

RELIGIOUS LITERACY

MOSQUE STEWARD, IMAM AND KHATIB



CONVEY Indonesia
CSRC UIN Jakarta – PPIM UIN Jakarta – UNDP Indonesia

RELIGIOUS LITERACY

MOSQUE STEWARD, IMAM AND KHATIB



CONVEY Indonesia
CSRC UIN Jakarta – PPIM UIN Jakarta – UNDP Indonesia

CONVEY REPORT

**RELIGIOUS LITERACY
MOSQUE STEWARD, IMAM AND KHATIB**

Vol. 2 | No. 5 | 2019
ISSN. 977-27238-070-0-6

Director:

PPIM UIN Jakarta, CSRC UIN Jakarta; UNDP Indonesia

Author:

Ahmad Gaus AF. Irfan Abubakar

Researcher:

Irfan Abubakar (Coordinator)
Abdul Wahid, Fahmi Syahirul Alim, Idris Hemay, Moh. Nabil,
Muchtadlirin, Nurchalis Sofyan, Ubed Abdillah Syarif

Layouter:

Hidayat Alfananie, Ahmad Jajuli

Publisher:

Center for the Study of Religion and Culture (CSRC)
UIN SyarifHidayatullah Jakarta
Kertamukti Street No. 5 Pisangan Ciputat Timur 15419
Telp. 021-744 5173, Fax. 021-749 0756
Email: info@csrc.or.id
Website: www.csrc.or.id

ACKNOWLEDGEMENT

This Convey report is made based on the results of a needs assessment that focused on the religious literacy in mosques of seven cities, namely: Jakarta, Banda Aceh, Palembang, Garut-Tasikmalaya, Manado, Ambon and Mataram. Many people were involved in their own way to make possible the presentation of this Convey Report to our dear readers' hands. We would like to acknowledge and express our gratitude to:

PPIM UIN Jakarta, for their confidence in us for the preparation of this Convey Report. In addition, PPIM UIN Jakarta has supported the needs assessment activity which was the foundation of this report, not only in funding, but also by providing constructive input for the success of the research.

UNDP Indonesia, for their support that has been significant in the implementation of the research and writing of this report. Along with PPIM UIN Jakarta, UNDP Indonesia's team has not only provided financial contribution but also technical-conceptual input since the planning phase of the program up to the writing of the needs assessment report.

CSRC UIN Jakarta, for their dedication and hard work in organizing the formulation of the religious literacy activity for mosque stewards, imams and khatibs through all the stages, including the needs assessment. The management team and researchers deserve very high regard for their academic works during data collection, data analysis up to the report writing. Their resulting insights gained from the needs assessment report has been the major source of inspiration for the formulation of this report.

TABLE OF CONTENTS

ACKNOWLEDGEMENT | iii

TABLE OF CONTENTS | v

EXECUTIVE SUMMARY | 1

A. BACKGROUND | 4

B. METHODS | 8

C. RELIGIOUS LITERACY OF MOSQUES IN SEVEN CITIES | 11

D. CONCLUSION | 31

BIBLIOGRAPHY | 34

AUTHOR'S PROFILE | 36

ABOUT CSRC | 38

EXECUTIVE SUMMARY

This needs assessment is focused on the religious literacy of mosques in seven cities: Jakarta, Banda Aceh, Palembang, Garut-Tasikmalaya, Manado, Ambon, and Mataram, with regard to Islam moderation. The themes of this research include tolerance (interfaith or with fellow Muslim), peace, and anti-violence, which are commonly referred by Al-Quran teaching: Islam as the blessing for all living beings (*rahmatanlil 'alamin*). These teachings are popular and can be easily understood. However in their implementation, as seen from the results of this research, mosque stewards do not always have the knowledge to interpret those teachings into their religious literacy activity.

Our research found that religious literacy in mosques tend to be conventional, i.e. executed through communal Quran reading, sermons and lectures. The contents of which were mostly about teaching *aqidah* (Islamic creed) and *fiqh* (philosophy of Islamic law) in a conventional sense, i.e. for the daily needs in worship practices. We rarely found religious literacy that specifically aimed at spreading the idea of Islam as the blessing for all living beings. Various activities such as sermons, lectures and communal Quran reading tend to go as it had always gone, i.e. not specifically designed to promote Islam as the blessing for all living beings.

Religious literacy concerning horizontal relations between fellow human beings was more dominated by the theme of *ukhu wahisla miyyah*, and covered less about *ukhu wahwatha niyyah* (nation and society). National themes such as NKRI, Pancasila, Diversity, were often delivered through lectures but have not been part of the

official syllabus. The same hold also true for interfaith themes such as the importance of tolerance, acknowledgement of diversity, and anti-violence, which were only delivered once in a while. That meant that such themes would only be delivered if the lecturer wanted to do so.

Religious literacy in mosques had not been the main attention of the Ministry of Religious Affairs nor the Indonesian Mosque Council. As such, the management for religious literacy tended to go as it had always gone with no adequate guidance. One of the supporting facilities of religious literacy, namely the library, could not be found in the mosques that we studied, except in two mosques.

The recruitment of lecturers/khatibs was usually decided based on the mosque stewards' meetings or by consulting with the mosque's advisory board. Often times the meeting would blacklist certain names based on several considerations, such as because the lecturer/khatib had radical tendency. This research found that most mosques refused to bring political issues into the mosque because they believed it would divide the community. The stewards also held an unwritten rule that lecturers or khatibs were not allowed to discuss certain schools of thought, sensitive issues (SARA), nor deliver hate speeches directed to other groups or religions.

With regard to national issues such as the Pancasila as the state ideology, almost all stewards, Imams and khatibs agreed to and accepted Pancasila because it did not contradict Islamic values. The same was also true for interfaith relationships which they deemed as something that must be nurtured and preserved. The doctrine held by all stewards, khatibs and imams was and is the Quran verse *lakum dinukum waliyadin*(for you, your religion; for me, my religion). But in the case of Shia, Salafi, Liberal Islam, and Nusantara Islam, they have mixed opinions. Some of the reserch subjects strongly rejected such groups while some others showed some tolerance under certain specific conditions. Specifically in the case of Ahmadiyya, all of our research subjects could not tolerate this school of thought group because it was deemed to deviate from Islam.

Some mosques have an organization for young people, but most of them do not. As such, young people were rarely seen in the mosques' literacy activities. At the same time, literacy activity in the mosque tended to be boring and uninteresting for young people. However, there were some best practices that could be implemented for young people's literacy activity as seen in the case of the youth organization in the Great Mosque of Bintaro and Sunda Kelapa in Jakarta. Meanwhile, *Ikatan Pemuda Remaja Assalam*(IPRA) in Manado operates outside of the mosque because it is not a

youth organization created by a mosque, yet they hold activities that involve young people implementing religious activities. In Banda Aceh, where there is no youth organization in the mosques, young people prefer to spend their time in coffee shops. In fact, some of the mosque stewards also commingle with the youth in those coffee shops especially after dawn prayer. In a friendly and informal setting, the youth can be easier to talk to. As such, coffee shops form the suitable place for religious literacy. These best practices almost cannot be found in any other region.

Based on the above explanation, we propose some recommendations to stakeholders with regard to religious literacy in the mosque:

1. The Government, i.e. Ministry of Religious Affairs, must issue clear Regulations pertaining to mosques and their management (stewards, imams, khatibs). Currently there is only a Decree from the Director General of Bimas Islam No. DJ.II/802 of 2014 concerning Standards for the Guidance of Mosque Management. This regulation is still normative and does not address substantial matters.
2. The Government and stakeholders need to conduct continuous guidance for mosque stewards on the aspect of management in order to transform the mosque into a center of public activity, not only in worship, but also in social and academic activities.
3. Stewards should involve young people in their religious literacy activities; and it would be preferable if every mosque has a youth organization in order to enable the youth to create their own literacy activities that are more suitable to their needs. Even if they do not have a youth organization, stewards can make innovations in their religious literacy activities by adapting to the needs of young people.
4. The Government and stakeholders should provide continuous guidance for mosque stewards, especially in the realm of knowledge and capacity building on the issues of tolerance, peace, and anti-violence in order to support the maintenance of harmony in a plural society such as Indonesia. The stewards would need to develop their knowledge on missionary activities that can be more relevant to the millennials, in terms of material or method.

A. BACKGROUND

The public was recently shocked by a report from the National Intelligence Agency (BIN) that 41 mosques within governmental institutions had been exposed to and infiltrated by radicalism. The report originated from survey results conducted by the Association for the Development of Islamic School and Society (P3M), and delivered by BIN as an early warning and which should be followed up by further research. The category of radicalism in that survey is based on the content delivered by religious lecturers in their mosque sermons. Allegedly, there were around 50 lecturers who promoted sermons with contents that could lead to radicalism, and they were very active in mosques as *khatibs*.

This finding is quite surprising because it occurred in mosques within governmental institutions which should be free from anything radical. Currently, 100 mosques are owned by ministries, institutions, and SOEs. Based on the survey, from the 41 mosques that were exposed to radical ideas, 17 were considered severe, in terms of gravity 17 is medium, and 7 is low. The severe radical category was, for example, when the lecturer supported Islamic State (ISIS) and persuasively told people to go to Syria and Marawi to commit Jihad (a city previously controlled by ISIS in Philippines).¹

Before the P3M Survey, there was a survey by the Center for the Study of Religion and Culture (CSRC), Public Islamic University (UIN) Syarif Hidayatullah Jakarta, which was conducted in 2008-2009 and the results published in 2010 in a book entitled: *Seeds of Radical Islam in Mosques: Case Study of Jakarta and Solo* (Al-Makassari & Ahmad Gaus AF, 2010). The P3M Survey above confirmed CSRC's survey findings ten years prior. In a survey entitled "Mapping the Ideology of Mosques in Jakarta SCR and Solo," CSRC also found an attempt by a radical Islamic movement to infiltrate mosques. Amongst the narratives developed by this movement were rejection of Pancasila as the state ideology, the establishment of an Islamic caliphate, and the enforcement of Islamic sharia law in the state constitution.

In general, albeit some variations, radical Islamic movements promoted the Salafi Islam ideology. Salafi ideology is a movement to literally imitate the tradition of Prophet Muhammad and his Friends, but obviously based on their own interpretation. Therefore, the purification of religious teaching was one of this movement's key agenda. They believe that the current Islam is no longer pure because it has been

1 "Indonesia mosques spreading radicalism to government workers: Official," <https://www.thejakartapost.com/news/2018/11/19/indonesia-mosques-spreading-radicalism-to-government-workers-official.html>, (19 November 2018), accessed on 19 January 2019.

corrupted by anti-Islamic forces, whether from within Islam or outside Islam or the Western World (Mul Khan & Singh, 2011).

