

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 in Indonesia

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EXECUTIVE SUMMARY

Religious moderation is a fair-minded perspective, attitude, and behavior. A moderate person always shows fairness and balance in performing daily religious practice without being extreme. Every religious individual should uphold the norm that everyone should listen to each other and mutually develop the capability to manage and overcome differences among their religious points of view regardless of their ethnicity, culture, religious beliefs, and political choice.

Strengthening religious moderation would resolve the following issues:

First, based on the data of the Ministry of Religious Affairs of the year 2017, 2018, and 2019, there was a fluctuation in the Interfaith Harmony Index (KUB). However, these three Interfaith Harmony Index were still considered high with the scores of 72.20, 70.90, and 73.93, respectively. Social factors such as education, income, and heterogeneity-homogeneity of religions have a significant influence on the index.

Second, the Social Piety Index (IKS) 2018 showed that the highest-scoring dimension in the Index of Social Piety is the dimension of “involvement in democracy” with a score of 90.47 and then followed by the dimension of “non-insulting” with the score of 88,26. On the other hand, the lowest-scoring (below the national score) is the “caring” with a score of 61.09 and “attitude on respecting differences” with a score of 50.10.

Third, the Social Capital Index (IMS) from the Central Statistical Bureau (BPS) in 2017 showed that the average of the Social Capital Index in Indonesia is 47,86. From 34 provinces measured, more than half have a below-average score.

Fourth, based on the Tolerant City Index (IKT) by SETARA Institute in 2018, big cities such as Jakarta, Padang, and Makassar were considered as cities with low tolerance level. Among these cities are Tanjung Balai (2.817), Banda Aceh (2.830), Jakarta (2.880), Cilegon (3.420), Padang (3.450), Depok (3.490), Bogor (3.533), Makassar (3.637), Medan (3.710), and Sabang (3.757).

Fifth, in the last two years (2018 & 2019), Center for the Study of Islam and Society (PPIM) UIN Jakarta conducted a study on the intolerance and radicalism themes in the educational sphere. In 2018, the research showed that 50 percent of students and college students had intolerance and radical views and attitude. In addition to the students, the PPIM research in 2019 also showed that teachers also had the same tendency, which was high-level radicalism and intolerance for more than 50 percent.

Sixth, based on the research conducted by the Center for the Study of Religion and Culture (CSRC) UIN Jakarta and the Center for the Study of Islam and Society (PPIM) UIN Jakarta (2019), the religious literacy compiled by mosque officials lacked the discussion of national unity issues. National themes such as NKRI, Pancasila, diversity, tolerance, mutual respect, and non-violence were only loosely discussed in the speech of the preachers.

Seventh, the result of the survey by PUSAD Paramadina and PPIM (2019) also showed that 272 (54,6%) Muslim counselors agreed and strongly agreed that the government had to absolutely implement Islamic Law. 164 (32,9%) counselors also agreed that the country had to be governed with religious law and under the authority of a Muslim religious leader.

The research showed that Indonesia had been under threat. A religious moderation strategy is necessary to respond to these issues. The strategy carried out through two main aspects, which are:

1. **Religious Moderation in Education**

The religious moderation-strengthening strategy in education is intended to achieve inclusive and tolerant education. This strategy is expected to strengthen moderate religious understanding in various aspects of the religious sphere in Indonesia.

2. **Religious Moderation in The Social Community**

The goal of this strategy is to create a moderate Islamic society. This strategy is expected to strengthen a moderate religious understanding in every part of society.

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. Every individual should uphold the universal norm within society that everyone should listen to each other regardless of their ethnicity, culture, religious beliefs, and political choice. Also, everyone should learn from each other about the ability to manage and overcome differences among their religious points of view.

Religious moderation is already included in the National Mid-term Development Plan (RPJMN) 2020-2024, which was compiled by the National Development Planning Agency (Bappenas). The purpose of religious moderation is to bring back the essence of religion as human dignity textual contents to contextual understandings and to maintain the multi-culture of Indonesia. Religious moderation is expected to be an inseparable part of the cultural strategies to develop the human resources of Indonesia. In the RPJMN 2020-2024, strengthening religious moderation has become the National Priority Program (PP). It is one of four government regulations that become part of the National Priority (PN) of Mental Revolution and Cultural Development. The Mental Revolution as a cultural movement has an important position and role in the development to change the perspective, attitude, and behavior which oriented on progress and modernity.

