the number of credits for government-employed religious counselors is 100 credits (page 156), lower than the curriculum of education and training for the government farming counselors (2013), which is 152 credits (page 25-26). This situation could affect the competency of counselors to perform their functions and task.

The seventh issue is the salary of non-government Islamic counselors. The honorarium of the non-government counselors had a raise in the 2019 fiscal year. Since 2016, the salary of a religious counselor is Rp 500.000/month, which is paid for every three months. As the salary is rising, the General Directorate of Islamic Community Development (Bimas Islam) expected that the temporary religious counselors would improve their quality and performance to carry out religious guidance to the community.

To answer the questions and challenges described above, the following are some alternative policies need to be pushed:

1. To include the religious counselors as a variable in higher regulations
2. To enhance the quality of Muslim counselors
4. To reformulate the curriculum of education and training courses (Diklat) for the religious counselors to suit the needs on the field
5. To improve the monitoring and evaluation of religious counselors and to coordinate with the Office of Religious Affairs at regional levels
6. To coordinate with the Regional Government and state apparatus
7. To collect the database of religious counselors and conduct regional mapping

FOREWORD

Nowadays, strengthening religious moderation in Indonesia has become very important to achieve sustainable human resources development. Religious moderation is a fair-minded perspective, attitude, and behavior. A moderate person always shows fairness and balance in performing daily spiritual practice. Without being extreme, everyone should uphold the universal norms that each individual of religion, regardless of ethnicity, tribe, culture, beliefs, and political choices, must be willing to listen to each other.

In the Mid-term National Development Plan (RPJMN) 2020-2024, strengthening religious moderation is a Priority Program. The purpose of religious moderation is to bring back the essence of religion as human dignity from the textual content to contextual understanding and to maintain the multi-cultures of Indonesia. There are 5 Priority Actions (KP) to actualize this program, which are: 1) strengthening moderate religious perspective, attitude, and practice; 2) strengthening interfaith harmony and concordance; 3) strengthening the relationship between religion and culture; 4) Improving the quality of religious services; 5) Developing economy and religious resources.

Muslim counselors, as grass-root state personnel, have a role almost in line with the four KPs. The Ministry of Religious Affairs has committed to maximizing the potential of Muslim counselors to educate people about peaceful religious views. This policy paper is an effort to translate the idea of religious moderation into more concrete programs.

National Priority (PN)	Priority Program (PP)	Priority Actions (KP)
Mental revolution and cultural developments	Strengthening religious moderation as the foundation of perspective, attitude, and spiritual practice. It is applied as a way to affirm tolerance, concordance, and social harmony	KP1 : strengthening moderate religious perspective, attitude, and practice KP2 : strengthening interfaith harmony and concordance KP3 : strengthening the relationship between religion and culture KP4 : improving the quality of religious services KP5 : developing economy and religious resources

Figure 1. National Priority in 2020-2024 RPJMN

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I. INTRODUCTION

The exposure to intolerance and radicalism is now increasing to a larger scale, affecting people from children to adults. In recent years, cases of intolerance and radicalism have been often found in various regions. The latest case, which was the attack to the Coordinating Minister for Politics and Security, Wiranto, has been a deafening alarm for the state to respond to this issue very seriously. Strengthening religious moderation is considered very important to counter the view of violent acts based on religion that could jeopardize the integrity of the nation and state.

Religious counselors are among the actors that can potentially play a strategic role in responding to intolerance and radicalism. According to the Ministerial Decree of The Minister of Religious Affairs number 79 of the year 1985, counselors have to develop the mental, moral, and values in the society, as well as improving the quality of life in various aspects including religion and national development. Based on the 2015-2019 Strategic Plan document of the Directorate General of Islamic Community Development (Bimas Islam), there were 4,016 personnel employed by the government as Islamic religious counselors and 75,313 employed by non-government. However, compared with the Muslim population in Indonesia, this number is still very insufficient, with a ratio of 1: 2,612 people.

This policy paper is compiled based on the research conducted by PUSAD Paramadina in cooperation with the Center for the Study of Islam and Society (PPIM) UIN Syarif Hidayatullah Jakarta, CONVEY Indonesia, and with the support of the Directorate of Islamic Community Development (Bimas) of the Ministry of Religious Affairs. The research was conducted in nine provinces of Indonesia (Aceh, Banten, West Java, Central Java, Central Kalimantan, North Sulawesi, West Nusa Tenggara, East Nusa Tenggara, and Maluku). The activity was attended by 540 religious counselors and facilitated by ten trainers, and took place in October-December 2018.

The existing policies concerning religious counselors are considered not yet effective in increasing the role of religious counselors. The compilation of this policy paper is expected to be the reference to the issues of religious counselors that have happened on the field. Also, this paper evaluated the existing policies concerning religious counselors. Furthermore, this paper contains some strategies and alternative programs that will push religious moderation, especially regarding Muslim counselors.