Recently this ideology evolved from simply a religious purification movement into a resistance towards any idea that contradicts their ideology (Jamhari & Jajang, 2004). This movement is also fighting for an agenda unlike the majority of Muslims in Indonesia who consider Pancasila as the final ideology and NKRI as the final form of this country. The *salafi* easily declare other people as infidels, while the majority of Indonesian Muslims are moderate, they would not easily declare others as infidels or apostate – as represented by the two biggest Islamic organization in Indonesia, i.e. Nahdlatul Ulama and Muhammadiyah (KH Abdurrahman Wahid, 2009).

Furthermore, the Salafi are also very militant in spreading their ideas and teachings. At the same time, moderate Islamic groups, as represented by Nahdlatul Ulama and Muhammadiyah, seem to be lacking in firepower to nurture and preserve moderate Islam. Their main defense, i.e. mosque for NU and charity income for Muhammadiyah, have been infiltrated by those radical groups (KH Abdurrahman Wahid, 2009; Al-Makassary and Ahmad Gaus AF, 2010). Therefore, in order to protect NU's mosques, Bahtsul Masail of PBNU in 2007 recommended the need to certify NU mosques. Meanwhile, PP Muhammadiyah issued the Decree No. 149 on 1 December 2006 in order to protect the charity income of Muhammadiyah (school, orphanage, hospital and university) from being infiltrated by certain Islamic movements and political parties who were fighting for different agendas and ideologies.

The recent survey by P3M confirmed CSRC's findings in previous research (2008-2009). This showed that the radical movements have not died out. In fact, under the greater political freedom provided by post-Reform Indonesia, these movements seemed to find it easier to promote their ideas without getting meaningful interruption by the state and moderate Islamic organizations.

The Mosque being used as the main target of *salafi* groups is not surprising because the Mosque is the heart of Islamic civilization. In the history of Islam, mosques have always been the center of public activity. The mosque has become a tool, the source of information and dissemination of knowledge to achieve progress. Wherever a Muslim lives, a mosque will be built (Hodgson, 1999). Therefore, those who control the mosque can control the Muslim community. According to a research, mosques in the cities have long been radicalized, i.e. since 1980s, initiated by activists in campus mosques. After graduating, these activists spread out and work in various private and public sectors, then they began to control the mosques in order to spread their teaching (Alimi, 2018).

Previous research conducted by various institutions tend to focus more on the emergence of radical Islamic groups after reform, such as Laskar Jihad, Majelis Mujahidin Indonesia, Islam Defender Front, Hizbut Tahrir Indonesia, and several smaller militant groups such as Front Pemuda Islam Surakarta (FPIS), Hizbullah and Jundullah etc. Some research also paid attention to the agenda of radical groups such as the establishment of caliphate, enforcement of sharia in the state constitution, and the like.

The research conducted by CSRC, of which results are presented in this report, preferred to focus on the religious literacy in mosques, which was fully managed by mosque stewards and their two main partners, namely the imam and khatib/lecturer. This research aimed to find out about the practice of teaching Islam in the mosque, the employed method, the way mosque stewards manage the lecturers, their perception on issues such as peace, tolerance, and anti-violence; as well as the way they involved young people. Some national themes were also asked to the stewards, such as the position of Pancasila as state ideology, their perception on NKRI and Unity in Diversity, as well as their opinion on Islamic Caliphate. This research also provided information on the opinions, impressions, and testimonies of mosque congregates purposely selected as research sample.

Research Focus

This research is focused on religious literacy in mosques in seven cities: i.e.: Jakarta, Banda Aceh, Palembang, Garut-Tasikmalaya, Manado, Ambon, and Mataram. Traditionally, literacy is understood as the ability to read and write religious literatures. The definition of religious literacy in this research is expanded to include all activities related to the improvement of religious knowledge. “Religious knowledge” in this case refers to knowledge on a certain religion and/or religions, whether its normative aspects or the complex religious contexts such as its social, political, historical and cultural dimensions. However, for the purpose of this research, religious literacy has been limited only to Islamic religious literacy which include Islamic teaching practices organized by mosque stewards and their main partners: imams, khatibs/lecturers, and congregates. The question is: why mosques?

Mosques have the important role in realizing the goal of Islam as the blessing for all living beings (*rahmatanlil’alamin*). In fact, mosques could be considered as the central loci in disseminating ideas of tolerance, peace, and anti-violence. However, we cannot deny that narratives of intolerance and violence are often found in mosques, whether through sermons or lecturers. It is therefore necessary to find out the position and

role of mosques in increasing religious literacy. Have ideas of tolerance and peace, as the integral part of Islam namely the blessing for all living beings, been delivered in the mosques or, instead, khatibs or lecturers have been using the mosques to deliver narratives of intolerance, violence, and ideas that contradict peaceful values?

The follow up of need assessment activities, viz. workshops and research, is training that involve mosque stewards, khatibs and imams. In the training activity, several aspects of religious literacy are emphasized, such as the promotion of the idea of Islam as the blessing for all living beings, Islam as a peaceful religion, principle of consultation in democracy, acting upon *amarma'rufnahimunkar*, missionary strategies for young Muslims, and persuasive sermons. Those are the aspects that this research refer to as religious literacy.

Religious literacy in those aspects are designed to reinforce the argument of Islam as a peaceful religion. The major theme of Islam as blessing for all living beings is not always easily understood, whatmore implemented. Thus this program emphasized the important role of mosque stewards, khatibs, and imams. They should have the ability to interpret religious doctrines related to social situations, including politics, so that the congregante (public) would have a reference of ways to act according to the guidance of Islam as the blessing for all living beings.

Lately we have found a phenomenon called "google cleric," which referred to the phenomenon of clerics whose popularity skyrocketed all of a sudden turning them into public celebrities even though they only learnt religion through the internet. They actually did not have adequate religious background such having been enrolled in Islamic schools, but their words were adhered to by the young millennials because they were – in general – celebrities or former celebrities who had "migrated (*hijrah*)" and were public figures. Their religious knowledge was textual and tended to be harsh. The religious trend born from this phenomenon was what people referred to as "*hijrah*" – generally understood as a transformation into becoming more Islamic by making a clear separation line with the non-Islamic environment. This explains the emergence of sharia hijab (veil), ankle-length pants, beard and so on.

On the surface, it appears that these celebrity clerics were promoting the implementation of sharia, reflecting the Islamist groups who have long harbored the desire to totally implement Islamic sharia in the society. The problem was, this agenda conflicted with the reality of plural society. The understanding and implementation of Islamic sharia is different for each Muslim, it cannot be generalized according to one group's desire. Not to mention, the sharia issue has been brought to higher levels,

even as high as the national level, and this will eventually create greater conflict. After all, Indonesian Muslims have agreed that Indonesia is a state based on Pancasila, not Sharia. Indonesia is NKRI, not sharia or caliphate.

The youth have become a target of Islamist groups because if they manage to control the youth, they will eventually win in the future. The main problem of these Islamist groups is that they have been ignoring the diverse interpretation of religion, even though it has been the main characteristic of Indonesian Muslims.

The doctrine "*amarma'rufnahimunkar*" is one of the gateways for Islamist group to target the young generation. By utilizing their vulnerability, this doctrine is often designed to recruit the young and turn them into radicals. These groups can only secure a future if they successfully radicalize the youth.

Thus, it is important for mosque stewards, khatibs and imams to understand the needs of the young and younger generation. We cannot let them fall into the grasp of Islamist groups, or the *amarma'rufnahimunkar* groups who tend to be violent, or prefer to learn from "google clerics" because they are not accountable. The true source of religious literacy is in the mosque. As such, mosque stewards, khatibs and imams must be developed and equipped with adequate understanding of Islam as the blessing for all living beings.

Young people are vulnerable to the narratives of extremism. In the program of religious activities, mosque stewards, khatibs and imams should be equipped with knowledge on how to identify those extreme narratives. Thus, in addition to equipping them with material on Islam as the blessing for all living beings and the use of the persuasive sermon method, this program will equip the target group with knowledge to act upon *amarma'rufnahimunkarin* in daily life. After all, this doctrine is often misunderstood, and even misused to justify violence in the name of religion.

B. METHODS

This research is a qualitative research that employs in-depth interviews and field observation. The approach that we use is Interpretative Phenomology(*sic:editor*) Analysis /IPA (Roller, 2015; Smith et al. 2019). By using this approach, this research aims to understand, analyze and explore the way informants interpret issues asked in this research. CSRC, as the implementer of the Convey program with PPIM organized this activity as a single packet implemented in mosques in seven cities, i.e." Jakarta, Banda Aceh, Palembang, Garut-Tasikmalaya, Manado, Ambon and Mataram. The activity includes: workshop, training, and research.

Informants in this research were mosque stewards, khatibs, and imams. In order to confirm the result of the interviews with mosque stewards, researchers also interviewed congregates from the concerned mosques. Informants were chosen using purposive sampling technique. This technique aimed to select research sample in a way that reflected the characteristics of the target group in order to facilitate analysis on dissenting opinion, attitude and behavior with regard to the issue of this research. In addition, a small portion of informants were also selected from those who we refer to as significant others, namely those who have significant influence on the stakeholders of the mosque, i.e. its congregation. Some of them were: heads of stewards, influential khatibs or lecturers, religious figures, mosque activists who were religious figures, and the youth (especially from mosque youth organizations).

This research was conducted from July – August 2018, with informants totaling 109 people. The details are as follows: Ambon (14 informants), Banda Aceh (16 informants), Garut-Tasikmalaya (15 informants), Jakarta (16 informants), Manado (17 informants), Mataram (13 informants), and Palembang (18 informants). The locations were chosen based on the consideration that discourses of tolerance, peace and anti-violence were the important issues in those areas given that they were considered as hot spots according to previous researches. Areas like Jakarta; Mataram and Garut-Tasikmalaya, home of minority groups who were often persecuted; Ambon, with frequent experiences of horizontal conflict; Aceh, where vertical conflict flourished; Manado, a place where Christians are the majority and Muslims the minority; and Palembang, as a neutral area used as comparison. This report was the result of data analysis on a global level. Furthermore, this research also provided a report for each region which was written by each researcher. This global report was formulated from the major findings of local reports and other input from workshop activities in each region.

The results of the needs assessment research executed was followed up by training activities in seven cities. The goal of those trainings was to improve the knowledge of mosque stewards, imams and khatibs with regard to their religious literacy on peace, moderatism, tolerance, anti-violence and youth. Capacity building with mosque stewards, imams and khatibs on materials and techniques to facilitate religious literacy were conducted by using participatory approach, to discuss actual issues on religious literacy and social affairs in the mosques and their neighborhoods. The details of the training activities conducted are as follows:

- Ambon: 3-5 December 2018, in The City Hotel, Ambon, Maluku Province
- Banda Aceh: 6-8 November 2018, in Hotel Sulthan Internasional, Banda Aceh, Aceh Province
- Jakarta: 12-14 November 2018, in Hotel Zia Agria, Bogor, West Java
- Manado: 21-23 November 2018, in Hotel JLE's Boutique, Manado, North Sulawesi
- Mataram: 11-13 December 2018, in Hotel Golden Palace, Mataram, West Nusa Tenggara
- Garut-Tasikmalaya: 26-28 November 2018, in Hotel Fave, Tasikmalaya, West Java

In addition to needs assessment and training, CRSC also held workshop activities. A Workshop or *sarasehan* is a forum to communicate or present the results of training, namely the identification and mapping of issues, analysis about them, and proposed solutions. The results of the presentations will be responded to by participants which will enrich the results of the training.