In realizing this program, there are five Priority Actions (KP) 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. The PP3 of Religious Moderation is intended to answer strategic issues concerning "the current state of weak religious understanding of moderate, inclusive, tolerant religious practice in order to strengthen interfaith harmony."

TABLE OF CONTENTS

EXECUTIVE SUMMARY	2
FOREWORD	4
TABLE OF CONTENTS	5
I. INTRODUCTION	6
II. PROBLEMS	7
Interfaith Harmony Index	7
Social Piety Index	7
Social Capital Index	8
Tolerant City Index	8
The Exposure of Radicalism in the education sphere	8
The role of ulama, imam, khatib, takmir, and Muslim counselors is weakening	8
III. OBJECTIVE AND SCOPE OF RESEARCH AND METHODOLOGY	10
IV. ALTERNATIVE POLICIES	11
V. ANALYSIS OF ALTERNATIVE	13
VI. CONCLUSION	17
REFERENCES	18

I. INTRODUCTION

Indonesia is experiencing an increasing trend of religious-based violence and extreme views on a worrying level. Several studies have shown that radicalism and intolerance have infiltrated into various aspects, from education, civil, to houses of worship. Since 2017, the Center for the Study of Islam and Society (PPIM) UIN Syarif Hidayatullah Jakarta has developed the CONVEY Indonesia program in collaboration with UNDP Indonesia. A series of national surveys (2017 & 2018) showed that more than 50% of students, college students, and teachers and lecturers (even starting from the kindergarten level) had intolerant and radical views. One of the reasons is the reference in religious life, such as religious teachers and books both through electronic or printed media. In civil society, the role of religious counselors and youth organizations also contributes to the increasing issues of intolerance and radicalism. In addition, radicalism and intolerance also spread to the houses of worship, even to SOEs (P3M Survey, 2018).

The findings of this research are in line with the index for measuring the quality of religious life in Indonesia, which experienced a substantial reduction. In 2018, SETARA Institute, through the Tolerant City Index (IKT) found that big cities in Indonesia were indicated intolerant. DKI Jakarta ranked the third (out of 94 cities surveyed) as the most intolerant cities (position 92) and followed by Bogor (position 88), Makassar (87), and Medan (position 86). Compared to the 2015 IKT data, DKI Jakarta dropped from rank 65 to rank 92 (10 cities with the lowest tolerance scores).

It is an alarm for Indonesia as the biggest Muslim country in the world. In the country, the call for religious moderation is increasing based on ethnic, cultural, linguistic, and religious diversity and beliefs, and experiences of living together in harmony over the centuries. Local that has been built, jeopardized by acts of intolerance, radicalism, violent extremism, and even terrorism.

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 a human dignity from textual contents and contextual understanding and to maintain multi-culture Indonesia. National development goals would be difficult to achieve without a conducive social-religious state. Religious values and local wisdom could be utilized as a driving force and foundation for development. Consequently, it is crucial to add the perspective of religious moderation in human resource development in Indonesia. The Central Government also needs to design special policies to initiate moderate religious values in various aspects. Therefore, PPIM UIN Jakarta intended to propose an audience session with the Special Staff of The President of the Republic of Indonesia to encourage evidence-based policymaking.

II. PROBLEMS

In the last three years, the condition of society in Indonesia needs more attention, especially in the matter of religion and peace. The followings are the big picture from various research on the national scale.

Interfaith Harmony Index

The Interfaith Harmony Index (KUB) is a national survey conducted by the Research and Development Agency of the Ministry of Religious Affairs of the Republic of Indonesia to measure the level of interfaith harmony in Indonesia. As an instrument, the KUB Index describes a condition of interfaith relations that is tolerant, equal in practicing religion, and also cooperative in developing the community, nation, and state of the Republic of Indonesia based on “Pancasila” and the 1945 Constitution. The aim is to provide information and suggestion for agencies/institutions about the map of interfaith harmony index in Indonesia. Fluctuations occurred in the KUB Index assessment, but the three KUB Indexes were still in the high category with scores of 72.20, 70.90, and 73.93, respectively.