II. PROBLEMS

Strengthening the religious moderation of religious counselors is very important. Many problems that the Muslim counselors have to deal with the issues related to insufficient knowledge to understand the real problems and to manage radicalism and intolerance issues. The role of government on the improvement of the religious counselors cannot be disregarded. Therefore, this chapter will specifically describe the problems faced by the Muslim counselors, both in practical terms and the existing policies.

Research Findings

Religious counselors tend to be exclusive

The result of a survey conducted by PUSAD Paramadina (2019) showed the views of religion counselors regarding the relationship between religion and state (figure.2). 272 (54,6%) of religious counselors agreed and strongly agreed that the government should implement Islamic law completely. 164 (32,9%) counselors agreed that the state should be governed under the religious law and the authority of the Muslim religious leaders. According to this data, it can be concluded that Muslim counselors have been being exposed to exclusivism seeds (see Policy Brief Convey Vol. 2, No. 6)

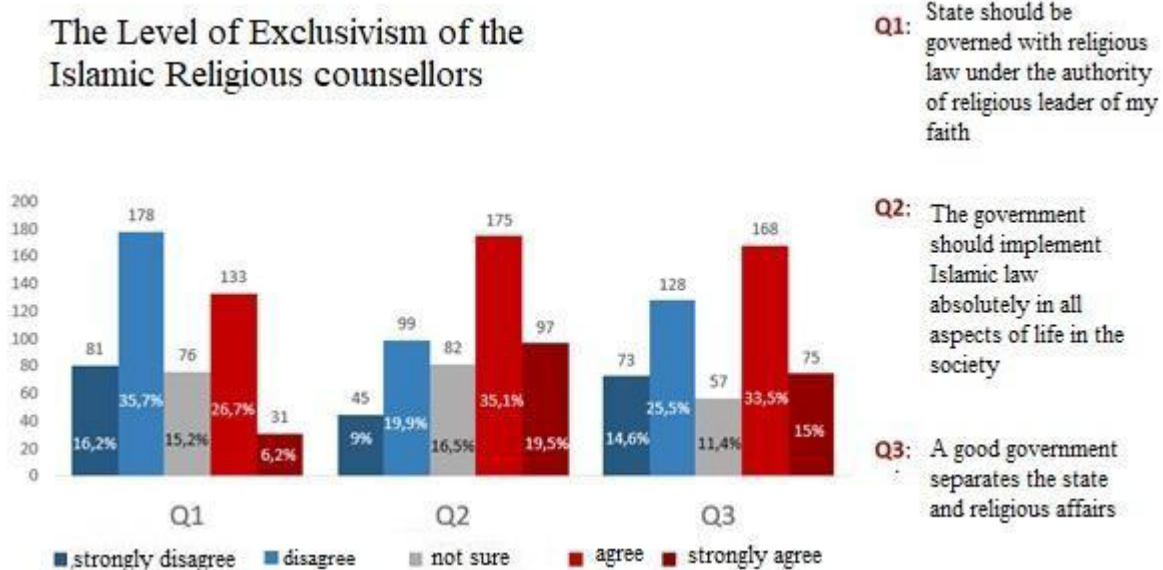


Figure 2. The level of exclusivism of the religious counselors

High workload

Based on research by PUSAD Paramadina (2019), the work unit of non-government religious counselors was not based on specialization (according to the Decree of Dirjen Bimas Islam No. 298 of the year 2017), but based on region. The fact indicated that in a particular region, the counselors are expected to understand many topics regardless of their specialization. In fact, there would be various issues on the field, and the counselors are expected to solve the issues without regard to their specialization.

Relatively low skill to support the job

Based on research by PUSAD Paramadina (2019), the training has been not in line with the specialization of Islamic counselors in terms of skills and knowledge to support their job. Counselors admitted that they were unprepared to deal with new issues such as hoax, and hate speech, although, from 540 respondents, 70% of them hold bachelor degrees. They would have to search for information themselves from many sources such as popular books and online media. One of the matters that the counselors are dealing with is the polarization of society due to different political choices, especially after The Jakarta Election in 2017. The situation is worsened by the widespread false news or hoax, which fuels the hatred between one group and the other one. Another example, when considered as a community leader, a counselor is often asked to mediate or intervene in conflict directly, even though this is not included in their primary tasks and functions (see the Policy Brief Convey Vol.2, No.6).

Discrepancy on the database of the religious counselors

According to 2014-2019 Renstra Bimas Islam, the number of government-employed Muslim counselors is 4.016, whereas the number of non-government employed counselors is 75.313 across all provinces (page 6). Based on these numbers, the ratio of Islamic counselors compared to the Muslim population of Indonesia is that one counselor has to serve 2.529 people. This ratio shows the extra workloads for the counselors. Unfortunately, the data from Renstra is different from the data published by Vice Minister of Religious Affairs, Zainut Tauhid (detik.com, 2019), and Director of Information of Islamic Religion, Juraidi (republika.co.id. 2019). the data stated that the number of counselors is roughly 45.000.