Workshop activities were also conducted in the seven cities. The workshops were entitled : Religious Literacy and Social Problems in Mosques and their Neighborhood. The workshops were executed on the following dates and places:

- Ambon: 17 December 2018, Senate Hall, IAIN Ambon, 2nd Floor , Rector Building, IAIN, Ambon. The informants were: Erwin Notanubun, M.H. and La Januri. Moderator: Zet. A. Sandia, M.S.i.
- Banda Aceh: 8 December 2018 ,Graduate Hall, UIN AR-Raniry, Banda Aceh, informants: Fuad Al-Burhani, M.A and HayatunNufus. Moderator: ChairulHusni
- Garut-Tasikmalaya: 5 December 2018,STID Sirnarasa, Clamis, West Java. Informants: Utadz Nanang Syarif Hidayatulloh and Ustadzah Rosse Puji Lestari
- Manado: 1 December 2018, Al-Fatah Mosque IAIN Manado, North Sulawesi. Informants: Zhufair L. Intuhaseng and Nurul Rizkillah Pomalingo.
- Jakarta: 9 December 2018, Nurul Falah Mosque, Komplek Pertamina, East Ciputat, South Tangerang. Informants: Hasan Shobary, MA and Muawannah.
- Mataram: 22 December 2018, Gedung Gallery Taman Budaya NTB. Informants: Ust. H. Ahmad Taufik Azhar and Muhammad Afzal, MA.

All of the above activities are treated as an integral part of the written narrative presented in this report.

C. RELIGIOUS LITERACY OF MOSQUES IN SEVEN CITIES

In general, this research found that religious literacy in mosques were still conventional, delivered in the form of communal Quran reading, sermons and lectures. There were only few instances where a mosque held an academic activity such as seminar or discussion on an idea. The materials tended to focus on teaching *fiqh* (philosophy of Islamic law) and *aqidah* (Islamic creed) in a conventional way, namely for the daily need of worship and to increase one's faith to Allah. We rarely found religious literacy that specifically aimed at promoting Islam as the blessing for all living beings, peace and tolerance.

Some activities, such as sermons, lectures and Quran reading, tended to go as it had always been going, not designed specifically to promote Islam as blessing for all living beings. Ideas such as tolerance, peace, and anti-violence sometimes were discussed, but all depended on the khatib's whim. However, if the khatib did not have any knowledge about those said ideas, they spoke with no guidance. This was how narratives on intolerance could infiltrate by the use of different interpretations and rhetorics. Included in this kind of narrative would be harsh political interpretations aimed at the government, different Islamic groups, or non-Islamic groups.

As a gathering area for the Muslim community, mosques are indeed open for any activities. After all, Islam has never prohibited political activities being held in mosques. Activities to induce Empowerment and the raise of awareness regarding democracy and the fulfillment of rights as citizens could be conducted in the mosque. However, it is clear that mosques should not be used as a place to provoke or to mobilize people for practical political purposes. These kinds of activities are obviously counter-productive and cannot be justified because it will divide the Muslim community.

Dominant religious literacy

In the mosques that we studied, their congregates were very varied, the stewards designed various literacy activities that were generally aimed at increasing faith, piousness and *ukhuwah Islamiyah* for the congregates and Muslim community in general. These included Quran reading, lectures and trainings. Quran reading was not limited to teaching people to read Al-Quran, but also how to perform ablution (*wudu*), the proper way to perform prayer (*salat*), the procedure of pilgrimage (*haji/umrah*), *zakat*, and lessons on *aqidah* and *akhlaq* (virtue). According to the stewards, mosques are used as much as possible to deliver principles of the Islam religion. The

goal was to make people gather at the mosque.² The reason remained simple, people go to mosque to perform worship, not for anything else.³

Meanwhile, sermon programs were routinely conducted every day, each week, month and during special occasions such as the Birth of the Prophet, Ascension (Isra Mi'raj), *Nuzulul Quran* and so on. Short lectures (kultum/tausiyah) after dawn prayers or dusk prayers, Friday sermons, and weekly or monthly Quran reading have invited external lecturers. All these activities were the routine activities of all mosques. The materials usually included *aqidah*, worship and *akhlaq*.⁴ Almost all mosques have the tendency to execute the same activities, as if a tradition of religious literacy, as well as the practice of the collective awareness of the Muslim community. Lecturers and congregates seem to mutually agree to such collective awareness. "Lecturers already know what congregates want, they deliver simple things that people often forget, such as worship. So they will not talk about difficult things," said Rizaldi Pedju, a lecturer and khatib in the campus mosque of IAIN Manado.⁵

Training programs were usually initiated and organized by the Indonesian Mosque Council (DMI) in each region. The materials vary and can cover topics like mosque management, capacity building for mosque stewards, cleaning the mosque, as well as management of mosque funds.

Religious literacy on social issues were more dominated by the *ukhuwahislamiyah* theme, and less about *ukhuwahwathaniyah* (nation and society). In some mosques, national themes such as NKRI, Pancasila, Diversity, were often delivered through lectures, but it had not become the official syllabus. The same held true also for interfaith themes such as tolerance, differences, anti-violence – these would only be discussed once in a while and based only on the lecturer's whim and creativity.

The lack of the aforementioned materials or themes (nation and interfaith) did not necessarily mean that the mosque had radical tendencies. In reality, all mosque stewards we interviewed refused the idea of radicalism, and supported the discourses of nationalism, diversity and interfaith tolerance. Therefore, even if they did not adequately promote those ideas, they at least strove to ensure that the lecturers/

2 Interview with DidinBaharuddin, Khatib of Pattimura University Mosque, Ambon, Maluku, 16 July 2018

3 Interview with Dr. H. Firdaus Basuni, M. Pd, Head of al-Jihad Mosque foundation, Palembang city, South Sumatera, 13 July 2018.

4 For example: all teen congregates interviewed in Garut-Tasikmalaya said that the topic they always hear in sermon is indeed about *aqidah*, worship, and virtue. See: Mohammad Nabil, "Needs Assessment Report," Religious Literacy of Mosque Stewards, Imam and Khatib in Garut District and Tasikmalaya City," August 2018

5 Interview with RizaldiPedju, 13 July 2018.

khatibs they chose did not deliver topics that are contradictory to those ideas. They did this by making briefings to select the lecturers who will be invited to give sermons.

Religious literacy in mosques were not really the main focus of the Ministry of Religious Affairs or Indonesian Mosque Council. As such, mosque management tended to be carried out traditionally. Routine activities, such as Quran reading, Friday sermons, special day sermons, were the religious literacy menu that could be found in all mosques. Some mosques, especially the ones categorized as Great Mosques, would usually have a school (usually early education level), and execute religious courses such as how to read Arabic, trainings on how to organize funerals, and so on. Yet those are still far from the expected religious literacy. Some mosques also had special rooms that can be rented for marriage ceremonies, but they have no library that can directly contribute to religious literacy (see discussion below).

Mosques in Jakarta often receive an abundant supply of materials from outside the mosque for references of lectures or sermons. For example, the National Agency to Combat Terrorism (BNPT) published a book about the threat of terrorism to be distributed to every mosque. "Mosque stewards can use those books however they want, we are only suggesting to them to use that book for sermons," said Naif Adnan, an official in the Ministry of Religious Affairs of South Jakarta.⁶ Guidebooks on the threat of AIDS, drugs etc. were often distributed through mosques. However, mosque stewards do not make it obligatory for lecturers to deliver topics regarding those materials.

The availability of materials for literacy in the form of books were really lacking, because most mosques do not have libraries. While perhaps the bookshelves in mosque could be called a library, they would only be filled with Holy Books, and bulletins that would usually be distributed during Friday Prayers. According to Ustadz Dr. Firdaus Basuni, M. Pd. Head of al-Jihad Mosque Foundation, Palembang, it was very rare for people to read in the mosque. Even in the Al-jihad mosque whose congregates were mostly college students, nobody had asked for a library.⁷ The alternative for formal libraries was the "mobile library," namely the cleric or the lecturer themselves. They will be informants during Quran reading sessions, bringing their books and teaching the audience about those books.⁸

Obviously every mosque wishes to have a library, but most of them have difficulties to find the funds for building one as well as to buy the books. "Actually we really want to have a library, but it cannot be realized to this day. We have a bookshelf but it

6 Interview with Naif Adnan, 16 July 2018

7 Interview with Dr. H. Firdaus Basuni, M. Pd. 13 July 2018

8 Interview with Ustadz H. Darlan, 14 July 2018.

contains Al-Quran only and some textbooks,” said Hadi Purwanto, Steward of Darun Naim Mosque, Ambon, Maluku.⁹

Even mosques in Jakarta have no library. Even if they have one, the books are very limited. Great mosques, such as Sunda Kelapa Mosque, are no exception. According to the steward, this Sunda Kelapa mosque located in the elite area of Menteng used to have a library but the collection was lost to the great flood.¹⁰ Interestingly, in the case of Al-Hidayah Mosque in South Jakarta, despite being managed by a shopping Mall (Gandaria City), they have a library with a pretty decent collection. The Steward of this mosque explained that the library’s collection was first bought using the mosque’s own funds. Eventually, congregates began to donate their books. They now have various book collections, such as: Bidayatul Mujtahid Holy Book by Ibn Rusyd, Fathul Bari Holy Book by Ibu Hajar Al-Asqolani, a set of Al Umm Holy Book by Imam Syafii, a set of Tafsir Jalalain by Imam Jalaludin Asyuyuti, and other general books such as the “Quraish Shihab Menjawab” book and “Islam Syariat” by President of PP Muhammadiyah, Dr. Haedar Nasir.¹¹

Informants of Religious Literacy

Similar to religious literacy policy which is homogenous but with a little bit of variation in certain cases, the mosques in the researched seven cities also have a similar policy to invite external lecturers, whether for Friday Prayers or for incidental events such as the Birth of the Prophet, Nuzulul Quran, and Ascension. All of them held steward meetings and consulted with the mosque advisors to discuss about the lecturers they will invite. Only after an agreement was reached in the meetings, will an invitation to the lecturer be delivered.

In practice, these meetings and consultations were not only to select a decent lecturer but also to avoid inappropriate lecturers. Steward meetings or consultations with advisors can result in blacklisting of lecturers and proposals of another names based on several considerations. This was the common practice, in order to avoid undesirable situations, such as: invited lecturers with no religious competence or the invited lecturers who could potentially cause trouble due to their history tarnished by radical ideas or organization membership .

