

Empowering Educational Actors and Institutions to Promote Religious  
Moderation in Preventing Violent Extremism - CONVEY Indonesia

# POLICY PAPER

Issue 1 | Vol. 2 | 2021

This Policy Paper was made as part of the CONVEY Indonesia project organized by PPIM UIN Jakarta and UNDP Indonesia.

CONVEY Indonesia is intended to build peace in Indonesia and prevent violent extremism and radicalism through a series of research, surveys, policy advocacy, and public interactions based on the potential of religious education. The CONVEY Indonesia project discovers pressing issues of tolerance, diversity, and non-violence among Indonesian youth.

# Implementation Framework of Religious Moderation Policies

**By:**

Fuad Jabali  
Aziz Awaludin  
Wahyu Maulana Firdaus  
Fithri El Hasan



FORUM KEBIJAKAN BERKALA  
PPIM UIN JAKARTA - CONVEY INDONESIA  
2021

## ACRONYM

Bappenas	Indonesian Ministry of National Development Planning.
KUB	Religious Harmony
Kemenag	Ministry of Religious Affairs
Kemendikbud	Ministry of Education and Culture
KP	Priority Activities
MB	Religious Moderation
PN	National Priorities
PP3	Third Priority Program
PPIM	Islamic and Community Studies Center
Renstra	The Strategic Plan
RPJMN	National Medium Term Development Plan

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## EXECUTIVE SUMMARY

This policy paper specifically contains an analysis of the policy of religious moderation (MB) which has been translated from the Book of *Religious Moderation* (2019), to the *National Medium-Term Development Plan (RPJMN) 2020-2024*, to the *Strategic Plan (Renstra) of the Ministry of Religious Affairs (Kemenag) RI* for the period 2020-2024. This paper aims to provide recommendations regarding the framework for implementing religious moderation policies. This policy paper contains three main sections:

First, **factual conditions**. The socio-religious conditions in Indonesia face several challenges that need serious attention. For example, there was a decrease in the index from 2016 to 2017, from 2017 to 2018, and the lowest from 2019 to 2020; The 2020 KUB index is below the number 70, which is 67.46. The results of the PUSAD Paramadina and PPIM UIN Jakarta survey (2019) also showed that 272 (54.6% of the respondents studied) Islamic religious extension agents agreed and strongly agreed that the government should apply Islamic law in absolute terms. In addition, several other studies found symptoms of intolerance and exclusivism in various regions and circles.

Regarding policies, the religious moderation program is contained in Goal 2 which reads “strengthening the quality of religious moderation and religious harmony.” Goal 2 is then translated into Strategic Targets 2 and 3 (SS2 & SS3). The factual conditions of harmony, education, and culture related to religious issues in Indonesia face quite serious challenges of social disintegration. For this reason, the Indonesian Ministry of Religious Affairs has intervened with a moderation policy of religion in the 2020-2024 Strategic Plan. Based on the typology of programs and activities, the reli-

religious moderation policy in SS2 is directed at two domains, namely: Harmony and Education, meanwhile SS3 is included in the realm of Culture.

Second, **problem analysis**. In this policy paper, there are three main problems in the current policy of religious moderation, namely:

1. There is a distortion between the ideal plan for religious moderation in the *Religious Moderation Book* (2019) and the 2020-2024 RPJMN and the policy practice in the *2020-2024 Strategic Plan*.
  - a. In the Book, the initial plan for MB was as a “mainstreaming” strategy, but this was scrapped in the RPJMN to become only a “strengthening” strategy. In addition, the four MB indicators are also reduced to the Religious Harmony Index (KUB) whose indicators are not in line with the MB indicator.
  - b. In the RPJMN Priority Program 3 (PP3), MB has five Priority Activities (KP) covering many areas, but the Ministry of Religious Affairs’s Strategic Plan translates this into only two Strategic Targets (SS), namely SS2 on moderation of religion and harmony and SS3 on religious and cultural relations.
2. The KUB index which is a measure of religious moderation (MB) will not be valid if it is not adjusted to the MB indicator and can limit the implementation of the MB policy itself. The KUB index becomes the main reason PP3 Religious Moderation in the RPJMN is not acceptable to other ministries and agencies (K / L). The reason is, because PP3 Religious Moderation is measured by the KUB Index owned by the Ministry of Religious Affairs, other K / L will feel they do not have the obligation and authority to implement the PP3.

