

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 In the Islamic Education in General Higher Education Institutions

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## EXECUTIVE SUMMARY

First, the autonomy of higher education can give an opportunity to the Islamic Education (IE) teaching materials and curriculum that are contrary to the ideology of the nation to infiltrate in. While preserving the national ideology is mandated in the Law Number 12 of the year 2012, article 35 section 2 concerning curriculum and Regulation of the Minister of Research, Technology and Higher Education (Permenristekdikti) Number 44 of the year 2015 concerning National Standards of Higher Education, article 1, section 9.

Second, there are some issues related to the quality and quantity of IE lecturers. According to data from the Association of Islamic Education Lecturers (ADPISI) in 2018, the number of IE lecturers recorded was only 761. This number is relatively small, while the number of Higher education institutions and Pedagogical Institutions requiring IE lecturers is more than 4000. In terms of lecturer quality, according to ADPISI data (2018), the number of IE lecturers who have no religious education background was around 18%.

Third, students in general higher education institutions (under the Ministry of Education and Culture / the Ministry of Research, Technology, and Higher Education) tended to have an intolerant view with 49.30%, compared to students in Islamic Higher Education Institutions (under the Ministry of Religious Affairs) with 19%. Meanwhile, in the radicalism context, students of Islamic Higher Education Institutions (PTKI) had a more radical opinion (54%) than those at the non-Islamic higher education institutions (PTU) by 51.30%.

The fourth issue was related to student organizations. Campus student organizations that were suspected to be a factor of students becoming intolerant are Campus Da'wah Institutions (LDK) and The Unity of the Indonesian Muslim Student Movement (KAMMI). 1.4% and 3.98% of students who joined the KAMMI organization and LDK tended to be more intolerant of other religions.

The fifth issue is related to research on the textbooks used in general higher education institutions. At the Bogor Institute of Agriculture, in general, the book had not prioritized contemporary issues and only struggles with the discussion of the issue about the exclusive teachings of certain religions. At the Bandung Institute of Technology, the textbooks used contain many controversial issues, such as rational-liberal understanding, *inkar-assunah* (neglecting hadiths of Prophet Muhammad), and comparing the teachings of Islam with non-Islam. At Gajah Mada University, the textbook had included contemporary issues, such as comparing Western and Islamic perspectives related to a concept (human rights, democracy, politics, etc.), and discussing the harmony among religious communities, pluralism, feminism, and civil society. In UB, the textbook used also includes contemporary issues such as harmony and religious plurality.

## Recommendations:

1. To complement the selection system of civil servants (CPNS) with instruments of religious moderation (questionnaire, interview, observation in the basic competency selection, and the professional competency selection), through the joint decision between the Ministry of Education and Culture (Kemendikbud), Ministry of Religious Affairs (Kemenag), and Ministry of Empowerment of State Apparatus and Bureaucracy Reformation (KemenPAN-RB).
2. To strengthen the system of periodic supervision of state and private higher education institutions in the recruitment of Islamic Education lecturers following the existing regulations.
3. To optimize the role of supervisors in religious education subjects (curriculum, lecturers, textbooks) at PTU.
4. To encourage the campus to also manage and regulates the activities of student organizations tightly to minimize the spread of ideologies that tend to be intolerant and radical and carry out practical politics based on the mandate of Permenristekdikti 55/2018.
5. To encourage Kemendikbud and Kemenag to review all Islamic Education textbooks circulated in PTU, especially books that contain violence.
6. To encourage Kemenristekdikti to issue a specific and integrated regulation concerning general education to replace Permenristekdikti 43/2006.
7. To encourage The Coordinating Ministry of Human and Cultural Development (Kemenko-PMK) to play its central role as a hub or the chief coordinator between Kemendikbud and Kemenag to mediate the harmonization of regulations concerning Islamic Education in PTU.

# FOREWORD

Strengthening religious moderation in Indonesia has become very important in the context of sustainable human resource development. Religious moderation is 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 universal norms of society must be based on the idea that every religion follower, regardless of ethnicity, culture, creed, and political choices, must be willing to listen to each other. Also, everyone must learn from each other to practice the ability to manage and overcome differences in religious understanding and beliefs among them.

In the Mid-term National Development Plan (RPJMN) 2020-2024, strengthening religious moderation is a National Priority Program. The purpose of religious moderation is to bring back the essence of religion as human dignity to return the text to its context and to maintain multicultural 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. This policy paper will relate to KP 1, which focuses on discussing Islamic Education (IE) in a general higher education institution.

National Priority (PN)	Priority Program (PP)	Priority Actions (KP)
Mental revolution and cultural developments	Strengthening religious moderation as the foundation of perspective, attitude and religious practice 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

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# I. INTRODUCTION

Higher education institutions have been the breeding ground for intolerance and radicalism. The Head of State Intelligence Agency (BIN), Budi Gunawan, stated that “39% of college students in 15 provinces have been exposed to radicalism” (SIndonews, 26/04/2018). This case is consistent with the research conducted by Setara Insitute (2019) on ten prominent state higher education institutions (PTN) in Indonesia. This research found out that intolerant, extreme, and radical religious views have influenced Indonesia’s younger generations. The survey confirmed with the research by INFID that stated that the radical and extreme ideologies spread through interactions between students, lecturers and assistants, and alumni.

PPIM UIN Jakarta in the Convey Program (2018) specifically researched IE textbooks at the university levels. The research examines the IE teaching process at various campuses in Indonesia. The focus is to study the standard textbooks used in lectures and to explore the understanding, model, and teaching styles of the lecturers in five non-Islamic higher education institutions (PTU) in five cities which are: Bogor Institute of Agriculture (IPB), Bandung Institute of Technology (ITB), University of Indonesia (UI) Depok, Gadjah Mada University (UGM) Yogyakarta, and Brawijaya University (UB) Malang.

The survey found that some exclusive religious groups make the campus a breeding ground of narrow religious views with notions like they should firmly hold to the Quran; Islam is the victim; Islam has to be more cautious. These exclusive religious groups turn the mosque and Mushala (a small building for praying) as a base for regeneration. To spread their views, these groups targeted student organizations such as Lembaga Dakwah Kemahasiswaan (LDK) and Lembaga Dakwah Fakultas. As a result, the students only believe in what they learn and tend to be wary of different thoughts.