9 Interview with Ustadz Hadi Purwanto, 14 July 2018.

10 Interview with KH. Mulyadi, Steward of Sunda Kelapa Mosque, Jakarta, 19 July 2018.

11 Interview with Falzin Mazdi, Steward of Al-Hidayah Mosque in Mall Gandaria City, Jakarta, 18 July 2018.

Obviously there are some exceptions. In Jakarta, there is a mosque that does not implement strict selection process to invite lecturers. Lecturers of various characters, styles and affiliations can give their sermons in this mosque, including those who are active in politics, love to criticize the government, or to bring up Islamic world issues such as Palestine, Rohingya, Uighur (China) and so on. Stewards in this mosque believe that mosques are created to improve Muslim knowledge, including in politics. Therefore, lecturers who want to talk about politics should be allowed. Congregates will be the one to decide, whether or not they want to accept the lecturer. Stewards will then evaluate congregation input in meetings. "We believe that we, as mosque stewards, do not need to inspect the lecturer's CV. It is not necessary," said Dr. Usman Shofi, Head Steward of the Great Mosque of Bintaro Jaya, South Tangerang.¹²

According to Usman Shofi, he is not against politics, including politics in the mosque. He argued that the Prophet Muhammad also taught politics in the mosque. "I'd say it is okay, as long as they do it properly, meaning no dumbing down issues, no provocation, and not justifying violence, such as teaching people to commit bombing attacks," he added.

Once again, this opinion is not common. The result of this research showed that stewards tend to be conservative in this matter. The materials delivered by lecturers were more about worship, faith, and piousness. In fact, according to Ustadz Ibrahim, the khatib and Imam of the Great Mosque of Taqwa, Palembang, he preferred to avoid bringing up actual issues because congregates might perceive them as political issues.¹³ A similar opinion was also made by Taufiq Hidayat, a steward of Asyuhada Mosque in Trisakti University, Grogol, Jakarta. "Let's not talk about politics in the mosque, because it will divide the community."¹⁴ The same opinion was also made by Dede Muis, Khatib of ALmuttaqin Mosque in Tasikmalaya, West Java: "When a khatib brings up actual issues in the society such as politics, economy etc., the congregates will criticize, saying that those topics are unnecessary in the mosque."¹⁵

For most mosque stewards, the most important thing to be discussed in the mosque is about faith and improving *ukhuwah Islamiyah* because this is something that all Muslims can agree on. Meanwhile, they prefer to avoid sensitive issues. Therefore, stewards will often brief invited lecturers to "not discuss certain Islamic school of thoughts, not talk about politics, not talk on sensitive issues (SARA). Just

12 Interview with Dr. Usman Shofi, 13 July 2018

13 Interview with Ustadz Ibrahim, 15 July 2018

14 Interview with Taufiq Hidayat, 14 July 2018

15 Interview with Dede Muis, 15 July 2018

focus on improving the quality of faith for congregates.” Said Faizin Mazi, Head Steward of Al-Hidayah Mosque in Gandaria City, Jakarta.¹⁶ Faizin’s colleague from the same mosque, Wahyuddin, who is also the Imam in that mosque, told us a story of how a lecturer had provoked the congregation not to vote for a certain presidential candidate. The stewards immediately stopped his lecture. They also blacklisted some lecturers because of they threw the words ‘heresy’ and ‘infidel’ to everyone.¹⁷

Political issues are also a serious matter in Manado. According to H. Rustam Ritjap, a steward and imam of Awwal Fathul Mubin Mosque, Manado, it is okay for politicians to be lecturers. In fact, some of their lecturers are active members of political parties such as PAN, PKS, PPP and other parties, or a parliamentary member. “They can give a lecture in the mosque but they are not allowed to bring politics into the mosque or politicizing the mosque,” he said.¹⁸ Some mosques in Manado implement strict policies and inspect the invited lecturer’s script. This kind of policies are implemented to avoid conflict between Muslims and Christians in Manado who have long co-existed in peace.

The regulation in Sunda Kelapa Mosque, Jakarta, is also as strict. They will not allow khatibs or lecturers, under any circumstance to insult a person or a group. The goal of religious missionary is to bring peace, to guide people from wrongdoing to the right way, to remind the congregation to increase their worship, and so on. “Khatibs who talk about caliphate will be immediately blacklisted. Lecturers who talk about political parties will also be blacklisted,” said KH Mulyadi, Secretary of Sunda Kelapa Mosque Stewards, Jakarta.¹⁹ Furthermore, the activity conducted by RISKAs (Sunda Kelapa Mosque’s youth organization) will always be monitored by the stewards. They will check the activity because they do not want these young people to be exposed to radical ideas. They will also conduct background checks on the informants to make sure their backgrounds and competence are clear.

Mosque stewards also tend to invite lecturers who are compatible with the Islamic traditions of the concerned mosque. For example, a mosque affiliated with NU or a traditional Islamic school will invite lecturers are affiliated with NU as well. The same is also true for Muhammadiyah-affiliated mosques, Salafi-affiliated mosques, and so on. According to Mizaj Iskandar, a khatib in Fathun Qarib mosque, UIN Ar-Raniry, Banda

16 Interview with Faizin Mazdi, 18 July 2018

17 Interview with Wahyudin, Steward of Al Hidayah Mosque of Gandaria City Mall, Jakarta, 17 July 2018

18 Interview with H. Rustam Rijap, 12 July 2018

19 Interview with KH. Mulyadi, 19 July 2018.

Aceh, this practiced tendency is quite prominent in Aceh.²⁰ However, it does not mean that different affiliations cannot co-exist. In reality, this tendency is prominent in the internal events of their organization. When they organize external events, they will not be exclusive toward their affiliations only because people dislike such division. When a religious figure stands in front of the Muslim community, he is representing all of them, not only their organization.²¹

Interfaith Relationship

Similar to the fact that issues on tolerance and peace have not been the main attention of religious literacy, interfaith issues were also barely touched by the mosques in this research. Except for Ambon, Maluku, that had experienced Muslim-Christian conflicts, and Manado, North Sulawesi, where Muslims and Christians co-exist, other cities prefer to simplify interfaith relationships by using the verse *"lakumdinukumwaliyadin (for you, your religion, for me, my religion)"* or basically everyone should just take care of their own business without interrupting the other. In areas where Muslims are the absolute majority, such as Banda Aceh, Palembang, Mataram, Garut-Tasikmalaya, there is almost no literacy program on interfaith relationship. The best narrative that we can find in this case is ensuring that Islamic missionary services do not insult other religions and continue to comply with the principles of good missionary service. The duty of stewards is simplified, to simply remind the khatib and lecturer to preserve religious tolerance. "The principle has been clearly mentioned in Al-Quran, "for you, your religion, for me my religion. That is the line that we draw," said Muhammad Rafsanjani, steward of Fathun Qarib mosque of UIN Ar-Raniry, Banda Aceh.²²

Other stewards in the seven cities also shared the same opinion. The only difference could only be seen when it came to social relationships with people of other religions. In Ambon and Manado, for example, Muslim and Christian people are used to working together in religious events, such as the breaking of the fast event during the Ramadhan month that will often involve Christian people as part of the organizers. The same is also true during Christmas celebrations, the Muslim community, especially the young people, will be actively involved in the preparations. This was already the general awareness amongst the Muslim community. "I am also

20 Interview with Mizaj Iskandar, 13 July 2018

21 NurchalisSofyan, "Needs Assessment Report, Religious Literacy of Mosque Steward, Imam and Khatib in Banda Aceh," August 2018.

22 Interview with Muhammad Rafsanjani, 14 July 2018.

often invited by the church to give lectures” said Sartono Ahmad Assanusy, steward of the Darun Naim Mosque in Ambon.²³

The source of this awareness can be easily traced back. The Muslim-Christian conflict in Ambon (1999-2003) was quite severe and it traumatized both parties. As a result, they are now carrying the same responsibility to restore their relationship to prevent the conflict from repeating, and to not instill a legacy of revenge in the young generation. Various moments can be utilized as a way for both parties to gather and create peace. Fasting break events, *eid al-fitr*, and Christmas, are some of events, in addition to other cultural events such as music concerts.

The same thing can also be found in Manado where Muslims as minority co-exists with Christian people, in their daily life. *Eid-al-fitr* and Christmas are moments enjoyed by both parties without any concern to *aqidah*. Religious figures from the Muslim community and Christian community realize that religious conflict that had happened in Ambon might also happen in Manado if they do not nurture tolerance.

There are also some other issues. Christian proselytization issues are often discussed in public or in secret. Conflicts within the great church can result in reduction in the number of congregates. This can drive churches to find new congregates from the Muslim population. This problem was discussed by dr. Taufiq, a khatib who graduated from the Medical Faculty of Gadjah Mada University (UGM) and who is affiliated with Muhammadiyah on 12 July 2018:

“One of the methods for Christian proselytization is through marriage and impregnating female Muslims. There is also food politics by secretly discriminating through the spread of non-halal culinary, in order to get rid of Muslim culinary. You can also look at the rise of traditional organizations as a way to counter Islam through cultural movements, because they cannot just use Christian symbols as it will face adversities. They do not want to directly confront Islam. Some figures have realized this and have initiated dialogues. But in general we are still fine.²⁴”

Interfaith relationships in other cities are not as dynamic as in Ambon and Manado because Muslims are the majority. Religious literacy on relationships with non-Muslims is practically unheard of. Through some research, at best we found a normative narrative on how Muslim people should act toward people of other religions. Lectures will often emphasize prohibition to intervene with the business of other religions. “Everything has been regulated in Al-Quran, by the verse *lakumdinukumwaliyadin*.

23 Interview with Sartono Ahmad Assanusy, 15 July 2018.

24 Interview with dr. Taufiq, Muhammadiyah Figure in Manado, 12 July 2018.

That is already enough,” said Dr. Nuruddin, Imam of Al-Jihad Mosque, Mataram City, West Nusa Tenggara. Therefore, he said that a harmonious and peaceful life can be created if each of us can deal with our own business.²⁵

There was a case in a mosque in Palembang where a lecturer insulted other religion. The people outside the mosque could hear the lecture because it was broadcasted by a loudspeaker. A Christian heard about it and reported it to the mosque. The mosque steward immediately took action. Since then, only Adzan can be broadcasted with loudspeaker, while lectures can only be heard inside.²⁶ For H. Ghaib Amin, a steward of the Ahmad Yani Great Mosque, Manado, North Sulawesi, the prohibition to insult other religions is the main principle that must be maintained by every khatib that they invite to the mosque. They are not prohibited from saying something like our religion is the most correct, but it should not go beyond that. They cannot continue by saying “the other religion is wrong,” because it will insult others and intervene with other people’s faith. “Islam is correct for Muslims; other religions are correct for the other believers, that is all,” he said.²⁷

Shia and Ahmadiyya

The existence of Shia and Ahmadiyya remained a controversy. The (Sunni) Muslim have already considered these two as deviates, not only in terms of school of thought, but also in terms of *aqidah* which is supremely essential. In Islam, dissenting opinions in terms of schools of thought can still be tolerated, in fact the scope of interpretation (*ijtihad*) is quite wide, where clerics can have different opinions. The stewards believe that differences in schools of thought is not a problem for the unity of the Muslim community, as long as nobody exaggerates it. Differences in schools of thought can also be interpreted as a way to enrich discourse and scientific tradition in Islam. However, Shia and Ahmadiyyah are seen as special cases. The steward’s sentiments toward the two are not exactly the same. Some feel antipathy while some have moderate feelings towards the Shia. But in the case of Ahmadiyya, almost everyone consider this group as a sect that has deviated from Islam.