In 2019, the Province of West Papua reached the top of the list as the most harmonious region in Indonesia with a score of 83.4 while the Province of Aceh was in the lowest place with a score of 60.2. In 2018, East Nusa Tenggara Province achieved the highest harmony score with 78.9 points. In the last place, there is West Sumatra with points 60.2. In 2017, East Nusa Tenggara was in the top position with a score of 82.1, and Aceh was the province in the lowest position with a score of 60. From the three dimensions of the KUB Index, the indicator of “cooperation” always gets Aceh to stand with the highest score, while “tolerance” always gives it the lowest score. Social factors such as education, income, and heterogeneity-homogeneity of religion have a significant influence on the KUB Index.

Social Piety Index

The Center of Research and Development of Bimas Islam and The Religious Services Agency of Balitbang Diklat conducted a Social Piety Index Survey (IKS) in 2018. The survey involved 30 respondents in each district/city, who came from a religious background, administrators of houses of worship, and people. Through the questionnaire, this survey was intended to find out the extent of relevance between the religious understanding of Indonesian people and their experiences at the social level. The survey also was expected to show that the highest dimension of social piety was the dimension of involvement in democracy with a score of 90.47, then followed by the non-insulting dimension with a score of 88.26. Meanwhile, the lowest dimension of social piety (below

the national score) is the attitude of caring with a score of 61.09 and the attitude of respecting differences with a score of 50.10.

Social Capital Index

The Social Capital Index is a score compiled from the Happiness Measurement Survey (SPTK) conducted by the Central Statistics Agency (BPS). In 2017, the survey results showed that the average Social Capital Index in Indonesia is 47.86. From the 34 provinces measured, more than half had a score below average. One of the dimensions measured in social capital is the dimension of trust and tolerance. The average value of trust and tolerance in Indonesia is 55.03. Some provinces have below-average values such as Riau Islands (48.77), Aceh province (49.95), and West Sumatra province (50.43). An example of the indicator that made a low tolerance level in those provinces was that more than 50 percent said they did not agree if there was a group of people from other religions carrying out activities around the neighborhood.

Tolerant City Index

The Tolerant City Index is an index published by the SETARA Institute, which was compiled by prioritizing tolerance practices in cities of Indonesia. Indicators used to assess the level of tolerance were regional government regulations, government actions (related to intolerance occurrences), social regulations (intolerance occurrences), and religious demographics. Based on the SETARA Institute survey in 2018, several cities fell into the category of cities with the lowest tolerance values. Among these cities are Tanjung Balai (2,817), Banda Aceh (2,830), Jakarta (2,880), Cilegon (3,420), Padang (3,450), Depok (3,490), Bogor (3,533), Makassar (3,637), Medan (3,710), and Sabang (3,757). From this data, it could be concluded that several major cities of Indonesia, such as Jakarta, Padang, and Makassar are considered cities with low tolerance levels.

The Exposure of Radicalism in the education sphere

In the last two years, Center for the Study of Islam and Society (PPIM) of UIN Jakarta has conducted various studies related to intolerance and radicalism in the education sphere. In 2017, the research aimed at the student level, and the research showed that around 50 percent of students and college students had intolerant and radical attitudes and perspectives. More specifically, research was also conducted on students majoring in Islamic Education (IE). The results of the research also showed a high level of intolerance, which is around 60 percent. In 2018, PPIM research again showed a similar trend of results, which was more than 50 percent of the teachers also had a high level of radicalism and intolerance. Next, in PPIM research in 2019, PPIM also conducted research about textbooks for IE subjects in public universities. The result indicated that several books were identified containing narrow religious content.

The role of ulama, imam, khatib, takmir, and Muslim counselors is weakening

The religious perspective of takmir, khatib, and imam of mosques

Based on research by the Center for The Study of Religion and Culture (CSRC) of UIN Jakarta and Center for the Study of Islam and Society (PPIM) of UIN Jakarta (2019), religious literacy compiled by the mosque *takmir*s (Mosque administrator) generally aims to increase the faith, piety, and *ukhuwah Islamiyah* (Muslim Brotherhood) among the worshippers and Muslims in general. National

themes such as NKRI, Pancasila and diversity, tolerance, respect for differences, and non-violence, only become loose themes, according to the creativity of the speaker. The lack of nationality material and interfaith relations by preachers does not necessarily indicate that the mosque has a radical tendency. All mosque *takmir* interviewed rejected the ideas of radicalism and supported the discourse of nationality, diversity, and tolerance between religions. From the 100 mosques in the seven cities studied by the CSRC UIN Jakarta, in general, a religious preacher was invited from outside. The method of recruiting also tended to be the same, which was to bring it to the management meeting and discussing it with the mosque's advisory council for approval. Moreover, the track record of the preachers will be monitored, from the tendency of radicalism to limit the topic of lectures and prohibit using the mosque for a political objective. It has been done as an effort to get the desired preachers and avoid preachers with radical tendencies.