PPIM UIN Jakarta in the Convey Program (2018) research on IE textbooks at the university levels confirmed this case. The research examines the IE (Islamic Education) teaching process at various campuses in Indonesia. The focus is to study the standard textbooks used in lectures, to explore the understanding, model, and teaching styles of the lecturers in five PTU in five cities which are: Bogor Institute of Agriculture (IPB), Bandung Institute of Technology (ITB), University of Indonesia (UI) Depok, Gadjah Mada University (UGM) Yogyakarta, and Brawijaya University (UB) Malang.

In general, this research concluded that Islamic Education in various campuses mentioned above could be considered as a moderate and open religious education. Nevertheless, there are both permanent and temporary lecturers, offering different styles of religious understanding and teaching models of Islamic Education. Also, there is no competency standard for IE lecturers in various campuses in question, because of the Islamic education courses provided by lecturers from

various majors and various faculties, hence the lack of competency standard. From the aspect of educational background and scientific discipline, many lecturers are competent. However, at the same time, this research also shows that many IE lecturers have absolutely no background and training in Islamic Education.

This policy paper was compiled to improve the quality of religious education at the higher education level. In this policy paper, several policies related to the higher education curriculum and the teaching of religious education lectures will be reviewed to find the loopholes. Furthermore, the findings of the research on Islamic Education textbooks circulated in PTU by PPIM UIN Jakarta will be presented. Also, this text offers several alternative policies as proposed solutions to the existing problems both in the current policy and in practice on the field.

## II. PROBLEMS

### Policies

#### The autonomy of the Higher education Institutions

The autonomy of higher education can open the door for the entry of Islamic Education teaching materials and curriculum that are contrary to the ideology of the nation. Law Number 12 of the year 2012, article 35, section 2 concerning curriculum mentions that each higher education institution develops the curriculum of higher education according to the National Standard of Higher Education for every major, which includes “the development of intellectual intelligence, noble characters, and skills.” The autonomy is also referring to the Regulation of the Minister of Research, Technology and Higher Education (Permenristekdikti) Number 44 of the year 2015 concerning The National Standard of Higher Education, Article 1 section 9, which stated that “a study program is a unit of educational activity and learning process that has a certain curriculum and learning method in one type of academic education, professional education and/or vocational education.”

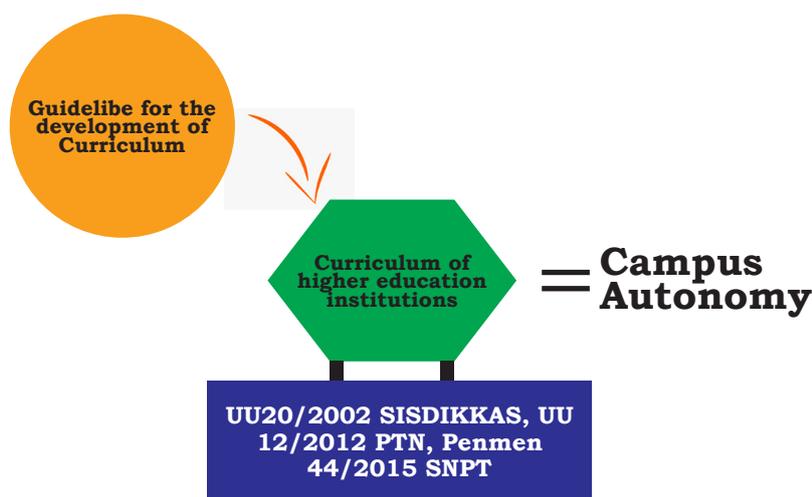


Figure 1

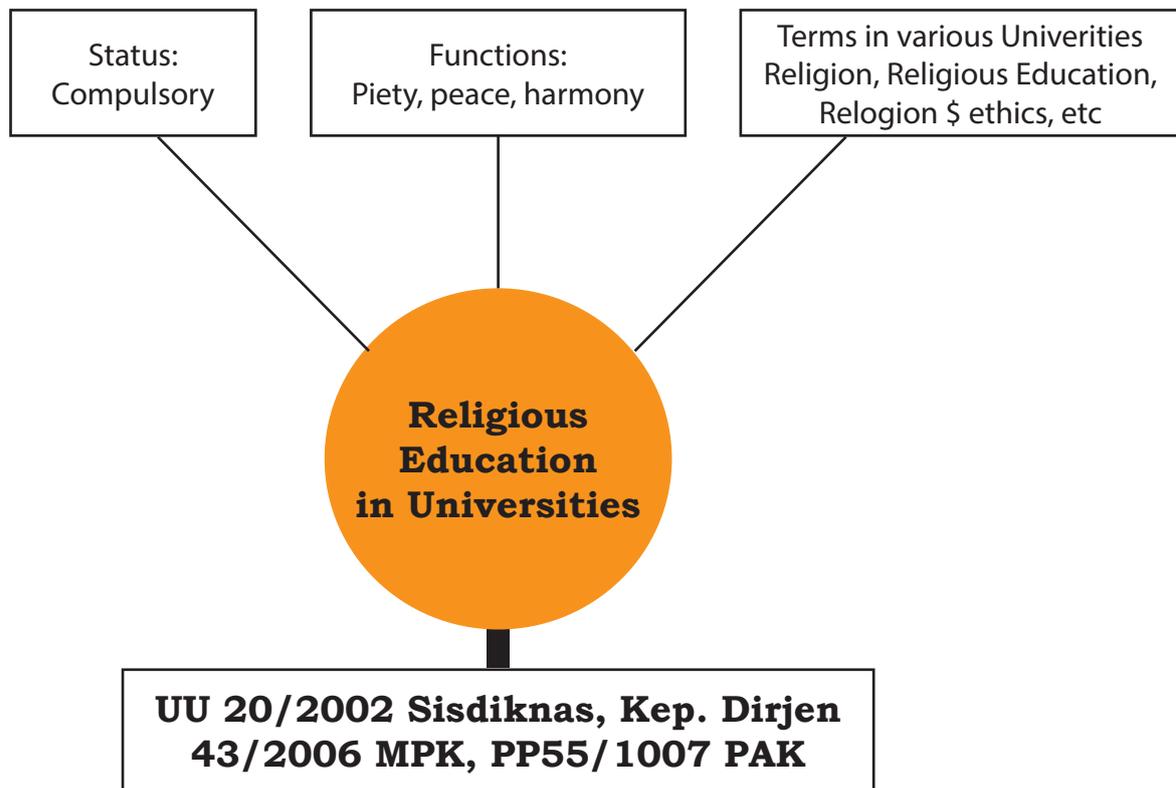
#### The guidelines for designing the curriculum are only technical.