Policy Analysis

Specialization of non-government Muslim counselors

Based on the decree of the General Directorate of Binmas Islam number 298 of the year 2017, there are eight specializations. The specializations of religious counselors are related to their tasks and functions. The functions and tasks of religious counselors were regulated in the Joint Decision of The Minister of Religious Affairs and the Head of National Civic Service Agency Number 574 of the year 1999 and Number 178 of the year 1999. However, in reality, a counselor is pushed to master several specializations at once. Moreover, counselors are sometimes demanded to do counseling out of their expertise without any assistance, for example, HIV/AIDS or anti-narcotics counseling.

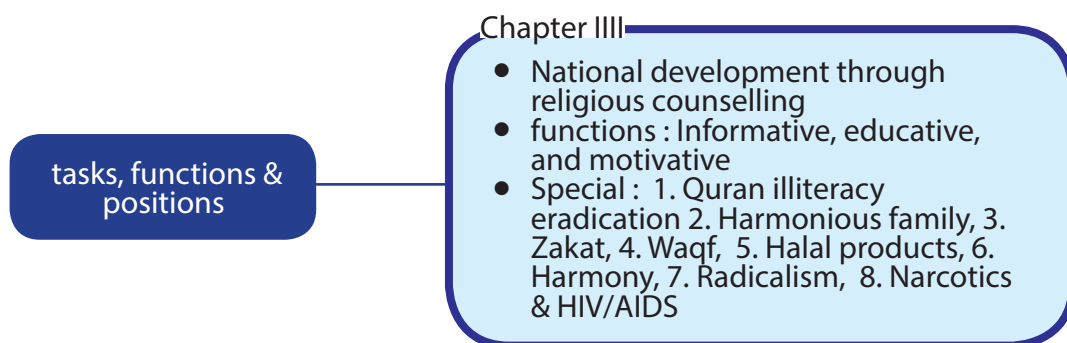


Figure 3. Chapter III Decree of Dirjen Bimas Islam 298/2017

Effectiveness of the specializations of non-PNS Muslim counselors

Based on the decree of the General Directorate of Bimas Islam number 298 of the year 2017, there are eight specializations. Counselors should be able to deliver content according to their respective specialties in one sub-district where the counselors work. In reality, their work unit is not based on specialization but based on a region (some districts or villages). This situation makes the non-PNS (non-government employed) counselors have to master more than one topic while adjusting to the needs in the assigned area. Hence, the workload of counselors is multiplied. In addition, on the guide book, it was mentioned that non-government religious counselors which specialized in "Interfaith harmony" would receive materials such as "mastering the MUI Fatwa collections concerning harmony, Law No.1/PNPS of the year 1965, Joint Regulation of Minister of Religious Affairs and Minister of Home Affairs No.9 and 8 of the year 2006." Several studies considered that those regulations concerning interfaith harmony in Indonesia are controversial.