Ustadz Abda, Khatib and Imam of as-Salam Mosque of Garut, West Java, explained “When it comes to *aqidah*, like it or not, we are different. Ahmadiyya and Shia are issues of *aqidah*, and this must be “escalated” to save the Muslim community. If we

25 Interview with Dr. Nuruddin, 14 July 2018

26 Interview with ImronRosyidi, Steward of Nurul Ikhwan Mosque, PLN, Palembang, Sumatera Selatan, 13 July 2018

27 Interview with H. Ghaib Amin, 11 July 2018.

said nothing to Shia and Ahmadiyya, it would mean we stay silent regarding their heresy and this can be a cause for divine punishment. People who are aware of heresy but do nothing about it are considered as guilty as the ones who commit heresy.²⁸ Abda added that Sunni Muslim will not unite with Shia and Ahmadiyya because the problem is not in thought (*furu*) but in principle (*ushul*). If the principle is different, than their way of thinking will be much too different.

With that in mind, mosques in Garut-Tasikmalaya tend to invite khatibs who will talk about Shia and Ahmadiyya. Especially since West Java is generally known as the pocket area of Shia and Ahmadiyya. “We have the obligation to warn Muslim Community to be wary of these two sects because both of them have deviated from Islam, at least from the Sunni principle,” said H. Ade Aceng, steward of Al-Muttaqin Mosque of Tasikmalaya City, West Java.²⁹

Furthermore, the opinion toward Shia and Ahmadiyya is not only limited to or about *aqidah* but also their different worship practice. However, upon further confirmation, most stewards said that they only know about Shia and Ahmadiyya from what they heard from others, or from the mass media. People heard issues such as different practices of worship, different holy book (Ahmadiyya), and the threat of Shia and Ahmadiyya mostly through the speeches of clerics but not by directly confirming it with the people from the said sects or by holding dialogues. In fact, in West Nusa Tenggara, one of the bases of Ahmadiyya, several mosque stewards said they do not care about the issue. However, all of them agree that Ahmadiyya is a sect that has deviated from Islam. In Manado, according to Habib Zed al Syawie, the Imam of Al-Masyhur Mosque of Istiqlal Village in Arab Village, his area was infiltrated by Shia and Ahmadiyya sects but they cannot grow because the stewards actively provide guidance to the congregates about deviating sects in Islam.³⁰

In cities that are not the basis of Shia and Ahmadiyya, the two have not even been considered “an issue,” and thus it has never been brought up in religious literacy. However, we can still confirm that there is a concern of the latent threat represented by Shia and Ahmadiyya. From the opinion of various Mosque stewards, we can conclude that the general consensus is, the problem of Shia and Ahmadiyya (some steward only mentions Ahmadiyya, minus Shia) will not be as problematic as it is today if they can just not use Islam as their identity. The principle of *lakum dinukum waliyadin* no longer applies because both of them are Islam, and one of them believes their religion has

28 Interview with Ustadz Abda, 12 July 2018

29 Interview with H. Ade Aceng, 15 July 2018.

30 Interview with Habib Zed al Syawie, 12 July 2018.

been corrupted by a misleading idea.

One example is the opinion of Ustadz H.M. Irwan AW, Steward of Al-Jihad Mosque, Mataram City, West Nusa Tenggara.

"I'm sorry but we cannot talk about Shia and Ahmadiyya in the mosque because the two of them are like poop; they don't look good no matter from which angle you see them. When it comes to other religions such as Christianity and Hindu, for example, we have no problem, because they are using different labels. But Shia and Ahmadiyya called themselves Islam but they are far from Islam. Why don't they just make new religions? Aren't their prophets different?³¹"

As a comparison a different opinion was found from a congregante, M. Ihwannas, of the Baitul Hikmah Mosque in Mataram City, Nusa Tenggara Barat who said "Clerics don't need to declare whether or not Shia is correct, because in Indonesia there are hundreds of thousands of Shia, and in the whole world, there are millions. Could all of them be wrong?³²"

Another opinion on Shia and Ahmadiyya was voiced by Imron Rosyidi, Head Steward of Nurul Ikhwan Mosque of PLN Palembang who is also the Head of the Mosque Council of Palembang City. According to Imron, South Sumatera is one of the provinces that banned Ahmadiyya and has demanded Ahmadiyya to be banned in Indonesia. The reason was to comply to MUI's decree that Ahmadiyya is a deviating sect. However, Imron has a different opinion on Shia. "I am often accused as a Shia, because I make a lot of Shia friends, one such friend is Jalaluddin Rakhmat. When the National Anti-Shia Alliance was established, I was invited but I disagreed with them because Shia can be true. Their holy book is the same as us, and they also perform their pilgrimage (haji) in Mecca.³³"

Similarly, Imron's colleague in the same mosque, namely Fathur Rahman, also rejects Ahmadiyya but he can tolerate Shia. According to Fathur, by the fact that Mirza Gulam Ahmad called himself a prophet has already reflected Ahmadiyya's deviation. But Shia is not that different, they only have a few different ideas that in turn create a different faith. And such difference cannot possibly be stopped. In this case, the government through the Ministry of Religious Affairs has written up a policy based on regulations. This action is the right of the state. But individually, according to Fathur, we have no right to judge them as those who has lost their way or guilty of heresy.³⁴

31 Interview with Ustadz H.M. Irwan AW, 18 July 2018.

32 Interview with M. Ihwannas, 18 July 2018.

33 Interview with Ustadz Imron Rosyidi, 13 July 2018.

34 Interview with Fathur Rahman, steward of Nurul Ikhwan Mosque in PLN Palembang, South Sumatera, 13 July 2018

Salafi, Liberal Islam and Nusantara Islam

Salafi group was not prominent in some of the mosques selected as research samples. Some mosques are used to interact with Salafi (usually characterized by their ankle-length pants and beard). However, some mosque stewards said they do not know if a Salafi is praying in their mosque. Most of the mosques studied in this research showed their preference to either NU or Muhammadiyah (as well as PERSIS and PUI in Garut-Tasikmalaya). In principle, they have no problem in interacting with Salafi people. While in big cities such as Jakarta, it is increasingly difficult to find a mosque that can be identified as NU or Muhammadiyah mosque.

The assumption that the Salafi group can easily enter mosques that are not affiliated with NU, Muhammadiyah, PERSIS or other mainstream Islamic organization, seems to be unproven, at least based on this research. In fact in the Great Mosque of Bintaro, South Jakarta, which is known for its courage to invite harsh lecturers like Ustadz Felix Siauw (HTI figure) and Teungku Zulkarnaen, Salafi people can be found there but they are not given space. "We are definitely not controlled by Salafi, well back then the Salafi seemed eager to control this mosque but we rejected them. They have since moved but some of them live around here." Said Dr. Usman Shofi, Steward of Great Mosque of Bintaro, South Jakarta.³⁵ Dr. Usman Shofi had problems with the Salafi group because these people always thought that they were the only ones who are correct. He believes that as Muslims we must appreciate and respect the opinion of clerics, yet the Salafi daringly declare certain clerics as infidels or even demons. Usman explained that there are many Salafi people in Bintaro Mosque, but most of them have adapted because they have begun to understand the vision of this mosque. As a result, they have now become more open-minded.

Normative opinions on Salafi can also be found. In this context, Salafi is not always seen as negative. A steward in Mataram actually questioned the common perception of Salafi. "If Salafi means according to the teachings of Rasulullah, as imitated by his Friends, and then by the *tabi'in*, the *tabi'itabi'in*, and then by the majority of Muslims in the whole world, well what's wrong with that? Does "*waljaamaah*" not mean majority? If Salafi is then connected with Wahabi well I'm not sure if it's true but surely we can talk more about it."³⁶

As such the assumption regarding the threat of Salafi is not really the same among mosque stewards hold also true in the case of Liberal Islam. The stewards have varied

35 Interview with Dr. Usman Shofi, 13 July 2018

36 Interview with Ustadz H.M. Irwan AW, Steward of Al-Jihad Mosque, Mataram City, NTB, 18 July 2018

opinions on Liberal Islam. Some state that Liberal Islam is not needed because they worship reason way too much and endanger *aqidah*. Some still sees the positive side as a part of the dynamics in the Islamic way of thinking, especially among the youth. However, most of them tend to reject Liberal Islam, but differ in how strongly they wish to reject them. Some will reject Liberal Islam no matter what, some will just simply avoid, but some can accept under certain conditions.

For Ustadz H.M. Irwan AW, Steward of Al-Jihad Mosque of Mataram, West Nusa Tenggara, Liberal Islam is waging a war of thought against Islam, and they are using freedom of thought beyond what is allowed. He also said that the freedom that Liberal Islam talks about also include freedom to violate some of the rules established by Al-Quran and Hadith, ijma, qiyas etc. If so, then Liberal Islam is unnecessary.³⁷ In fact, according to him, there are some people who equate Liberal Islam with Shia and Ahmadiyya, as fellow deviants.³⁸

The argument that Liberal Islam is a deviant is shared by Imron Rosyidi, a steward of Nurul Ikhwan Mosque of PLN Palembang. According to Imron, the way religion is understood is set according to stipulated rules, not just however some would want it to be. Not to mention the liberals are on the opinion that Al-Quran is no longer relevant with today. Imron said that he recently found a post in the social media that explained how liberal people exist to create conflict between fellow Muslims.³⁹ An activist and congregante in a mosque in Manado said that based on the discussions that he had in HMI, he found that Liberal Islam is not Islam but a misleading thought claiming to be Islam.⁴⁰

An imam in a mosque in Jakarta argued that liberal Islam can become an intellectual discourse but its scope must be limited, meaning it should only be consumed by a few people, such as the academia. After all, academia have the freedom to develop any kind of thought. But when it comes to the society, it would bring chaos because most people have no strong foundation in philosophy.⁴¹ The idea that Liberal Islam should only be discussed in academia is also shared by Didin Baharuddin, a khatib of Pattimura University Mosque, Ambon. He said that "Correct and wrong in academia is normal. But it's different when it comes to faith. In terms of academia, well, Liberal Islam does have strong foundation, no problem. But they must also be open to

37 *Ibid.*

38 Interview with JejenJaelani, Steward of Asyuhada Mosque of Trisakti University, Jakarta, 14 July 2018.

39 Interview with UstadzImronRosyidi, 13 July 2018

40 Interview with Riri RafikaDomili, Congregante of Manado State Polytechnique Mosque, 15 July 2018.

41 Interview with Deden Muhammad Ramdhan, Imam of SundaKelapa Mosque, Jakarta, 19 July 2018.

criticism, according to the tradition in academia.⁴²

There are also those who see the benefit and the corruption brought upon by Liberal Islam. They said that Liberal Islam does have something good to say. But if they bring more corruption, then they must be abandoned.⁴³