Kemenag and the Directorate of Higher Education of Kemendikbud issued the guidelines on designing the curriculum of the Directorate of Islamic Education and guidelines on designing the curriculum of Kemenristekdikti, respectively. The guidelines are technical

in which every education institution has been given the direction on how to design the curriculum, to conduct, and to evaluate lectures. The guidelines are also general and are not intended to develop specific subjects. Based on the Law No.12/2012 Article 35, section 3 concerning the higher education, it is mandatory for every educational institution to include religion, Pancasila, civic education, and Indonesian language in their curriculum.

**Status, Functions, and the terminology of religious education**

Under the Law 12/2012, article 35, paragraph 3, point A, the teaching of “Religion” has a mandatory status at every university. Its functions are to foster piety, to create peace, and to encourage harmony. In the matter of terminology, there are differences in naming for religious education as a subject in higher education. The Law 12/2012 mandated only the word “Religion” to be used. For example, religious education as a subject in ITB is called “Religion and Ethics,” in IPB, UGM and UB have the term “Religious Education,” and in UI it is called “Religion.” Furthermore, the names of these subjects will be added with certain religions, for example, the subject of “Islamic religion and Ethics”, “Islamic Education”, or “Islam as a Religion”.



**Government-made textbooks are not mandatory**

It is interesting to see Law No. 3 of 2017 concerning Book Filing Systems. The Law does not regulate the use of books for higher education institutions. However, the Law regulates the use of textbooks for schools, from kindergarten to high school or equivalent. It could be due to the impact of the mandate of Law 12/2012 on Higher Education, which states that the curriculum of each study program in universities is autonomous. Therefore, religious education books made by the government are not mandatory on campus; on the contrary, schools that are not using government-made textbooks will be given a reprimand, even the decline/revocation of accreditation.

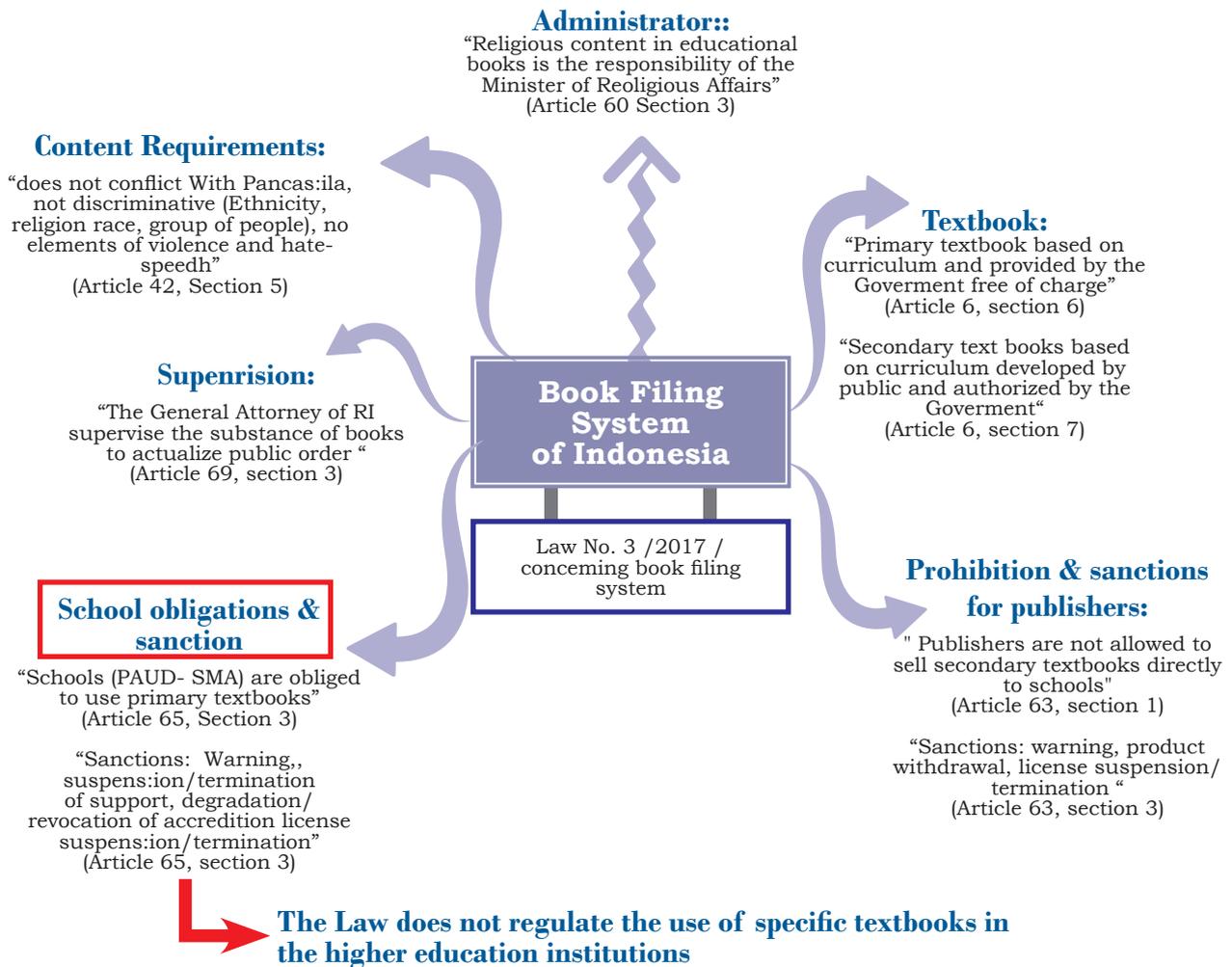


Figure 3

### Regulation of the Minister of Religious Affairs does not regulate the textbook in higher education institutions

Furthermore, under Law No. 12/2012 and Law No.3/2017, Islamic Education textbooks on campuses under the Ministry of Religious Affairs are not regulated in the new Regulation of Ministry of Religious Affairs. The Regulation of Minister of Religious Affairs concerning IE textbooks only regulates textbooks in schools. These regulations caused fears that intolerance and radical view might infiltrate through non-government IE textbooks.