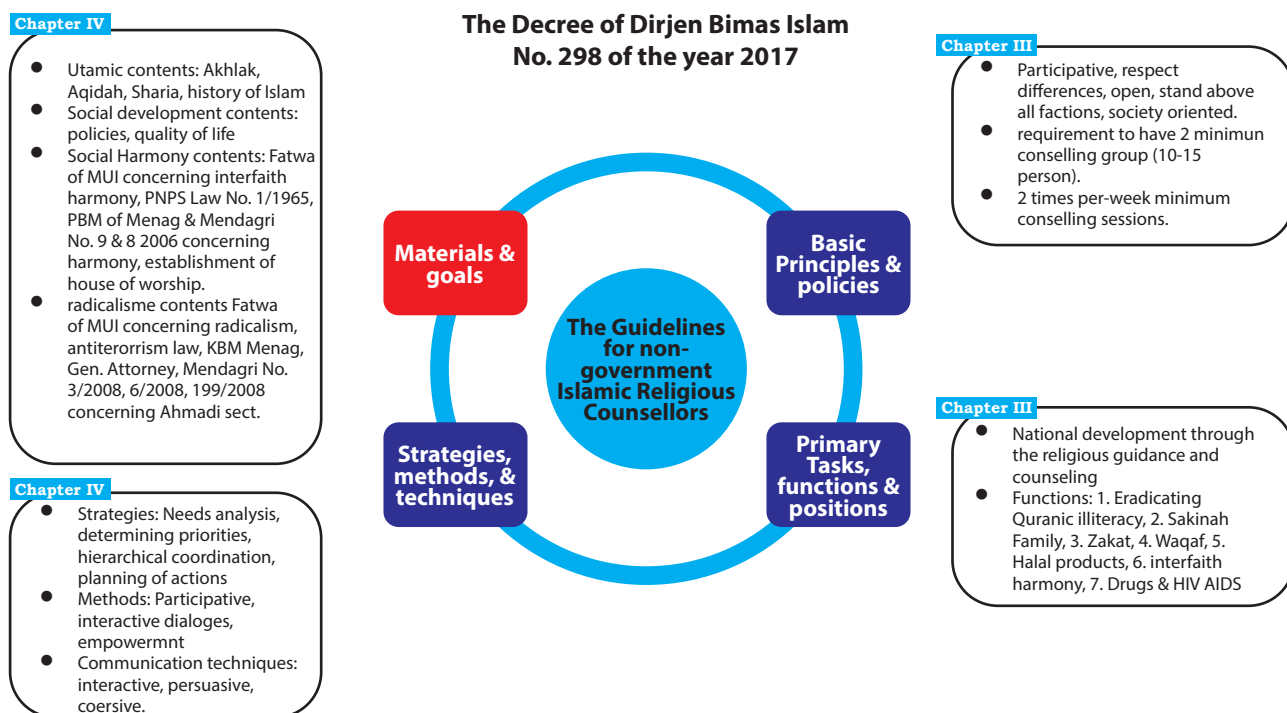


Figure 4. decree of Dirjen Bimas Islam 298/2017

The uniformed curriculum of education and training courses

Every regional office of the Ministry of Religious Affairs conducted a development program for the religious counselors in the form of education and training courses (Diklat). This training is mandated in Decree of Minister of Religious Affairs Number 373 of the year 2002 concerning the Organization and Working Procedure of Regional Office on Province and Regency/City levels. The materials of Diklat are referring to the Diklat Curriculum composed by the Centre of Education and Training (Pusdiklat) of The Ministry of Religious Affairs. The purpose of Diklat is to improve knowledge, expertise, skills, and attitude to be able to carry out tasks in a professional manner based on the characters and needs of the region where they are assigned. However, the existing curriculum still contains a uniform substance and does not adapt to the diverse needs of each area.

Lack of Diklat credits

The number of credits in Diklat subjects in Diklat Curriculum (2017) for the non-government religious counselors is only 60 credits (page 153). This number is only comparable to credits for the Substantive Technical Training for Scientific Work, which also 60 credits (page 151). Moreover, the number of credits for government-employed religious counselors is 100 credits (page 156), lower than the curriculum of education and training for the government farming counselors (2013), which is 152 credits (page 25-26). This situation could affect the competency of counselors to perform their functions and tasks.

Indecent Pay for non-government employed Muslim counselors

The government-employed religious counselors are generally more prosperous compared to non-government religious counselors. The honorarium of non-government religious counselors had a raise in the 2019 fiscal year. Since 2016, the salary of a religious counselor has been only Rp 500.000/month, which is paid for every three months. However, per 2019, the Ministry of Religious Affairs raised the salary of non-government counselors to one million rupiahs, based on the Decree of Minister of Religious Affairs Number 10 of the year 2019. As the salary is rising, the General Directorate of Bimas Islam expected that temporary religious counselors would improve their quality and performance to carry out religious guidance to the community.

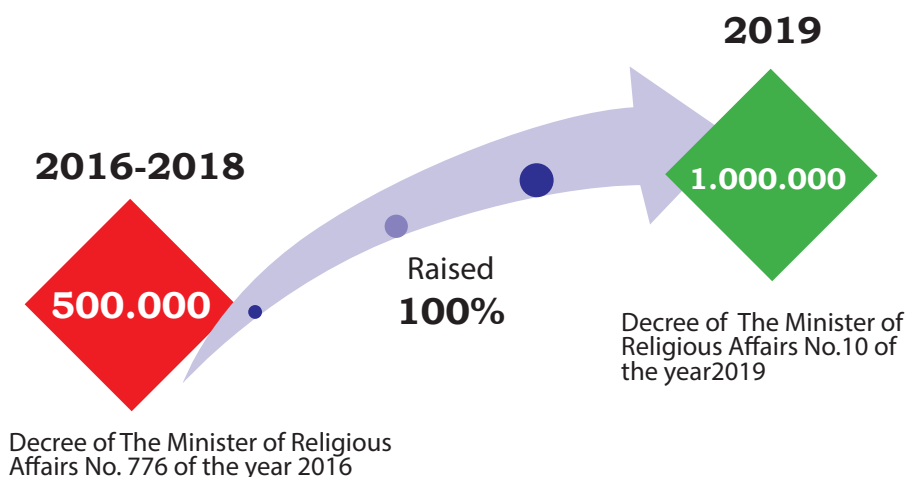


Figure 5. Policy on the salary of the non-government religious counselors

Various policies described above effectively may solve the existing problems and improve the performance of Muslim counselors. Systematically, and structurally, a serious effort is needed to counter the spread of ideologies that could jeopardize the integrity of nation and state. The issue of improving the performance of religious counselors involves many aspects.

III. OBJECTIVES, SCOPE, AND METHODOLOGY OF RESEARCH

The objective of compiling this policy paper is to transform the existing 2020-2024 RJPMMN document into focused strategies and operational policies as the leverage factors for strengthening the religious moderation in Indonesia. The policies are meant to be a breakthrough effort to increase the opportunity of 2020-2024 RPJMN implementation. This policy paper also contains the implementation of the programs/activities that were not listed in the 2020-2024 RPJMN document. Still, those are expected to be significant leverage, both directly and indirectly, to strengthen religious moderation. Therefore, the Ministry of Religious Affairs, especially the Bimas Islam, is expected to pass down these alternative policies in the Strategic Plan (RENSTRA) of the 2020-2024 period.