The religious views of Muslim counselors

The results of the PUSAD Paramadina survey and PPIM UIN Jakarta (2019) showed as many as 272 (54.6%) of Islamic religious instructors agreed and strongly agreed that the government should completely implement Islamic law. 164 (32,9%) of counselors also agreed that the country should be governed according to religious law and under the authority of a religious leader of the same faith. With these notions, we can conclude that the seeds of exclusivism are infiltrating Muslim counselors. Regarding the capacity of non-government Muslim counselors, improvements do not follow the specialization of Muslim counselors in skills and knowledge that 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.

III. OBJECTIVE AND SCOPE OF RESEARCH AND METHODOLOGY

The objective of compiling this policy paper is to transform the existing 2020-2024 RJPMM document into focused strategies and detailed operational policies. The RJPMM 2020-2024 contains “strengthening religious moderation” as a priority program. This paper is beneficial to be the leverage factor in realizing religious moderation in Indonesia.

The contents of this policy paper comprise policies and issues mainly around the Ministry of Religious Affairs (MORA) and Ministry of Education and Culture (MOEC). This policy paper also contains the implementation of the programs/activities that were not listed in the RJPMM 2020-2024 document. Furthermore, MORA and MOEC are expected to pass down these alternative policies in the Strategic Plan (RENSTRA) of the 2020-2024 period, both in the Ministerial environment or the General Directorates under their authority.

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

The compilation of this policy paper concerning “strengthening religious moderation” 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 describes the strengths, weaknesses, opportunities, and threats based on the review of existing policies and the real problem on the field. These four factors were divided into two: the internal and external factors. Before the suggestions of alternative policies, the results of brainstorming are presented in the SWOT matrix as follows.

Table 1. SWOT Analysis

	<i>Strengths</i>	<i>Weaknesses</i>
internal Factors	<ol style="list-style-type: none"> 1. Training and periodical certification to improve the quality of IE teachers and lecturers are available. 2. Several schools/madrasahs/boarding school could provide prospective IE students. 3. Some IE textbooks are already completed with the regulations. 4. Resources of religious instructors are considerably many. 5. Some of the religious instructors are bachelor graduates. 6. Commitment from Kemenag to include the aspect of religious moderation in the employment contract of religious instructors. 7. Modules for the development of religious instructors are available online. 8. There is a special institution to handle the mosque's affairs (Mosque Council of Indonesia). 9. The mosque managers are aware of the danger of radicalism. 10. Preliminary data of the circulation of Friday bulletins, both radical and non-radical, are available. 11. The government has a big budget to prevent radicalism. 	<ol style="list-style-type: none"> 1. The quality of IE major in many PTKI, especially in private PTKI are low. 2. The IE major is not a favorite choice for excellent students. 3. Lack of coordination between Kemendikbud and Kemenag concerning the management of religious education (lecturers, curriculum, textbooks). 4. Some IE lecturers and teachers push their own agenda, which is contrary to the state philosophy. 5. Lack of support of regulations concerning religious instructors. 6. Religious instructors are lack of skill to deal with polarization in society. 7. Work units of private Muslim counselors are based on region, not specialization. Therefore the counselors have to master more than one topic. 8. Lack of enforcement or sanction for violations by mosque managers.