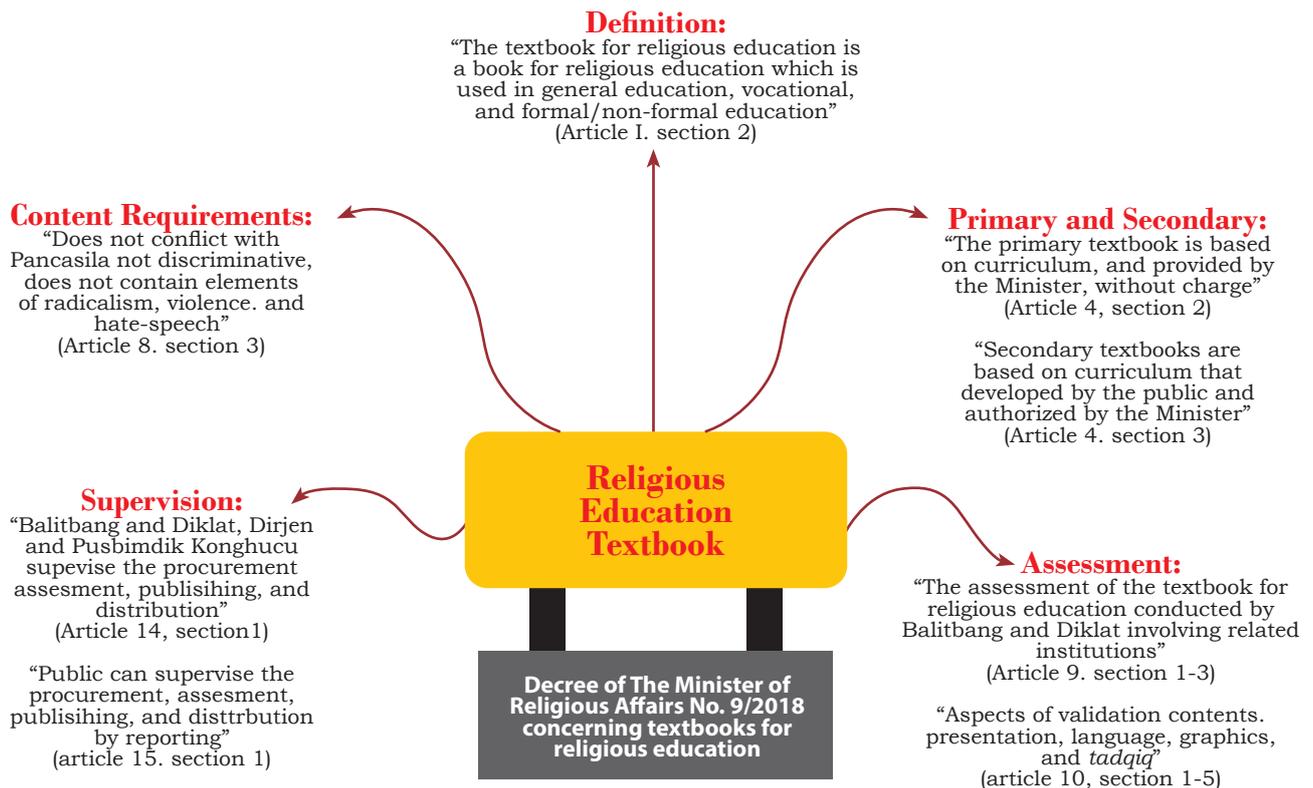


Figure 4

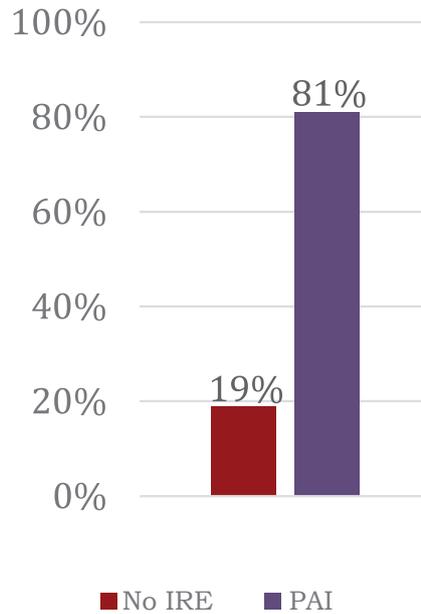
### Lecturers and environments.

In law article 10, section1, an Islamic Education lecturer should have a bachelor or post-graduate degree in religious studies to qualify or have a title of “religious scholar.” considering that the lecturers as educational staff are the main guardian of the transmission of religious views in line with the national development, the qualification is very important. Furthermore, the Decree of the General Directorate of Higher Education No. 43/DIKTI/Kep/2006 also explained the requirements of learning facilities, such as mentioned in the article 11 section1, “Environment that encourages interfaith interaction” and to have “physical facilities (such as a library) and “non-physical facilities (such as religious, academic interaction).” This point is very positive because it allows the academic community to develop an interfaith relationship that can foster mutual understanding, tolerance, moderation, and harmony.

### The quality and quantity of the lecturers are low.

According to data from the Association of Islamic Education Lecturers (ADPISI) in 2018, the number of Islamic Education lecturers was 761. This number is relatively small, while the number of IE lecturers required by higher education and pedagogical institutions is more than 4000. Moreover, according to ADPISI data (2018), the number of IE lecturers who have no religious education background is around 18%. In terms of existing policies, CPNS selection for lecturer positions as the responsibility of the Ministry of Education and Culture and the Ministry of Empowerment of State Apparatus and the Bureaucratic Reform and the National Civic Service Agency is deemed unable to portray moderate religious views.