Meanwhile, the stewards' opinions on Nusantara Islam also varies. Nusantara Islam is a discourse initiated by NU that has created some controversies, not only from people outside of NU but also within. As one steward mentioned, "I would say that the current NU is rather excessive. They issued terminology such as Nusantara Islam for no reason except to trigger people. I would prefer Gus Dur, and don't like the current one."⁴⁴ Others also said "If there is Nusantara Islam, are we also going to have a Nusantara Prophet?"⁴⁵

Some aired problems with Nusantara Islam were because of its novel concept that could potentially deviate from the original Islamic teaching taught by the Rasulullah, Al-Quran, Hadith, and the tradition of Prophet's friends. It is unsurprising if Nusantara Islam is considered as a mistake. In this regard, there should be only one Islam, it cannot be mixed up with other elements outside of it. The Word of God (Wahyu) has the purpose of uniting all Muslims throughout the world. Muslims can have different backgrounds, cultures, languages and nations. But when it comes to Islam, there can be only one Islam. Local cultures associated with Muslim societies must be placed in the context of one Islam. By using different labels, such as Nusantara Islam, it would make the Muslim community even more divided. "As an analogy, if Islam is our house and it gets invaded by rats, let us get rid of the rats, instead of burning the whole house down," said Ustadz H.M. Irwan, Steward of al-Jihad Mosque in Mataram, West Nusa Tenggara.⁴⁶

Even in Ambon, the discourse on Nusantara Islam has been hotly debated by religious figures.⁴⁷ Those who appeared to be moderate on various issues could actually have a problem with Nusantara Islam. One of the lecturers in Nurul Iman Mosque in Ambon, Asma Djaki, said that Muslim Community in Indonesia does not need Nusantara Islam because it will segregate us. Islam is universal. He also added that Nusantara Islam is problematic because it makes us busy dealing with internal

42 Interview with DidinBaharuddin, Khatib of Pattimura University Mosque, Ambon, 16 July 2018.

43 Interview with H. CengNoval, Khatib and Imam of Great Mosque of Garut, West Java, 13 July 2018.

44 Interview with Deden Muhammad Ramdhan, Imam of SundaKelapa Mosque, Jakarta, 19 July 2018.

45 Interview with Taufiq Hidayat, steward of Asyuhada Mosque in Trisakti University, Jakarta, 14 July 2018

46 Interview with Ustadz H.M. Irwan AW, 18 July 2018.

47 Interview with DidinBaharudin, 16 July 2018.

conflict.⁴⁸

Asma Djaki used the principle of Islam as a blessing for all living beings to reject the concept of Nusantara Islam that has actually restricted the universality of Islam. Upon further questions, his rejection implied a concern because the Nusantara Islam discourse has created such a lengthy controversy. This is also the concern of Muhammad Lumala, the khatib of Al-Wahyu Mosque, Ambon. Although he said that he did not really understand this term, he is really concerned of the effect it has caused.⁴⁹

Other opinion on Nusantara Islam can be found from Prof. Dr. Ir. H. Imron Zahri, M.S., Head Steward in Al-Ghazali Mosque, Palembang. He argued that the discourse should be about Islam in Nusantara, instead of Nusantara Islam that wishes to be different from Arabic Islam. After all, Islam cannot be separated with Arabia as its birthplace. By Islam in Nusantara, Indonesian Muslims are made aware that there are some aspects of our cultures that differ from the Arabic culture without actually rejecting Arabic culture.⁵⁰

Similarly, Riri Rafika Domili, a congregante of Public Polytechnique Mosque in Manado, North Sulawesi, said that Nusantara Islam is Islam in Nusantara that has interacted with local culture. Riri said that it is no problem as long as it does not corrupt the identity of Islam. Riri gave an example that in Manado there is a habit where a Muslim from Gorontalo will put up a candle or bottled lamp in front of their house nearing the end of the Ramadhan Month. That is more of a tradition instead of religion.⁵¹ This opinion is in line with Sartono Ahmad, a khatib in Ambon, who said that he did not really understand this concept but he believed that Nusantara Islam is an attempt to preserve tradition, and it is not a problem as long as it does not go against sharia.⁵²

Perception on Pancasila

In general, respondents believe that Pancasila and its Ideology are already final as the national philosophy. There is no problem. Their reasons vary, but in general their consensus is that the two are necessary to unite Indonesia that is filled by thousands of ethnic tribes, languages, cultures and religions. Almost all major religions are

48 Interview with Asma Djaki, Lecturer at Nurul Iman Mosque in Ambon, 13 July 2018.

49 Interview with Muhammad Lumala, 16 July 2018

50 Interview with Prof. Dr. Ir. H. ImronZahri, M.S., 14 July 2018

51 Interview with Riri RafikaDomili, 15 July 2018

52 Interview with Sartono Ahmad Assanusy, Lecturer at DarunNa'im Mosque, Ambon, 15 July 2018.

recognized in this country. It is difficult to imagine this country can survive without having shared philosophy.

Pancasila is considered adequate as the uniting ideology. Therefore, the Muslim community as the majority is considered as the one with the most responsibility to carry out concrete programs to act upon the values of Pancasila. There is no value in debating over Pancasila because it has already been agreed upon at the birth of this nation, it would only be such a waste of time and energy.⁵³ In addition, Pancasila is also the result of the struggle by the Muslim community, inclusive Muslim clerics, meaning that there is no principle within the Pancasila that contradicts with Islamic teachings.⁵⁴

However there is general agreement that Pancasila is not perfect. Some mosque stewards said that Pancasila does not reflect the values of Islamic law, but it can be seen as the source for positive law. They believe that Islamic law is suitable for Indonesia whose majority population is Muslim, not to mention the independence of Indonesia was the result of Muslim struggle. However, the existence of the first Principle, Belief in One and Only God, is seen as the starting point to enforce Islamic law. "So we can just interpret the First Principle into other points, because Islamic law is actually suitable for all of us," said Ustadz Abizal M. Yatim, Khatib of Babut Taqwa Utama Mosque of Polda Aceh, Banda Aceh.⁵⁵

The imperfectness of Pancasila can also be seen in its implementation, not in its identity as the national philosophy. In history, Pancasila is often "usurped" by the regime in power. As such, the noble values contained in it cannot be realized in reality. Corruption continued to flourish, along with abuse of power in various levels of government – these confirmed the idea that Pancasila was mere decoration. According to Deden Muhammad Ramdhan, Imam of Sunda Kelapa Mosque, Jakarta, the founding fathers have fought tooth and nail to find a national philosophy that can be accepted by this plural society; but people nowadays cannot do something as simple as practicing it. This is reflected by degradation in the life of this nation. As such, Deden continued, corruption flourishes, abuse of power flourishes, Pancasila is only decoration.⁵⁶

As a national philosophy, Pancasila's urgency is unquestionable for the informants. In fact, some of them have a somewhat unwritten syllabus to socialize the values

53 Interview with Ust. JejenJaelani, 14 July 2018

54 Interview with UstKosasih, Imam of Al-Ishlah Mosque Kemekop UKM, Jakarta, 15 July 2018

55 Interview with Ust. Abizal M. Yatim, 18 July 2018.

56 Interview with Deden Muhammad Ramdhan, 18 July 2018.

of Pancasila to congregates through various ways. For example, they invite certain lecturers that they deem as having adequate knowledge on nationalism and ask the lecturers to deliver materials on Pancasila values. At the same time, they will also conduct background checks to invited lecturers. “We want to avoid social segregation. We would not want this event to cause concern among the community, we don’t want the community to be divided between pro-Pancasila and pro-Caliphate, the loss resulting from this will be experienced by all of us,” said Ust. Umayan, Steward of Babul Hikmah Mosque, Mataram, West Nusa Tenggara.⁵⁷

NKRI and Caliphate

The discourse on caliphate (Islamic state) had been promoted by HTI, a mass organization that has been dissolved by the government. However, the dissolution of this organization was not followed by the dissolution of its followers. In the cities where this research was conducted, members of HTI are known as congregates in some mosques. However, the stewards said they were not worried, not only because HTI was powerless, and even invisible in some areas, they believed that “HTI is just an organization, whereas its members are the same as us, their prayers are also no different. And if they want to build a caliphate it does not mean that they will do it tomorrow, no?” said Hadi Purwanto, Steward of Darun Naim Mosque, Ambon, Maluku.⁵⁸

Yunus Rahawarin, a fellow religious figure in Ambon, also shared a similar opinion. He believes that HTI is only a concept, there is cause to fear it. In the era of President Soeharto, Habibie, Gus Dur, Megawati, SBY, they were not considered a problem, why should the current government judge them as radical? Yusuf said that there was something wrong with the current regime in addressing the matter. If HTI is indeed threatening the existence of NKRI why didn’t the past regimes dissolve them, why now? Perhaps the past regimes believed that HTI was only a Quran reading community hence they were not considered a problem.⁵⁹

There were also those who saw HTI from its historical aspect. According to them HTI believes that the emergence of caliphate is inevitable. HTI do not believe the idea that the struggle to establish caliphate is a mere illusion, they have the determination to realize their goal.⁶⁰ Syarif Hidayat, another mosque activist, attempted to take a

57 Interview with Ust. Umayan, 16 July 2018.

58 Interview with Hadi Purwanto, 14 July 2018

59 Interview with Yunus Rahawarin, Steward of Pattimura University Mosque, Ambon, 16 July 2018.

60 Interview with Erni H and Vonny Putri, Activist of Al-Ghazali Mosque, Sriwijaya University, Palembang City, 15 July 2018.

moderate stance. He said that if it's true that this HTI group is guilty, and can really be proven that they have been guilty of being deviant, then they should be dissolved. But again, this also applies for Shia, Ahmadiyya and others.⁶¹

A relatively harsh opinion on HTI can be found in a mosque in Manado. The HTI in this city is actually not that prominent. The Muslims in this city, according to some stewards, are strictly Sunni, and HTI is considered not Sunni. In addition, HTI is seen as not focused on religion, but rather they mix up religion with politics. According to Ust. Ngadikin Iskandar, a steward of Ulul Albab University Mosque, Sam Ratulangi University, Manado, the existence of HTI can trigger conflict, because they bring up politics and can easily declare others as heretic.⁶² Other stewards said that there are some HTI in Manado back then but no more since the NU Banser of Sulawesi Utara dissolved them.⁶³

Literacy for Young People

With the religious literacy as explained above, where was the position of young people in the mosque? The involvement of young people in mosque activities is the hope of all stewards. However, it is not easy to realize such hope for most mosques due to various factors such as the lack of interest and enthusiasm among the youth, as well as the uninteresting literacy programs in the mosques. There is also the classical problem: lack of funds and facilities. The last factor is especially seen from the lack of youth organizations in the mosque as an avenue for young people to be active in mosque activities. In Jakarta, for example, from the five studied mosques, only two had youth organizations to hold creative programs, namely the Bintaro Jaya Mosque and Sunda Kelapa Mosque. As for the other mosques, not only did they not have creative programs, they did not even have youth organizations.