	Opportunities	Threats
Faktor eksternal	<ol style="list-style-type: none"> 1. The Central Government is focusing on human resources development for the 2019-2024 period. 2. Studies about intolerance and radicalism, in the form of a survey or research from many institutions, could be found. 3. There are many societal or religious institution pay attention to intolerance and radicalism issues. 	<ol style="list-style-type: none"> 1. Sectoral ego weakening the coordination among directorates and work units on the field. 2. Identity politics that utilize religious, ethnicity, issues affecting the exclusive mindset of students, teachers, and lecturers 3. Private institutions are difficult to control. 4. Exclusive mindset due to the lack of interfaith interaction

Based on the SWOT analysis above, several strategic matters could be considered as the basis to formulate alternative policies to strengthen religious moderation in Indonesia. The analyses are presented in the TOWS matrix as follows:

Table 2. TOWS Analysis

	Weaknesses	Strengths
Opportunities	<ol style="list-style-type: none"> 1. To optimize the coordination between Kemendikbud and Kemenag. 2. To conduct education and course for IE lecturers and teachers with a moderate religious perspective. 3. To clarify the role of religious counselor's work units. 	<ol style="list-style-type: none"> 1. To develop a curriculum with the perspective of religious moderation. 2. To optimize the role of religious counselors as the spearhead of moderate religious preaching. 3. To Urge the government and the element of societies to supervise the mosque management.
Threats	<ol style="list-style-type: none"> 1. To increase public awareness of the danger of radicalism and intolerance. 2. To increase the religious literacy in the mosque environment. 	<ol style="list-style-type: none"> 1. To make agreements with various higher education institutions on how to conduct IE learning in higher education, especially general higher education institutions. 2. To collaborate with a non-governmental organization to oversee religious activities in society. 3. To conduct national research on the effect of media, especially Friday bulletins toward radicalism and intolerance.

Based on the identification of issues through the SWOT and TOWS analysis above, several strategies and operational policies are necessary to accelerate the realization of strengthening religious moderation, as follows:

1. Religious moderation in the education
The goal of strengthening religious moderation in education is to achieve inclusive and tolerant education. The expected result is to improve moderate religious understanding in various aspects of education in Indonesia.
2. Religious moderation in the social community
The goal of strengthening religious moderation in the social community is a moderate Islamic society. The expected result is to improve moderate religious understanding in every layer of society.

V. ANALYSIS OF ALTERNATIVE POLICIES

As a leading sector, The Ministry of Religious Affairs has a crucial role in the success of three Priority Programs of Religious Moderation, which is included in the National Mid-term Development Plan 2020-2024. Therefore, the strategies to implement religious moderation are passed down in the detailed intervention for each directorate related to education and social community issues. Furthermore, other Ministries and Agencies are expected to follow the Ministry of Religious Affairs as a model and main reference in realizing religious moderation programs in other sectors.

1. Education

The strategy of strengthening religious moderation in education includes all existing directorates, the Ministry of Religious Affairs of the Republic of Indonesia. The following interventions can be carried out:

The Directorate of Islamic Higher Education (PTKI)

Strengthening the capacity of Islamic higher education institutions as the center for the development of moderate Islamic knowledge and discourse

Indicator:

1. Curriculum
 - To develop a curriculum for Islamic higher education institutions with a moderate religious perspective.
 - To utilize high-quality teaching materials on a moderate basis.
2. Students
 - To encourage interfaith interaction in student activity based on mutual respect.
 - To consider the background of prospective students in the admission process, especially madrasah and Islamic boarding school graduates.
 - To conduct a *need assessment* for prospective teachers as data in the recruitment of *tarbiyah* (Islamic education institutions) students.
3. Lecturers
 - Lecturers are not supported by a good system: narrow views, lack of critical thinking, not exposed to diversity, and lack of research activity.
 - Excellent lecturers should be sent to other IAIN/ to lower level; a more structured research collaboration

Directorate of Curriculum, Facilities, Institutional and Student's Affairs (KSKK) of Madrasah

Strengthening the institutional aspect of madrasah to develop curriculum and conducive facilities for the development of moderate students

Indicator:

1. Institutional
 - To create an effective and efficient atmosphere for the institution by simplifying the administration process
2. Curriculum
 - To reinforce the curriculum with the substance of interfaith harmony by increasing interfaith activities in schools.
3. Facilities
 - To create a conducive facility and academic environment in madrasah.
4. Students
 - To conduct a learning activity and student organization based on mutual respect.