### Educational Backgrounds

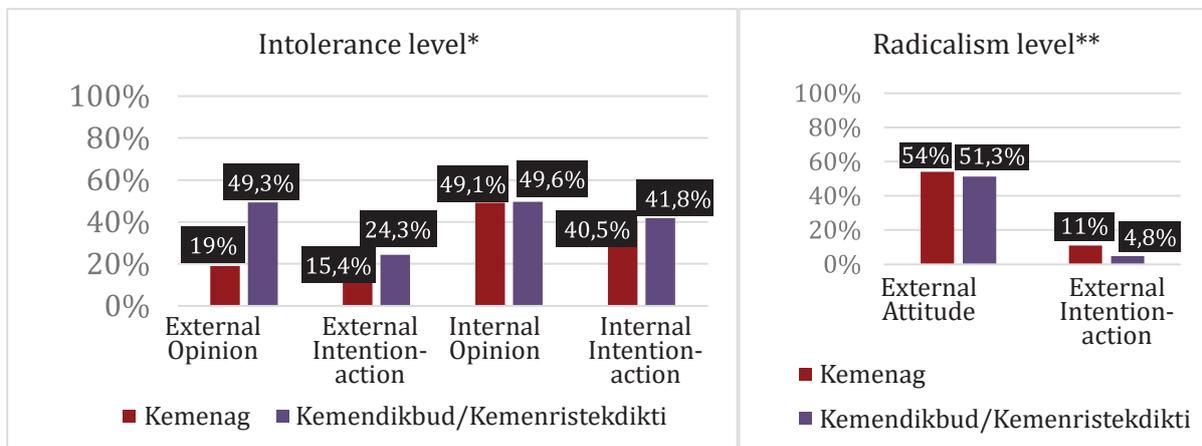


The policies above will then be translated by each higher education institution in developing the Religious Education curriculum (or any terms possible) in their respective study programs or majors. The selection of Islamic Education books is the manifestation of the curriculum. Therefore, this policy paper will compare the teaching practices of IE subjects with the regulations at the central level.

## The Issues on the field

### Students of PTU vs Students of PTKI.

Students in general higher education institutions (under the Ministry of Education and Culture / the Ministry of Research, Technology, and Higher Education) tended to have an intolerant view by 49.30%, compared to students in Islamic Higher Education Institutions (under the Ministry of Religious Affairs) by 19%. Meanwhile, in the radicalism context, students of Islamic Higher Education Institutions (PTKI) had a more radical opinion (54%) than those at the general higher education institutions (PTU) by 51.30%.



\*) Categorized as intorelant and very intolerant

\*\*) Categorized as radical and verry radical

### Student organizations.

Based on the PPIM survey (2018), student organizations are one of the factors shaping the religiousness of students. Campus student organizations that are suspected to be a factor of students becoming intolerant are Campus Da'wah Institutions (LDK) and The Unity of the Indonesian Muslim Student Movement (KAMMI). 1.4% and 3.98% of students who joined the KAMMI organization and LDK tended to be more intolerant to followers of other religions. There is worrying that this will affect the students that will become teachers. This finding confirmed in the 2018 PPIM survey, where IE teachers who had a KAMMI and LDK organizational background tend to be more intolerant.



### The design of the compilation and the utilization of Islamic Education textbooks in IE Teaching in non-Islamic Higher education Institutions (PTU)

PPIM specifically investigated the utilization of IE textbooks in five prominent higher education institutions in Indonesia. Books could deliver various knowledge of Islam, from the moderate to the extreme. With this notion, the supervision of the choice of textbooks as teaching material is necessary, especially in a higher education institution. Books that allegedly contain radicalism contents have been found lately.

PPIM UIN Jakarta conducted qualitative research on textbooks that are taught on the general higher education institutions. The institutions observed were the University of Indonesia (UI), Bogor Institute of Agriculture (IPB), Bandung Institute of Technology (ITB), Gajah Mada University (UGM), and Brawijaya University (UB). There were different ways of compilation and teaching in each institution.

In UI, there were nine mandatory books, but there was only one book utilized in the lecture for one semester. The title of the book is "The Textbook for Islamic Character Development." In IPB, the book used in the lecture was "Islamic Education in General Higher Education" by Furqon Syarief H. (2018). The book was developed from Islamic Education dictations compiled by referring to the slides of IE senior lecturer presentations from the 1980s. At ITB, the book used was "Islamic Character Building," but only chapters 1, 2, and 4 were used as a reference for learning. While at Brawijaya University, the book used is "Book of Basic Islamic Education."

In UGM, there were five books taught in the lectures. The first book was "Textbooks of the Mandatory General Courses of Islamic Education," published by the Ministry of Research, Technology, and Higher Education. The second book was "Islamic Education Textbooks for General Higher Education," based on the 2002 Curriculum published by the UGM Philosophy Publishing Agency. The third and fourth books were "The Dictation Lecture of the Islamic Faculty of Engineering, Gajah Mada University" and "The Model," and both were written by Nopriadi. Finally, the fifth book was written by Harun Nasution called "Islam from various aspects". Generally speaking, the contents of the book "Islamic Education Textbooks for

General Higher Education” Based on the 2002 Curriculum published by the University of Gajah Mada Philosophy Publishing Agency is not different from the book “Islamic Education” published by Kemenristekdikti. The highlight is that the book contains a discussion about a contemporary issue.

### Discussion Topics in Islamic Education Textbooks on higher education institutions

The contents of the textbook are also different for each higher education institution, although most of the contents are similar. At the University of Indonesia, the textbooks contain a moderate perspective and critical and analytical thinking development. It also includes issues of socio-cultural life consisting of Islamic families, Islamic societies, Islamic social institutions, and national and state life.

In Bogor Agricultural Institute, the book taught contains six main topics that consist of Islam and Science, Human and Religion, Aqeedah (belief system), *Sharia* (Islamic law), Morals, and Da’wah (Islamic Preaching). In general, this book had not prioritized contemporary issues and only discussed the teachings of characters. The textbooks used in the Bandung Institute of Technology contained many controversial issues, such as rational-liberal understanding, *inkar-sunnah* (rejecting sunnah), and comparing the teachings of Islam with non-Islam. At Gajah Mada University, the textbooks contained contemporary issues such as comparing Western and Islamic perspectives of the concepts (for example, human rights, democracy, politics), and also discussing interfaith harmony, pluralism, feminism, and civil society. While at Brawijaya University, the textbooks used also contained contemporary issues such as harmony and religious plurality.