Bintaro Jaya Mosque has an official youth organization called Reminsya. According to Zega, the Head of the Entrepreneur Department of Reminsya, creative programs held by Reminsya are: Talk Shows with Celebrities, Youth Discussions, Smart Canteen, and the Subuh Youth Movement. Meanwhile, Sunda Kelapa Mosque has Riska. Riska was established in 1974 and has the slogan of "Young, Cool and Productive." In their profile, members of Riska declared themselves to be a progressive youth organization that aimed to learn about Islam as well as explore hobbies in the field

61 Interview with SyarifHidayat, Activist of At-Taqwa Great Mosque, Palembang City, 15 July 2018.

62 Interview with Ngadikin Iskandar, 12 July 2018.

63 Interview with Agung Zulfiqor, Teenage Activist in AwwalFathulMubin Mosque, Manado, 12 July 2018

of art, sports, journalism, health, and social activities. Their priority programs were : SDTNI (Integrated Study on Islamic Value), BMAQ (Quran Reading Course), AAR (Junior Riska), SDIS (Basic Islam for Students), TifhanPokan (Islamic Martial Art), Vocal Class, Sister Club (for girls), amongst many more.⁶⁴

In Banda Aceh Mosques, religious literacy of young people were mostly conducted at schools and campuses, instead of at the mosques. Activities that involve young people in the mosques were Quran reading and memorizing the Quran, which were held by the mosque stewards.⁶⁵ Meanwhile, in Palembang, some mosques have youth organizations while some others have not. However, all stewards always involve the youth in various social activities such as during circumcisions, marriages (either as organizer or MC), and competitions during the Ramadhan Month and nearing Nuzulul Quran, etc.⁶⁶ The difference was, mosques with youth organizations find it easier to coordinate the young people compared to mosques with no youth organization.

In Manado, the attention toward young people was generally lacking, especially in a mosque with no “permanent congregante” such as Ahmad Yani Great Mosque and R.A Kartini Mosque. In these places, the activities of young people were rather limited because of their remote locations. As for mosques located near or in the middle of Muslim neighborhoods, such as Awwal Fathul Mubin Mosque in Islam village and Al-Masyhur Mosque in Istiqlal Village (Arab Village), young people were quite active in the mosques. The youth organization units had their own routine programs such as communal Quran reading and lessons for children. In the two mosques, the youth organizations would organize socio-cultural activities such as the hadhrah tradition and sports. The Hadhrah group of al-Masyhur Mosque was often invited into public events such as weddings or special events during the Birth of the Prophet, Nuzulul Quran, and others. The hadhrah training for youth organizations in Al-Mashur Mosque was conducted in houses of members in turns. Meanwhile, the hadhrah training for children was conducted every Thursday night along with the *shalawatan* event of adult males.⁶⁷

64 Fahmi SyahirulAlim, “Needs Assessment Report on Religious Literacy of Mosque Steward, Imam and Khatib in DKI Jakarta,” August 2018.

65 NurhalisSofyan, “Needs Assessment Report on Religious Literacy of Mosque Steward, Imam and Khatib in Banda Aceh,” August 2018.

66 Idris Hemay, “Needs Assessment Report on Religious Literacy of Mosque Steward, Imam and Khatib in Palembang,” August 2018.

67 UbedAbdilahSyarif, “Needs Assessment Report on Religious Literacy of Mosque Steward, Imam and Khatib in Manado,” August 2018.

Though only few mosques have youth organizations, the Muslim youth in Manado do not stay silent. Some of the youth movements with orientation on missionary activities have used mosques as their main target or media for various reasons, such as the lack of activity near the mosque, lack of welfare for the mosque, as well as the lack of Islamic education for children around the mosque. Two examples of such organizations are as follows:

1. Assalam Youth Association (IPRA)

IPRA is an organization initiated by the youth from the Assalam Islamic school. IPRA has a program that specifically targets young people through the guidance of the Rohis unit at high school level. Their motivation was the lack of available Islamic education materials and Islamic teachers in their neighborhood in Manado. Another program was guidance for organizers of early-age Islamic Education in mosques located far from Muslim communities. As for programs that directly contribute to the mosques were the sending of clerics/imams and lecturers/khatibs to mosques in places where there were no Muslim communities nearby. IPRA is not affiliated with any Islamic organization and tends to ignore organizational ego. This was based on the idea that organizational affiliation will only prevent organizations affiliated with their rivals from joining. Sunni was the governing principle held by the IPRA movement. Narrative arguments that lead to caliphate tend to be avoided, they were more focused on teaching basic Islamic values and faith. In addition, the method they used in the movement or training was simple, fun and can be enjoyed by the young people.⁶⁸

2. Harta-Sains

Harta-Sains is an Islamic movement initiated by a young cleric named Rizal Kasim (32 years old), from Gorontalo who graduated from the Sociopolitical Department of Sam Ratulangi University. He had activated a Missionary Agency in some faculties, and had attempted to collaborate with several student organizations, such as HMI, KAMMI, IMM etc. Although he had become a president of KAMMI at Sam Ratulangi University, he chose to quit to ensure that his missionary service could be enjoyed by anyone, regardless of his or her organizational affiliation. He invited and organized the Missionary Agency from several universities to hold collective events, which eventually led to the birth of Tadzkir Akbar Youth Association (HARTA).

68 Interview with RizaldiPedju, steward of IPRA, 14 July 2018.

Their missionary activity expanded into the bureaucratic environment, especially the Local Police of North Sulawesi. Rizal managed to make the Police partners in spreading Islamic teaching. By partnering with the police, Rizal offered the idea of “Maintaining the Reputation of Islam” especially in the context of Manado, which is a tolerant city whose majority population was Christian. Rizal managed to partner and communicate with the Local Police of North Sulawesi and was mandated to become the Imam of the Police Mosque as the “Police’s cleric” of North Sulawesi. Rizal called the Police mosque as SAINS Headquarters (Monday-Thursday Fasting Movement) that routinely hold fasting break events with Muslim police who also performed fasting as well as with the nearby communities.⁶⁹

Even if there were only few mosques in Manado that had youth organizations, the youth could still find alternatives to the religious literacy in the mosques which were considered boring and uninteresting for the young people.

As previously explained, the mosques studied in Banda Aceh generally did not have youth organizations. The same was also true in Ambon, where its mosques, whether big or small, had no youth organizations.⁷⁰ It was similarly true in Mataram, where the youth involvement in mosques was rather sporadic or incidental – only during special occasions such as Islamic holidays, because there were no youth organizations in the mosque.⁷¹ Whereas in Garut-Tasikmalaya, the Great Mosque of Garut was the only mosque that had a youth organization.⁷²

In short, there was a trend among the mosques studied in this research, which was the lack of youth organizations. This is quite surprising because youth organizations in the mosques can have significant impact in building creativity and involvement of youth in the mosque. Eventually, this condition will result in the youth becoming isolated from mosque activities.

D. CONCLUSION

This research was conducted in seven cities: Jakarta, Banda Aceh, Palembang, Garut-Tasikmalaya, Manado, Ambon, and Mataram, with regard to Islam moderation. The themes of this research included tolerance (interfaith or with fellow Muslims),

69 Interview with Rizal Kasim, 14 July 2018.

70 Muchtadlirin, “Needs Assessment Report on Religious Literacy of Mosque Steward, Imam and Khatib in Ambon,” August 2018.

71 Abdul Wahid, “Needs Assessment Report on Religious Literacy of Mosque Steward, Imam and Khatib in Mataram,” August 2018.

72 Mohammad Nabil, “Needs Assessment Report on Religious Literacy of Mosque Steward, Imam and Khatib in Garut and Tasikmalaya,” August 2018.

peace, and anti-violence as well as nationalism-related issues such as Pancasila, NKRI and Diversity.

Our research found that religious literacy in mosques tended to be conventional, i.e. through communal Quran reading, sermons and lectures. The contents were mostly about teaching *aqidah* (Islamic creed) and *fiqh* (philosophy of Islamic law) in a conventional sense, i.e. for the daily need of worship practices. We rarely found religious literacy that specifically aimed at promoting tolerance (interfaith and with fellow Muslims), peace, and anti-violence, or even aimed at nationalism-related themes such as Pancasila, NKRI and Diversity.

Religious literacy in mosques had not been the main attention of the Ministry of Religious Affairs or the Indonesian Mosque Council. The recruitment of lecturers/khatibs was usually decided based on steward meetings or by consulting with the mosque's advisory board. Oftentimes the meetings will blacklist certain names based on several considerations, such as because the lecturer/khatib had radical tendencies.

This research found that most mosques refused to bring political issues into the mosque because they believe it will divide the community. The stewards also have an unwritten rule that lecturers or khatibs were not allowed to discuss certain schools of thought, sensitive issues (SARA), nor to make hate speeches towards other groups or religions.

With regard to national issues such as the Pancasila as state ideology, almost all stewards, Imams and khatibs agree to accept Pancasila because it does not contradict Islamic values. The same is also true for interfaith relationship which they deem as something that must be nurtured and preserved. The doctrine held by all stewards, khatibs and imams is the Quran verse *lakum dinukum waliyadin* (for you, your religion; for me, my religion). But in the case of Shia, Salafi, Liberal Islam, and Nusantara Islam, they have mixed opinions. Some of them strongly reject such groups while some others can allow and show some tolerance under certain specific conditions. Specifically in the case of Ahmadiyya, all of them cannot tolerate this group because it has been deemed to deviate from Islam.

Some mosques have an organization for young people, but most of them do not have any. As such, young people are rarely seen in the mosques' literacy activities. At the same time, literacy activity in the mosque tends to be boring and uninteresting for young people. However, there are some best practices that can be implemented for young people's literacy activity which can be seen in the case of the youth organizations in the Great Mosque of Bintaro and Sunda Kelapa in Jakarta. Meanwhile,

the *Ikatan Pemuda Remaja Assalam* (IPRA) in Manado operates outside of the mosque because it is not a youth organization created by a mosque, yet they hold activities that involve young people implementing religious activities.

In Banda Aceh, where there is no youth organization in the mosques, the young people prefer to spend their time in coffee shops. In fact, some of the mosque stewards also commingle with the youth in those coffee shops especially after dawn prayers. In a friendly and informal situation, the youth are easier to talk to. As such, the coffee shop is a suitable place for religious literacy. These best practices almost cannot be found in other region.