To accelerate and strengthen religious moderation in 2020, the compilation of policy papers specially formulates strategic, concrete, and sustainable steps that stimulate the improvements on views, attitude, opinion, and intention of tolerance and moderate positions in the religious community.

To formulate the strategies and operational policies, the methodologies used are the SWOT analysis, TOWS, and also expert analysis with Likert 1 to 4 scale. Besides, this policy paper is also supported by a desk study and Focus Group Discussions (FGD) on getting suggestions from relevant stakeholders.

IV. ALTERNATIVE POLICIES

Based on the observation on the questions of the religious counselors, several aspects related to the efforts to improve the quality of the Muslim counselors have been found. The first aspect is related to budget, especially for the non-government Muslim counselors. The second aspect is the quality of Muslim counselors. Before the formulation of policies, a brainstorming session was conducted and presented in the SWOT matrix below:

Table 1. SWOT Analysis

	(Strengths)	(Weaknesses)
Internal factors	<ol style="list-style-type: none"> 1. The government raised the salary of non-government Islamic counselors for 100% in 2019 2. The government has been starting several education and training courses to improve the quality of Islamic counselors 3. The attitude and behavior of Islamic counselors already have moderate tendencies. 4. Most of the Islamic counselors have bachelor degrees. 5. The regional office is already available in every province. 6. The commitment of the Ministry of Religious Affairs Includes moderate value in the employment contract. 7. Several training modules for religious counselors are already available online 	<ol style="list-style-type: none"> 1. Lack of support from the regulations. 2. The salary of non-government Islamic counselors is not proportional to their workload. 3. The number of Islamic counselors is inadequate. 4. Work Units of non-government Islamic counselors are based on region, not specializations. As a result, counselors have to master more than one issue. 5. Lack of knowledge and skill to support the job. 6. Counselors have a relatively low capacity to deal with the polarization in the society 7. Religious counselors could not yet solve conflict/religious matter maximally. 8. There is no evaluation yet on the moderatism of Muslim counselors. 9. The average age of Muslim counselors is over 40 years old.
	Opportunities	Threats
External Factors	<ol style="list-style-type: none"> 1. The support from the Central Government now focuses on the improvement of human resources for the 2019-2024 period. 2. Several studies, in the form of a survey, or research by various institutions, can be found. 3. Several non-government organizations/religious institutions are engaged in the intolerance and radicalism issues 4. The advance in information technology could be utilized for the education and training courses for religious counselors. 5. Religious counselors are a pivotal factor in creating a moderate society. 6. Conducting education and training program is based on religious moderation for the religious counselors by the government. 7. The society supports and needs the existence of religious counselors. 8. The need for knowledge of religion is increasing. 	<ol style="list-style-type: none"> 1. Lack of awareness of extremism issues. 2. Political identity using ethnic, race, and religious issues could polarize society and incite conflicts. 3. An exclusive mindset is due to a lack of interaction with people of a different religion. 4. The advance of information and technology eased the transmission of dangerous ideologies. 5. The potential influx of ex-ISIS militants to Indonesia that might influence the religious views of society 6. There is a lack of supports from the other parties.

Based on the SWOT analysis above, a number of strategic matters could be considered as the basis to formulate strategic policies as a breakthrough to accelerate religious moderation, which is presented in the TOWS matrix as follows:

Table 2. TOWS analysis

	<i>Weaknesses</i>	<i>Strengths</i>
<i>Opportunities</i>	<ol style="list-style-type: none"> 1. To insist the Central Government increase the salary of religious counselors 2. To push the Central Government to strengthen the program for government-employed and contract-based Muslim counselors 3. To campaign the importance of religious moderation in the Regional Offices of the Ministry of Religious Affairs 4. To include religious moderation in the curriculum and syllabus of the education and training courses for Muslim counselors 	<ol style="list-style-type: none"> 1. To utilize Interfaith forums on the regional level to supervise the religious counselors. 2. To send more high-quality Muslim counselors to regions to improve the proportion of quality 3. To Include religious moderation in the employment contract, monitoring, and evaluation of the Muslim counselors.
<i>Threats</i>	<ol style="list-style-type: none"> 1. Improve the skills of Muslim counselors to access and utilize online technology. 2. Educate and train Muslim counselors to conduct da'wah through the social media platform. 	<ol style="list-style-type: none"> 1. To Invite Islamic boarding school graduates to become religious counselors. 2. To promote young moderate religious figures to a broader community, both online and offline.

The mission to strengthen religious moderation is not only aimed to improve religious counselors but also to enhance awareness among stakeholders and to grow the knowledge about religious moderation. Thus, gradually but surely, it will strengthen religious moderation.