	UI	IPB	ITB	UGM	UB
Teaching	The textbook of Islamic Personality Development	Islamic Education in general higher education institutions	Islamic Character Building, but only chapter 1-2, and 4 used as reference	Uses five books, one of them is The Islamic Education textbook for a higher education institution.	Book of Basic Islamic Education
Implementation	There are discrepancies in the depth of studies between themes	Development of the IE dictation which compiled from lecturers’ presentation since the 1980s	Many abstract and unsourced terminologies such as the typology of Ulama	Covers the aspects mentioned in the Decree of Dirjen Dikti No. 43/ DIKTI/ Kep/2006 Concerning the guidelines of the implementation personality development courses in a higher education institution	Contents of the book tend to compare Islamic teachings with western theories
Discussion	Using a moderate perspective and develop critical and analytical thinking	The contemporary issues have not yet been prioritized, and mainly discussing personal issues.	Containing controversial issues such as rational-liberal understanding, <i>inkar-assunah</i> , and comparative studies of religion.	Containing contemporary issues covering interfaith harmony, pluralism, feminism, and civil society.	Containing contemporary issues such as interfaith harmony and religious plurality

Table 1. Summary of the analysis of 5 IE textbooks in 5 higher education institutions.

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

This policy paper concerning the improvements of IE textbooks in the higher education institutions is compiled to transform the 2020-2024 RPJMN documents into detailed strategies and operational policies. Considering that the 2020-2024 RPJMN contains religious moderation as Priority Program, this policy paper could serve as a leverage factor to actualize the religious moderation in education in Indonesia.

In this policy paper, the policies and issues that occurred in the Ministry of Education and Culture are contained. This policy paper also includes the implementation of programs/activities that are not mentioned in the 2020-2024 RPJMN document. Furthermore, The Ministry of Education and Culture is expected to pass down the alternative policies in the Strategic Plan for the 2020-2024 period, both on the level of the ministry or the directorates under its authority.

The SWOT analysis and TOWS methods were used to formulate the strategies and operational policies mentioned here, in addition to the expert analysis with Likert Scale 1 – 5. This policy paper also is supported by literary studies, audience sessions, and focus group discussions with the stakeholders.

Strengthening the religious moderation, the compilation of this policy paper also specifically formulate strategic, concrete, and sustainable steps that stimulate the improvements of perspective, attitude, opinion, and the intentions for tolerant and moderate actions among the religious community. Consequently, a peace-loving society with mutual respect could be achieved.

## IV. ALTERNATIVE POLICIES

This chapter shows the summary of the studies on policies and the observation on the field. Through brainstorming sessions, the strength, weakness, opportunity, and threat could be listed. Furthermore, the list is divided into two: Internal and external factors. The summary is presented in the SWOT (Strength, weakness, opportunity, threat) matrix as follows.

Table 2. SWOT Analysis

	<b>Strengths</b>	<b>Weaknesses</b>
<b>Internal Factors</b>	<ol style="list-style-type: none"> <li>1. The autonomy for each campus to develop curriculums for every major</li> <li>2. Several IE textbooks in higher education institutions already complied with existing rules.</li> </ol>	<ol style="list-style-type: none"> <li>1. Lack of coordination between Kemendikbud and, especially in the management of IE (lecturers, books, curriculum).</li> <li>2. The guideline for the development of the curriculum is only technical and general, not specifically for IE lectures.</li> <li>3. Kemendikbud does not have a mechanism to choose the IE textbook.</li> <li>4. Some lecturers have their own agenda that is contrary to the state ideology.</li> </ol>
	<b>Opportunities</b>	<b>Threats</b>
<b>External factors</b>	<ol style="list-style-type: none"> <li>1. High commitment from the central government to deter intolerance and radicalism issues</li> <li>2. Kemenag could cooperate to determine IE textbooks and credible IE lecturers in higher education institutions.</li> </ol>	<ol style="list-style-type: none"> <li>1. Kemendikbud does not have the control to manage institutions to determine their textbooks, appointment of lecturers, and to develop the curriculum.</li> <li>2. Textbooks that were not published by Kemendikbud mostly contain intolerance and radicalism issues.</li> <li>3. Student organizations tend to be exposed to intolerant and radical religious understanding.</li> </ol>

Based on the SWOT analysis above, some strategic issues to formulate alternative policies to improve the contents of IE textbooks could be considered. Further analysis is presented in the TOWS matrix as follows:

	<i>Weaknesses</i>	<i>Strengths</i>
<i>Opportunities</i>	<ol style="list-style-type: none"> <li>1. cooperate with Kemenag to develop the substance of Islamic education lectures.</li> </ol>	<ol style="list-style-type: none"> <li>1. Instruction for all heads of higher educational institutions to ensure that the principles of moderation are included in determining the IE lecturers, textbooks, and the syllabus of every lecture.</li> </ol>
<i>Threats</i>	<ol style="list-style-type: none"> <li>1. To organize inter-faith discussion for students in the state-owned higher educational institutions.</li> <li>2. To implement a reward and punishment system for the state-owned higher education institutions in carrying out central instructions.</li> </ol>	<ol style="list-style-type: none"> <li>1. Collecting data about every IE textbook and religious-lecturer syllabus to be reported to the Central Government.</li> <li>2. Incorporating a perspective of moderation in evaluating syllabus, books, and teaching materials in Religious Education.</li> </ol>

Based on the identification of issues above through the SWOT and TOWS analysis, these are some strategies and operational policies to achieve religious moderation in the higher educational institutions:

1. To complement the civil servants (CPNS) Selection system with instruments of religious moderation (questionnaire, interview, and observation in basic and professional competency test) through a joint decision between Kemendikbud, Kemenag, and Kemenpan-RB.
2. To strengthen periodic supervision on the recruitment of Islamic Education lecturers in the state-owned and private higher education institutions.
4. To optimize the monitoring of religious education as a subject (curriculum, lecturers, textbooks) in PTU.
5. To encourage the campus to strictly manage and organize the activities of student organizations to minimize the dissemination of intolerant ideologies and to prevent practical politics based on Permenristekdikti 55/2018.
6. To encourage Kemendikbud and Kemenag to review all IE textbooks circulated in PTU, specifically those with violent content.