The Directorate of Teachers and Educational Staff of Madrasah (GTK)

The increase in the availability of teachers and educational staff that are capable to facilitate the growth of religious moderation in madrasah

Indicators:

1. Teachers
 - The joint decision by the Ministry of Religious Affairs, Ministry of Education, Ministry of the Empowerment of State Apparatus and Bureaucracy Reformation (Kemenag, Kemendikbud, Kemenpan-RB), and regional government to improve the recruitment system of a teacher by including measurement of religious moderation (questionnaire, interview, observation) in basic competency and professional competency tests
2. Educational Staff
 - Increasing the capacity of educational staff by utilizing information technology, particularly to collect and utilize data to improve the quality of madrasah

Directorate of Diniyah and Islamic Boarding School (PD Pontren)

To make Islamic boarding schools and *diniyah* (extracurricular Islamic education) as an institution that educates moderate students.

Indicators:

1. Islamic boarding School
 - To urge Islamic boarding schools to integrate religious moderation in curriculum, recruitment, and training for *ustadz*/teachers and students.
 - To preserve the study of *kitab kuning* (classic Islamic books) of Nusantara in the Islamic boarding school environment.
2. *Diniyah* education
 - To design an open, inclusive, and moderate learning activities.
 - To improve the training and development of teachers in *diniyah* level.

Directorate of Islamic Education (PAI)

Strengthening the system of Islamic Education in schools and general campuses that could build productive academic dialogues to produce moderate students

Indicators:

1. Authority
 - To ensure the authority between Kemenag and Kemendikbud in the development of IE teachers.
 - To ensure the authority of Kemenag and general higher education institutions (PTU) in the development of IE lecturers.
2. Coordination
 - To strengthen the structure of coordination between Kemenag, Kemendikbud, and relevant PTUs.
 - To issue a joint decision between Kemenag and Kemendikbud to improve the management of Islamic Education in PTU.

2. Social Community

Strengthening religious moderation in the social community sphere can be done with a variety of strategies involving the Indonesian Ministry of Religious Affairs, particularly in the Directorate of Islamic Affairs and Islamic Religious Information, Directorate General of Islamic Community Guidance. The following interventions can be carried out:

Directorate of Islamic Affairs (Urais)

Strengthening moderate religious understanding in every layer of society

Indicators:

1. Mosque affairs
 - To create guidance regarding moderate diversity for all mosque's personnel (takmir, imam, khatib).
 - To coordinate with moderate non-government organizations to participate in the welfare of the mosque.
 - To coordinate with the other Sub-directorate/Directorate/relevant parties to enrich moderate religious literacy in mosques.
2. Conflict
 - Mapping conflict areas.
 - Coordinating with other Ministries/Agencies to work together in handling a conflict (such as a religious counselor, NGOs, etc)
 - Islamic Literature
 - Enriching moderate Islamic religious literacy
 - Creating a standard for moderate religious books

Directorate of Islamic Information (Penais)

The creation of communication which is full of elements of peace and religious moderation

Indicator:

1. Religious counselor
 - To improve the quality and quantity of moderate religious education and courses for Muslim counselors
 - To equip the religious counselor with various skills to support the job
 - To reformulate the curriculum of education and courses for Muslim counselors to match the requirement on the field
 - To collect a database of the religious counselors in the region
2. *Majelis Taklim*/ Islamic forum
 - To give assistance to *majelis taklim*
 - To create a guide book based on religious moderation for *majelis taklim* (religious assembly)
3. Coordination
 - To coordinate with the regional offices (Kanwil) or Office of Religious Affairs (KUA) to monitor and evaluate religious counselors
 - To initiate and strengthen the partnership with moderate NGOs and other religious institutions, both domestic and international

VI. CONCLUSION

Religious moderation is one of the flagships of the Ministry of Religious Affairs in the Mid-Term National Development Plan (RPJMN) 2020-2024. Strengthening religious moderation becomes The three Priority Programs (PP3)--part of the mental revolution and cultural development. Religious moderation is interpreted as a fair-minded perspective, attitude, and behavior. Religious moderation intended to answer strategic issues regarding "the current state of weak religious understanding of the moderate, inclusive, tolerant religious practice to strengthen interfaith harmony." 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 be the main concerns of the government to preserve the harmony of religious and state life. The educational environment should be maintained to preserve the value of Pancasila as the guidelines of national and state life. With all these notions and conscience, strengthening religious moderation would support and accelerate the achievement of national development targets listed in RPJMN 2020-2024.

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