In this regard, several operational policies that have not been included yet in 2020-2024 RPJMN and Renstra are necessary. Based on the identification and SWOT and TOWS analysis, to accelerate the quality of the religious counselors, it is essential to develop strategies and operational policies, such as:

To include religious counselors as a variable in the law

Nowadays, the policies concerning the religious counselors are limited to regulations of the Minister of Religious Affairs, and the Decree of the Directorate General. Due to its crucial position, religious counselors should have legal standing; for example, the religious counselors should be included in constructing the regulation draft of interfaith harmony. Their inclusion in the law-making process will strengthen the role of religious counselors as an agent of tolerance and moderation.

Improve the capability of Muslim counselors to resolve conflicts

The rise of the salary of the religious counselors should be parallel with their quality improvements. These alternative policies are including the development of knowledge and skills of the Muslim counselors on two main areas.

First, religious counselors who specialize in interfaith harmony and radicalism issues should be prepared with the skills on how to map the social and cultural aspects of the local community so that they could detect conflicts earlier. Also, the knowledge about conflicts and conflict resolution should be improved through "training," especially in conflict-prone regions.

The second area is about social skills. There are Five skills should be mastered by religious counselors, which are social acceptance, social actualization, social contribution, social coherence,

and social integration. These skills will be essential assets to increase the social skills of religious counselors to carry out tasks of the Ministry of Religious Affairs in the lowest level of society.

To reformulate the curriculum of education and training courses for the religious counselors to suit the needs on the field

Balitbang (Research and Development Dept. of The Ministry of Religious Affairs) should design a curriculum that corresponds with various needs of a region. For example, this department can provide the training materials regarding harmony and conflict resolution in conflict-prone regions, and areas with low harmony index or tolerance.

To improve the monitoring and evaluation of religious counselors, and to coordinate with Office of Religious Affairs in regional levels

The government is expected to develop an effective monitoring and evaluation system to measure the performance of religious counselors as a strategy to set the specialization system of the non-government religious counselors. Also, coordination with the Offices of Religious Affairs at the regional level as the office of religious counselors needs to be strengthened. Both targets could be achieved by employing the e-PAI application and by improving the role of every religious counselor.

To coordinate with regional government and state apparatus

The coordination with various local institutions such as the Police, Regional Military Command, the governments on the district/sub-district level, and the local public figures should be translated into a more contextual operation. Therefore, the regulations on the regional level are necessary so that the cooperation between the Ministry of Religious Affairs and local institutions through religious counselors has a legal basis.

To collect a database of religious counselors and conduct regional mapping

It is necessary to collect a database of religious counselors to minimize discrepancies. Additionally, regional mapping is also needed to identify which region require specialized treatments. Balitbang could refer to several surveys, such as the Interfaith Harmony Index from the Ministry of Religious Affairs, or the Index of Tolerant Cities from Setara Institute.

V. ANALYSIS OF ALTERNATIVE POLICIES

In Chapter IV, several suggestions of alternative policies concerning religious counselors, especially Muslim counselors, have been described. These suggestions were then discussed in a focus group discussion with the relevant Ministries and State Agencies. Through the FGD, several commentaries, advice, and thoughts from the relevant Ministries and State Agencies complemented this policy paper.

This policy paper suggested six policies concerning religious counselors: (1) to include religious counselors as a variable in higher regulations; (2) to improve the quality of Muslim counselors; (3) to reformulate the curriculum of education and training courses for the religious counselors to suit the needs in the field; (4) to improve the monitoring and evaluation of religious counselors; (5) to coordinate with various relevant parties; (6) to collect a database of religious counselors and conduct regional mapping. Each policy suggestion will be analyzed one by one.

To include religious counselors as a variable in the law

Nowadays, the policies concerning the religious counselors are limited in regulations of the Minister of Religious Affairs, and the Decree of the Directorate General. Due to its crucial position, the religious counselors should have a position in the law; for example, the religious counselors should be included in the draft bill concerning interfaith harmony. The promotion of the legal status could strengthen the role of religious counselors as the agent of tolerance and moderation. The suggestion of this policy got a positive response from the participants of the discussion, as 90% of participants agreed that the policies concerning religious counselors should be promoted to a higher regulation status. The promotion to a higher regulation would guarantee the legal basis, welfare, and the effectiveness of religious counselors.