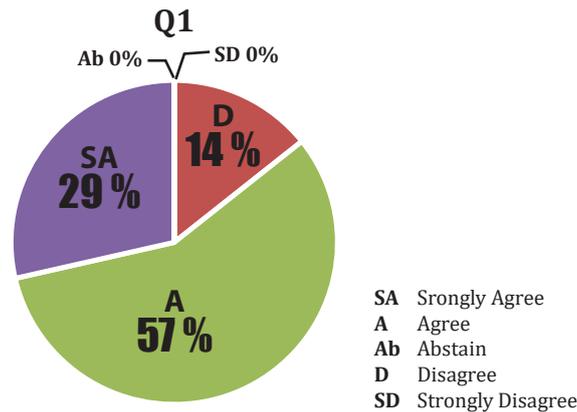
## V. ANALYSIS OF THE ALTERNATIVE POLICIES

This chapter shows the results of the discussion recorded in minutes and questionnaires. The questionnaire was used to see the response of the participants to the policies suggested quantitatively. The minutes of the meeting are used to measure the commentaries on the alternative policies qualitatively.

The civil servants (CPNS) Selection system can apply the instruments of religious moderation (questionnaire, interview, and observation in basic and professional competency tests) through a joint decision between Kemendikbud, Kemenag, and Kemenpan-RB.

The Minister of Education and Culture, Minister of Religious Affairs, and Minister of the Empowerment of State Apparatus and Bureaucracy Reform should formulate regulations regarding the selection of CPNS in higher education institutions. Some participants that agreed with this suggestion gave commentaries. Yulita Priyaningsing, Directorate of Learning of Kemendikbud, stated that further coordination between ministries and state agencies was necessary to conduct a general screening of the candidates by reviewing the database from relevant parties. However, Nurhairah, from the Ministry of Youth and Sports, stated that a joint decision is not only among the three ministries but also among the regional governments. It is because the regional governments also recruit civil servants.

Moreover, Andy Hadiyanto, a representative from ADPISI, suggested that a regulation that requires the general higher education institutions to recruit IE lecturers should be made in the first place. He considered that the Kemenag had a big ambition to do everything, from the recruitment to training. There should be a division between Kemenag and Kemendikbud to avoid institutional interests. If Kemenag takes all responsibilities, the general higher educational institutions will reject the program, because they are under the authority of Kemendikbud. Rudi M. Barnansyah (UNJ) rejected this suggestion because of systemic reason, and the fact that not every PTU has religious studies as a major. The following is the statistic diagram:

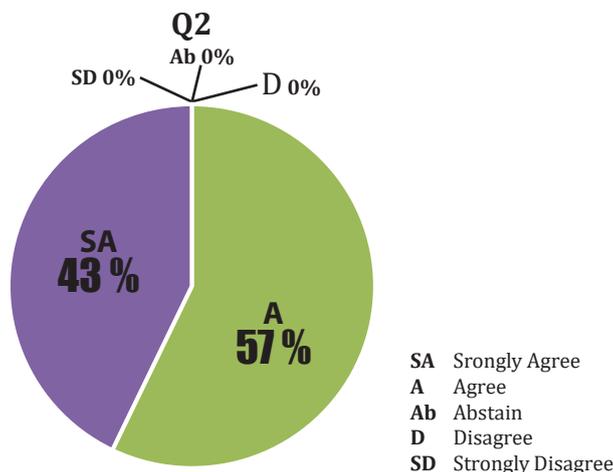


**Strengthening the system of periodic supervision of state and private higher education institutions in the recruitment of IE lecturers based on existing regulations.**

All participants agreed to this suggestion. Nurhairah (The Ministry of Youth Development and Sport / Kemenpora) and Rudi Barnansyah (UNJ) stated that periodic supervision is necessary because every lecturer should have an adequate educational background, at least a qualified graduate from an Islamic Higher Education Institution. Yulita (Kemendikbud) emphasized the aspect of data sharing with relevant parties such as BIN, KemenPAN-RB, and Kemendikbud. Furthermore, Sari from UNJ commented that besides the religious qualification, the lecturer should also improve their skills in technology. Students might not be satisfied with the ordinary answers from lecturers. Mostly, they will try to find more interesting and up to date answers, which tend to be radical.

Even though Andy Hadiyanto, the secretary-general of ADPISI agreed with this suggestion, he advised that this policy should be implemented after improving the training model for IE lecturers. He explained a case that in PTU, IE lecturers were assigned to teach physics, physical education, and others. This circumstance took the lecturers out of their expertise. Moreover, the Lecturers in PTU were not trained by Kemenristekdikti/Kemendikbud. The development of lecturers was conducted by Kemenag. There is a discourse that Kemenag will take all responsibility of all IE lecturers. Some campuses will not hire IE lecturers with Islamic educational background, because UIN was considered the source of liberal Islam. Ultimately, those campuses hired lecturers with religious appearance (without Islamic educational background). These notions are the cause of lecturers with different competencies. There are IE lecturers without religious, educational backgrounds such as in Unsyiah, and Unpad.