Recommendation

Based on the above explanation, there are some recommendations that we would like to propose to stakeholders with regard to religious literacy in the mosque:

1. The Government, i.e. Ministry of Religious Affairs, must issue clear Regulations pertaining to mosques and their management (stewards, imams, khatibs). Currently there is only a Decree from the Director General of Bimas Islam No. DJ.II/802 of 2014 concerning Standards for the Guidance of Mosque Management. This regulation is still normative and has not addressed substantial matters.
2. The Government and stakeholders need to conduct continuous guidance for mosque stewards in the aspect of management in order to transform the mosque into a center of public activity, not only in worship, but also in social and academic activities.
3. Stewards should involve young people in their religious literacy activities; and it would be preferable if every mosque has a youth organization in order to enable the youth to create their own literacy activities that can be more suitable to their needs. Even if they do not have a youth organization, stewards can make innovations in their religious literacy activities by adapting to the needs of young people.
4. The Government and stakeholders should provide continuous guidance for mosque stewards, especially in the realm of knowledge and capacity building on the issues of tolerance, peace, and anti-violence in order to support the maintenance of harmony in a plural society such as Indonesia. The stewards would need to develop their knowledge on missionary activities that can be more relevant to the millennials in terms of material or method.

BIBLIOGRAPHY

Alim, Fahmi Syahirul, "Needs Assessment Report on Religious Literacy of Mosque Steward, Imam and Khatib in DKI Jakarta," Jakarta: CSRC UIN Jakarta, Convey Indonesia, PPIM UIN Jakarta, and UNDP, August 2018.

Alimi, Moh. Yasir, *Mediatisasi Agama, Post-Truth dan Ketahanan Nasional: Sosiologi Agama Era Digital*, Yogyakarta: LKiS, 2018.

Al-Makassary, Ridwan, and Ahmad Gaus AF (editor), *Benih-Benih Islam Radikal di Masjid. Studi Kasus Jakarta dan Solo*, Jakarta: CSRC UIN Jakarta, 2010.

Hemay, Idris, "Needs Assessment Report on Religious Literacy of Mosque Steward, Imam and Khatib in Palembang," Jakarta: CSRC UIN Jakarta, Convey Indonesia, PPIM UIN Jakarta, and UNDP, August 2018.

Hodgson, Marshall G.S., *The Venture of Islam: Iman dan Sejarah dalam Peradaban Dunia, terjemahan*, Jakarta: Paramadina, 1999.

<https://www.thejakartapost.com/news/2018/11/19/indonesia-mosques-spreading-radicalism-to-government-workers-official.html>, "Indonesia mosques spreading radicalism to government workers: Official," (19 November 2018), accessed on 19 January 2019.

Makruf, Jamhari, and Jajang Jahroni, *Gerakan Salafi Radikal di Indonesia*, Jakarta: RajaGrafindoPersada, 2004.

Muchtadlirin, "Needs Assessment Report on Religious Literacy of Mosque Steward, Imam and Khatib in Ambon," Jakarta: CSRC UIN Jakarta, Convey Indonesia, PPIM UIN Jakarta, and UNDP, August 2018.

Mulkhan, Abdul Munir, and Bilveer Singh, *Demokrasi di Bawah Bayangan Mimpi N-11: Dilema Politik Islam dalam Peradaban Modern*, Jakarta: Penerbit Buku Kompas, 2011

Nabil, Mohamad, "Needs Assessment Report on Religious Literacy of Mosque Steward, Imam and Khatib in Garut and Tasikmalaya," Jakarta: CSRC UIN Jakarta, Convey Indonesia, PPIM UIN Jakarta, and UNDP, August 2018.

Roller, Margarte R., Lavrakas, Paul J., *Applied Qualitative Research Design: A Total Quality Framework Approach*, New York: The Guilford Press, 2005.

Sofyan, Nurchalis, "Needs Assessment Report on Religious Literacy of Mosque Steward, Imam and Khatib in Banda Aceh," Jakarta: CSRC UIN Jakarta, Convey Indonesia, PPIM UIN Jakarta, and UNDP, August 2018.

Syarif, Ubed Abdilah, "Needs Assessment Report on Religious Literacy of Mosque Steward, Imam and Khatib in Manado," Jakarta: CSRC UIN Jakarta, Convey Indonesia, PPIM UIN Jakarta, and UNDP, August 2018.

Wahid, Abdul, "Needs Assessment Report on Religious Literacy of Mosque Steward, Imam and Khatib in Mataram," Jakarta: CSRC UIN Jakarta, Convey Indonesia, PPIM UIN Jakarta, and UNDP, August 2018.

AUTHOR'S PROFILE

Irfan Abubakar, is the Director of CSRC UIN Syarif Hidayatullah Jakarta since 2010. A Professor at the Humanities Faculty of UIN Jakarta, he is a scholar with a wide array of interest in humanities and social studies. He obtained his undergraduate degree in Arabic Language and Literary(?) from IAIN Jakarta (1995). He then continued his studies in IAIN Jakarta's graduate department and obtained a master degree in Islamic studies at the same university (1999). In 2000, he participated in a joint research on Islamic Philosophy and Phenomenology in the Faculty of Arts, McGill University, Montreal, Canada.

After joining the CSRC in 2003, Irfan studied about conflict resolution in AMAN's School of Peace Studies and Conflict Resolution in Bangkok, Thailand (2005). His interest in conflict issues has brought him to participate in the Advance Course on Security Studies in APCSS, Honolulu, Hawaii (2015). A graduate of Gontor Pesantren, he has written and edited a lot of books and training modules on various themes, from Islamic Philanthropy, Islam and Peace, Conflict Resolution, Islam and Human Rights, as well as Islam and Democracy. He also studied and wrote various articles in the media on hate speech. As a result of his work, Irfan in 2011 was listed in Campus Indonesia Magazine (August, Vol. 5) as one of the top 20 scholars in Indonesia (for humanities) under the age of 45 years. As an expert in hate speech, Irfan Abu Bakar has recently been invited as informant in various seminars and trainings participated by Police Officers.

Ahmad Gaus AF, is an author, researcher, lecturer, and activist. His daily occupation

is in the Film Censorship Institution of Indonesia. He has been involved in the world of writing since his time as a college student. He has produced more than 20 books. In addition to producing books, he has also written articles and columns in various newspapers, magazines, and journals such as Kompas, Media Indonesia, Republika, SuaraKarya, Gatra Magazine, Matra, Gamma, Panji, Jurnal Kultur, Jurnal Afkar, etc. Most of his books are themed after religion, politics, literary, and culture. Recently he has written a biography of national figures such as Nurcholish Madjid (Intellectual), Djohan Effendi (Former State Secretary Minister), Taufiq Effendi (Former Minister of Public Works), Utomo Dananjaya (Education Expert), Farouk Muhammad (Police General), Koes Hadinoto (Radar Expert), Jusuf Talib (Politician). He is an alumnus of the Communication Faculty at IISIP, Jakarta and was a student at Daarel-Qolam Pesantren, Banten. He was Chief Editor of Paramadina Publishing (1999-2004) and Director of Publication and International Network at LibForAll Foundation, United States (2005-2008). He has also been invited as speaker in various seminar forums domestic and international. He teaches Language, Literature and Culture in the Swiss German University (SGU), BSD City, Tangerang since 2007. His poem anthology is titled *Kutunggu Kamu di Cisadane: Antologi Puisi Esai* (Komodobooks, 2012). He edited the collection of poems and essays created by his students at SGU and published them under the title *ISTANA ANGIN: Bunga Rampai Puisi Kampus* (LotusBooks, 2011), and had the foreword to the collection written by the senior poet, Prof. Sapardi Djoko Damono. He is currently active in organizing workshops on writing in various pesantrens/schools and universities by using the *WriteNow!* method that he adopted from his book: *Writerpreneurship: Bisnis dan Idealisme di Dunia Penulisan* (2013). His latest poem anthology *Senja di Jakarta* was published on November 2017. Adding to his repertoire of abilities, Ahmad Gaus AF also works as ghost writer. Mobile Contact: 0857-5043-1305; Email: gauslsf@gmail.com, and Facebook gausaf @yahoo.com; Twitter @AhmadGaus; Blog www.ahmadgaus.com.

ABOUT CSRC

The Center for the Study of Religion and Culture (CSRC) is a research institution in the field of religion and socio-culture, founded based on the Decree issued by the Rector of UIN Syarif Hidayatullah Jakarta on 28 April 2006. This Center is the development from the Center for Language and Culture (PBB UIN Syarif Hidayatullah Jakarta, 1999-2006), given the increasing demand to develop research on religion (especially Islam) in sociocultural and political relationships. The goal is to find out and understand the important role that can be contributed by religion in order to realize a just, democratic, peaceful and prosperous societal order.

The importance of this development can be observed by the increasing role and influence of religion in public space. We can see, from time to time, that religion has not only become a topic in society at the national or international level, but also in public space, amidst the stream of modernization and secularization.

One evidence of the increasing relevance of religion in public space is the growth of identity, symbols and social infrastructures that are religious. Like it or not, Islamic expression has been given a strategic position in public space in our country. However, Islam is not the only entity in that space; there are also other entities that can participate in our public space. As a teaching, source of ethics, and inspiration for the formation of social infrastructure, Islam often appears in varying expressions, because its practice is based on the multi-interpretation of Muslim communities from different backgrounds. As a result of varying sources, there are many Islamic interpretations and sects; and as such the noble values and teachings of this religion are often

acted upon in unique situations. It sometimes portray a picture of exclusivism, but sometimes it also appears as a source of social ethics, a source of inspiration for the development of science and technology, a mediator for social integration, and a motivator for socioeconomic empowerment in the civilized society. Islam also affects the formation of sociopolitical, economic, and educational infrastructures that often contribute positively to national development. In this context, the presence of Islam in public space should not be a concern. On the contrary, the ethics and ethos of Islam should be appreciated by the people and supported by everyone, especially the government.

The presence of CSRC aims to revitalize the role of religion in such context. Religion must be manifested in the form of ethics and ethos, in order to contribute to the formation of a good and accountable system. In the future, the transformation of religion must be carefully carried out in order to answer the challenges faced by the community, that has continuously increased in complexity, especially amidst the social change and globalization. Given the rapid nature of change, and the capability of people to upgrade their capacity, we need a strategy to deal with such a situation.

According to its task and role, CSRC attempts to give contributions in research, information and the training sector as well as to facilitate various initiatives that can strengthen civil society through policy development in the field of social, religion and culture. In the future, we expect that Islamic institutions can become the production center of Muslim community, instead of a social burden. As such, we hope that the Muslim community can increase its role in the socio-cultural-economic life in a positive and constructive manner.



Fostering Tolerant Religious Education to Prevent Violent Extremism in Indonesia

Gedung PPIM UIN Jakarta, Jalan Kertamukti No. 5, Ciputat Timur, Tangerang Selatan,
Banten 15419 Indonesia

Tel: +62 21 7499272 | Fax: +62 21 7408633 | E-mail: pmu.convey@gmail.com

Website: <https://conveyindonesia.com>

Collaborative Program of:



*Empowered lifes.
Resilient nations.*

ISSN. 977-27238-070-0-6



9 772723 807006