The Ministry of Religious Affairs promotes the legal status of the religious counselors (for example, to Presidential Decree, Government Regulation, constitution)

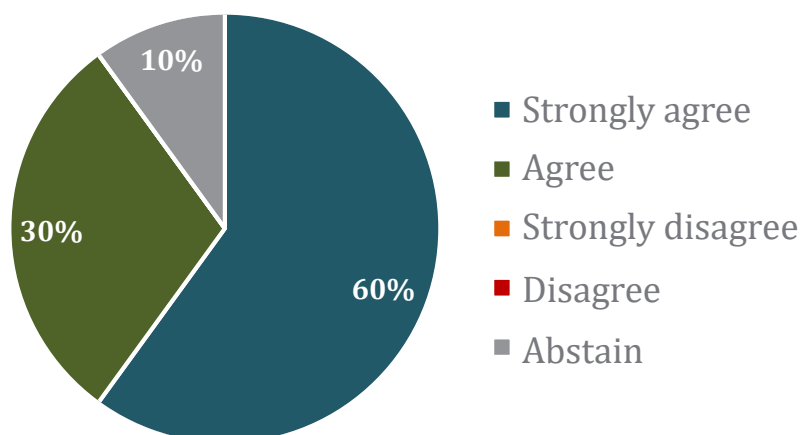


Figure 6. Response to the policy recommendation 1

Improve the capability of Muslim counselors to resolve conflicts

The rise of the salary of the religious counselors should be in line with their quality improvements. The alternative policies are including the improvement of knowledge and skills of the Muslim counselors on two main areas (as mentioned in the earlier chapter). Improvement of the quality of religious counselors could be achieved through Diklat. The Balitbang (Research and Development Dept) and Ditjen Bimas Islam of the Ministry of Religious Affairs should cooperate in developing a skill-oriented Diklat based on local characters. This suggestion received a positive response from the participants. 80% of the participants agreed that religious counselors should be trained in Diklat customized to the local character to where the religious counselors belong. The reason is that different problems require different solutions. Apart from skills, the period of the training also needs to be considered. It is because there was a case in which an Muslim counselor who had served for twelve years had joined the training for only six times, and have not obtained the material regarding religious moderation.

Balitbang and Ditjen Bimas Islam develop
a skill-oriented training (Diklat) in accordance with
the local characters

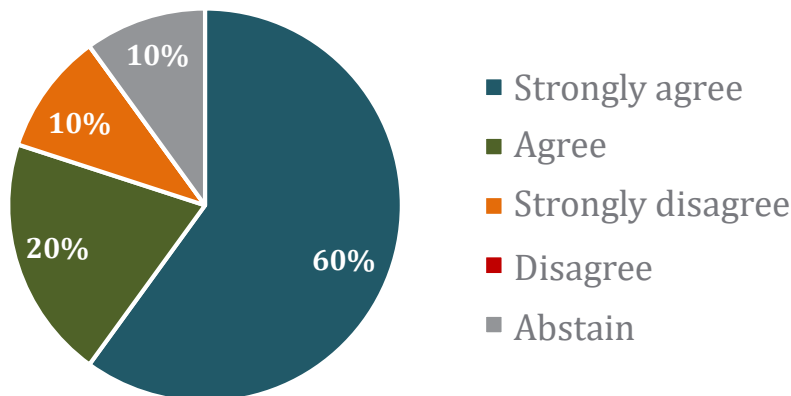


Figure 7. Response to the policy recommendation 2

Reformulate the curriculum of education and training courses for the religious counselors to suit the needs on the field

Balitbang (Research and Development Dept. of The Ministry of Religious Affairs) should design a curriculum that corresponds with the various needs of a region. As an example, to strengthen materials concerning harmony and conflict resolution in conflict-prone regions, and regions with low harmony or tolerance index. Also, a new module for the education and training courses (Diklat) for the religious counselors is needed. The new module should be created based on inclusive religious views. 90% of the participants agreed with this suggestion. Balitbang and Ditjen Bimas Islam should reformulate a new curriculum that corresponds with the needs on the field and create a module that will serve as a reference for the religious counselors to solve problems on the field.

Balitbang and Ditjen Bimas Islam cooperate in developing curriculum and module of Diklat based on inclusive religious views

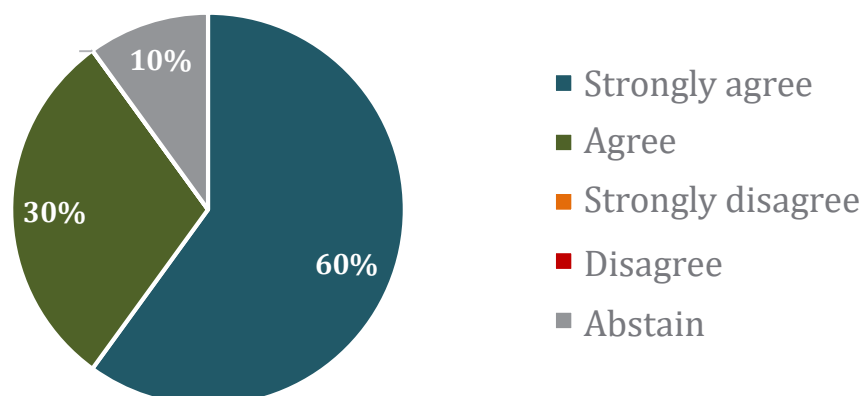


Figure 8. Response to the policy recommendation 3

Improve the monitoring and evaluation of religious counselors, and to coordinate with Office of Religious Affairs in regional levels

The government is expected to develop an effective monitoring and evaluation system to measure the performance of religious counselors as a strategy to set the specialization system of the non-government religious counselors. Also, coordination with the Regional Offices of Religious Affairs at the regional level as a basecamp of religious counselors needs to be strengthened. Both targets could be achieved by using the e-PAI application, and by improving the role of every religious counselor. This suggestion received a positive response from the participants. 80% of the participants agreed that monitoring and evaluation should be improved. The reality in the field could only be known with a periodical monitoring and evaluation. Furthermore, the monitoring and evaluation involve the external parties to maintain credibility.