The following is the visual representation of FGD Participants:

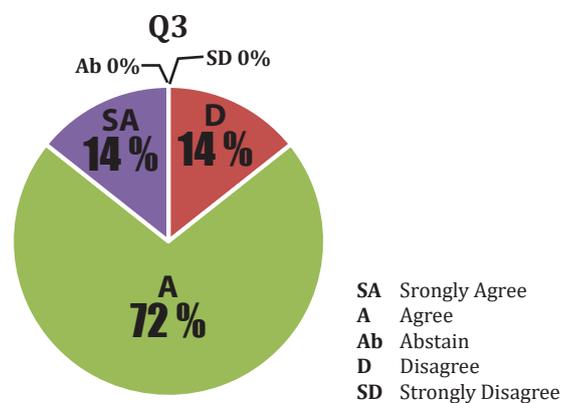


### Optimizing the role of supervisors in religious education subjects (curriculum, lecturers, textbooks) At PTU

This policy is aimed to supervise and evaluate the IE learning practices on campus so that the Kemendikbud and the higher education institutions could detect earlier the recruitment of lecturers, the choice of textbooks, and the syllabus compiled by the lecturers. However, Andy Hadiyanto from ADPISI rejected this suggestion, because it will be overlapping with the duty of the quality assurance task force in each PTU and the Sub-directorate of Islamic Education of Kemenag. The problems of Islamic Education lie on the questions of lecturers and curriculum. There is obscurity on which ministry will have the responsibility to manage and train the IE lecturers in PTU. As an example, in the development of the IE curriculum, it is not sure whether to follow the guidelines of Kemenag or Kemenristekdikti/Kemendikbud. There is a lack of socialization from Kemenag to Kemendikbud concerning their policies, hence the dualism occurred.

Moreover, Nugroho Andy (KemenkoPMK) stated that the question of who was responsible for the religious education in PTU was always the topic of discussion. KemenkoPMK has to synchronize the policies of Kemendikbud and Kemenag. Also, Guslin (Kemenkopolkham) admitted that it was challenging to create the synergy between ministries and agencies to prevent radicalism infiltrating campus. Although Nurhairah agreed with this suggested policy, she advised that the term should not be “optimizing the role of the supervisor in religious education”, but “the role of assistance and guidance.”

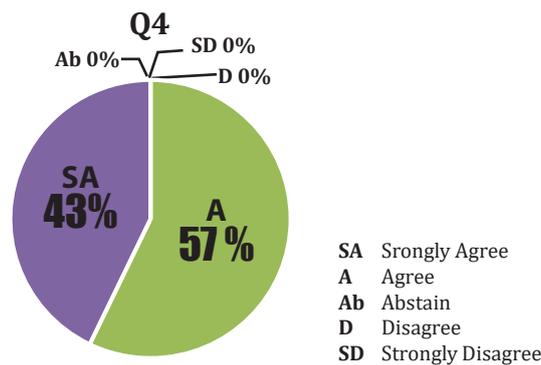
This following is the statistic diagram of questionnaire 3:



According to Permenristekdikti 55/2018, the campus should also strictly manage and organize the activities of student organizations to minimize the transmission of intolerant ideologies and to prevent practical politics.

Regarding this alternative policy, Nurhairah suggested that there should be regulations and standards concerning organizational activities for students. The Kemenpora also tries to recruit and educate youth organizations on campuses to deter intolerance and facilitate positive activities. Nugroho Andy (Kemenko PMK) stated that in improving religious understanding, extracurricular activity should exist. In practice, student organizations sometimes invited an unknown religious preacher.

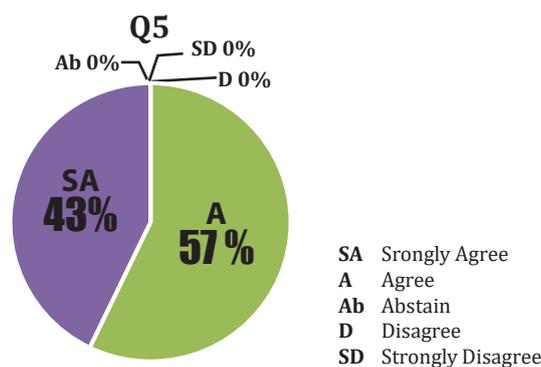
All participants agreed on this alternative policy, which presented in the diagram below:



Kemendikbud and Kemenag should review all IE textbooks circulated in Non-Islamic higher education (PTU), especially those with violent content.

Kemendikbud has to review all Islamic Education textbooks in general higher education institutions under Kemendikbud. Books that contain deviant ideologies should be pulled out from circulation and revised. On the implementation, Kemendikbud could coordinate with Kemenag as the expert on the subject matter.

Nurhairah (Kemenpora) suggested that it is better if all IE textbooks in every PTU are standardized nationally. Yulita (Kemendikbud) emphasized on the coordination among all stakeholders to conduct a selection on the authors of the book. Regarding the textbooks, Kemendikbud/ Kemenristekdikti had published six books of all religions. Andy Hadiyanto suggested that there should be a standard for the materials in IE textbooks. An IE textbook tends to be uninteresting. The IE textbooks published by Kemenristekdikti/kemendikbud are already interesting, but unfortunately, they are too deep. The ministries tend to focus on the value of the projects, so the contents are not properly delivered. Below is the diagram data:



Lastly, from the results of the analysis, there are two additional alternative policies suggested as follows:

1. Kemenristekdikti should issue an integrated special regulation concerning general education to replace Permenristekdikti 43/2006.
2. Kemenko PMK should play its vital role as the hub or primary coordinator to synchronize the Regulation regarding the religious education in PTU between Kemendikbud and Kemenag.

## VI. CONCLUSION

The Priority Program in RPJMN has a vital role in national development. RPJMN is the main reference for every ministry and state agency to formulate Strategic Plan (Renstra) to create sustainable development for Indonesia. National issues such as intolerance, extremism, and radicalism should become the main concerns of the government so that we can preserve the harmony of religious and state life. The educational environment should be protected to preserve the values of Pancasila as the guidelines of national and state life. With all these notions and conscience, strengthening religious moderation would support and accelerate the progress of national development targets listed in RPJMN 2020-2024.

This policy paper discusses explicitly Islamic Education (IE) in higher education institutions under The Ministry of Education of Culture. This paper covers several aspects. First, the IE curriculum regulates the substance of the lectures. Second, the textbooks, as the primary source of learning, should be concerned. There are some textbooks on particular campuses that contain an exclusive religious understanding. Third, the IE lecturers as the main stakeholders that decided the books and teaching materials should be supervised and evaluated. The direction of the policies and the questions explained above needs serious attention to create better Islamic Education in all campuses in Indonesia. Indeed, this policy paper still requires more suggestions and critics to complete its substance.

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**Building Resilience in Preventing Violent Extremism  
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