3. Most of the indicators in each program and activity are superficial. It is feared that this will not measure the quality and effectiveness of the achievements. The quality referred to, is “effectiveness,” “efficiency,” “impact,” and “sustainability” of a program or activity.

Third, **recommendations**. Since the policy formulations, both the RPJMN and the Renstra, have been completed, the policy paper offers recommendations regarding the current framework for implementing the policy of religious moderation. This implementation framework is based on the Policy Quality Index (IKK) related to the policy implementation stage. In general, the following are recommendations for religious moderation policies:

1. In the planning dimension, there are two points that must be considered in every program and activity. First, every program and activity must contain the substance of strengthening values, character, and indicators of religious moderation. Second, the programs and activities carried out must be more focused on groups that are vulnerable to understanding violence.
2. In the institutional dimension, in order to realize the goal of religious moderation, it is at least necessary to form a Working Group (Pokja) and its main tasks and functions (Tupoksi). The composition of the Working Group can be divided into two, namely internal to the Ministry of Religious Affairs and between ministries and institutions (K/L). The composition of the internal Pokja consists of key actors from each Directorate General, Directorate, Central, and even strategic work units such as universities or madrasah / pesantren. The Pokja between K/L consists of the Director General, Director, or Deputy in several relevant selected K/L which are adjusted to the five Priority Activities (KP) of Religious Moderation.

3. In the policy communication dimension, in order to make the implementation of religious moderation a success, a communication plan can be drawn up, at least in the first two years. The communication referred to can be in the form of ministerial speeches, workshops, media use, seminars, socio-religious activities, and so on.
4. Furthermore, it is necessary to carry out *monitoring* (supervision) and evaluation related to policy implementation. Supervision can be carried out periodically and monthly and taking into account the resources, substance, and environment of the implemented policy. Apart from supervision, it is necessary to conduct an evaluation within a certain period. Evaluation is carried out using appropriate instruments, which are capable of measuring religious moderation. Apart from that, it also needs to be evaluated regarding the effectiveness, efficiency, impact, and sustainability of the religious moderation policy.



## INTRODUCTION

Based on the *2020-2024 Medium Term National Development Plan (RPJMN)*, religious moderation is seen as a strategic effort in order to strengthen tolerance and strengthen harmony in diversity. Indonesian people who embrace various religions need to develop insights and attitudes of religious moderation, to build mutual understanding, care for diversity, and strengthen unity among people of different religions. The perspective of religious moderation refers to the view that religious people must take the middle path in the practice of religious life.

Religious moderation is the perspective, attitude and practice of religion in an ordinary life by embodying the essence of religious teachings - which protects human dignity and builds the common good - based on the principles of fairness, balance, and obeying the constitution as a national agreement.

Indonesia as a country with diverse ethnicities, religions and beliefs needs to manage this diversity properly to minimize the risk of conflict between citizens and between groups and religious adherents. Symptoms of intolerance that are starting to emerge need serious attention so as not to destroy the spirit of unity in pluralism.

Meanwhile, technological and information developments that are not accompanied by wisdom and knowledge can trigger disputes that have the potential to disrupt social harmony. The good practice of religious values for all people, accompanied by appreciation and honour for differences, is expected to be the glue and unifier of the nation.

This policy paper specifically contains an analysis of the policy of religious moderation which has been translated from *the Book of Religious Moderation* (2019), to the 2020-2024 RPJMN, to *the Strategic Plan (Renstra) of the Ministry of Re-*

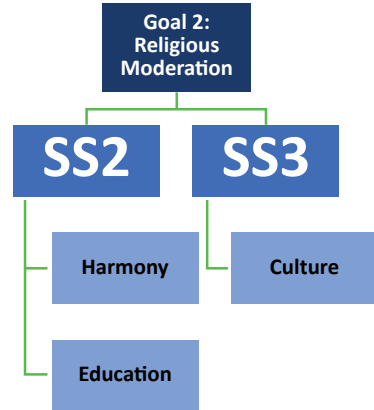
ligious Affairs (Kemenag) RI for the 2020-2024 period. This paper aims to provide recommendations regarding the framework for implementing a religious moderation policy.