Improve monitoring and evaluation, and to coordinate with Offices of Religious Affairs on the regional level

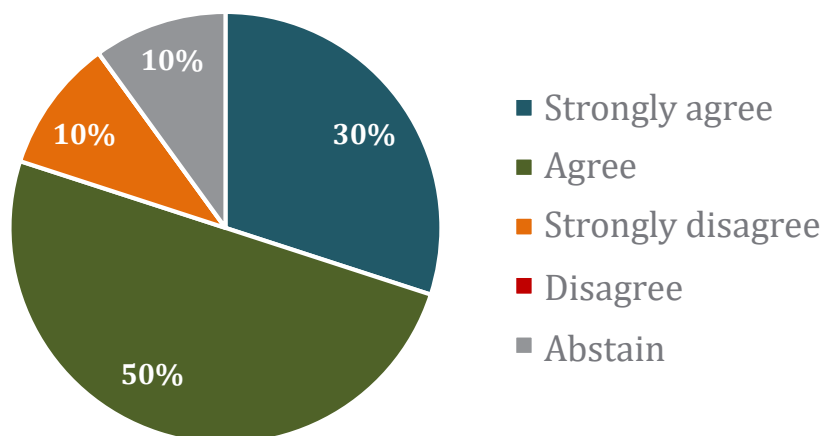


Figure 9. Response to Policy Recommendation 4

To coordinate with regional government and state apparatus

The coordination with various local institutions such as the Police, Regional Military Command, the governments on the district/sub-district level, and the local public figures should be translated into a more contextual operation. Therefore, the regulations on the regional level are necessary so that the cooperation between the Ministry of Religious Affairs and local institutions through religious counselors has a legal foundation.

To collect a database of religious counselors and conduct regional mapping

It is necessary to collect a database of religious counselors to minimize discrepancies. Additionally, regional mapping is also needed to identify which region require specialized treatments. Balitbang could refer to several surveys, such as the Interfaith Harmony Index from the Ministry of Religious Affairs, or the Index of Tolerant Cities from Setara Institute. This suggestion gained a positive response from the participants as 90% of participants agreed to conduct a mapping related to the religious counselors, and the affairs in every region.

Balitbang and Ditjen Bimas Islam collect a database and to conduct mapping of problems and resource of each region

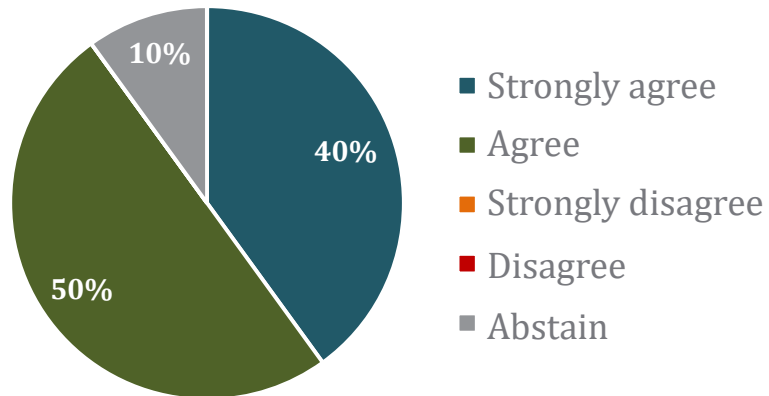


Figure 10. Response to policy recommendation 6

VI. CONCLUSION

Indonesia has to deal with many challenges to preserve its quality of democracy, twenty years after the reformation. One of the challenges that always disrupt our democracy is violent conflict based on religion (both intra-faith or interfaith), which might reduce the quality of our democracy. National questions such as intolerance, extremism, and radicalism should be the primary attention for the government, to preserve the ecology of the harmonious state and religious life.

One of the actors that are the potential to play a strategic role in responding to the questions mentioned above is religious counselors. A religious counselor has to develop the mental, moral, and values in society, and he/she has to improve the quality of life in many aspects, including religion and national development. The Social-community aspect should always be maintained to preserve the values of Pancasila as the philosophy of nation and state.

The Three Priority Programs: Strengthening religious moderation in RPJMN has a vital role in national development. RPJMN is a primary reference for every Ministry and State Agency to formulate the Strategic Plan (Renstra) that will further create a sustainable development of Indonesia. Having this foundation and awareness, strengthening religious moderation would support, and accelerate the realization of the national development targets in 2020-2024 RPJMN.

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**Building Resilience in Preventing Violent Extremism
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