### FACTUAL CONDITIONS

In the Strategic Plan of the Ministry of Religious Affairs of the Republic of Indonesia, the policy of religious moderation is contained in Goal 2 which reads “strengthening the quality of religious moderation and religious harmony.” Goal 2 is then translated into Strategic Targets 2 and 3 (SS2 & SS3). SS2 reads “increasing religious moderation and religious harmony” and SS3 reads “increasing harmony of religious and cultural relations.”

Based on the typology of programs and activities, SS2 is classified into two parts, namely: Harmony and Education. Then, SS3 entered into Cultural typology.

Figure 1. Religious moderation in the 2020-2024 Ministry of Religious Affairs Strategic Plan



In this section, factual conditions related to harmony, education and culture will be presented by citing various empirical findings in the field. Also, the current policy of religious moderation is explained in an effort to address existing problems.

### 1. Religious Moderation and Harmony

The socio-religious conditions in Indonesia face several challenges that need serious attention. The Religious Harmony Index (KUB) has recorded it. The KUB index is the main instru-

ment used as a measurement tool for the achievement of harmony programs. The KUB survey itself is carried out periodically by the Research and Development and Training Agency of the Ministry of Religious Affairs. This is a national survey that has a representative sample in each region.

Over the past six years (2015-2020), the results of the Religious Harmony (KUB) survey have shown a positive trend, namely in the high harmony category. The national KUB figures in the last five years are 2015 (75.36), 2016 (75.47), 2017 (72.27), 2018 (70.90), 2019 (73.83), and 2020 (67.46). However, what should be noted is the decline in the index from 2016 to 2017, from 2017 to 2018, and the lowest from 2019 to 2020; The 2020 KUB index is below the number 70, which is 67.46. This achievement has certainly deviated far from the Government's provisions in the 2020-2024 RPJMN which targets 75.8.

In addition to the decreasing KUB Index, several research results also found symptoms of intolerance and exclusivism in various regions and circles. Based on the SETARA Institute survey (2018), big cities such as Jakarta, Padang and Makassar are included in cities with low tolerance levels. Here are 10 cities with the lowest Tolerant City Index scores: Tanjung Balai (2,817), Banda Aceh (2,830), Jakarta (2,880), Cilegon (3,420), Padang (3,450), Depok (3,490), Bogor (3,533), Makassar (3,637), Medan (3,710), and Sabang (3,757).

Then, based on the research of the Center for The Study of Religion and Culture (CSRC) UIN Jakarta and PPIM UIN Jakarta (2019), religious literacy compiled by mosque takmirs generally aims to increase faith, piety and *Islamic brotherhood (ukhuwah Islamiyah)* among worshippers and Muslims in general.

Regarding religious extension workers, the results of the PUSAD Paramadina and PPIM

UIN Jakarta survey (2019) show that 272 (54.6% of the respondents studied) Islamic religious extension agents agree and strongly agree that the government must implement Islamic law absolutely. A total of 164 (32.9%) extension workers also agreed that in the state it must be run in accordance with religious law and under the authority of a religious leader.

This is also reinforced by the findings of the Indonesian Ministry of Religious Affairs through the Social Piety Index (IKS). IKS (2018) shows that in the dimension of social piety, *caring* is in the lowest position with a score of 61.09 and an attitude of appreciating differences with 50.10. Both scores are below the national average score.

The problem description from these various studies certainly needs intervention from the Government to maintain a conducive socio-religious condition.

### *Harmony Policy*

In an effort to answer these challenges, the Ministry of Religious Affairs of the Republic of Indonesia designed 3 Program Objectives (SP) related to harmony, namely: SP1 regarding *the decrease in the frequency of conflicts between religious believers*; SP2 regarding *the increasing intensity of intra-religious conflict resolution through a moderation approach of religion*; and SP3 concerning *increasing the quality of religious moderation development*. Each SP has an Activity Goal (SK) and indicators with the following details:

*Table 1. Religious Moderation and Harmony in the Ministry of Religious Affairs Strategic Plan 2020-2024*

Activities	Indicators
SP1: Conflict between religious believers	<ol style="list-style-type: none"> <li>Percentage of FKUB guidance</li> <li>Percentage of conflict cases that were followed up</li> </ol>

Activities	Indicators
SK1: Increasing the quality of services for the protection of religious communities in terms of religious rights	<ol style="list-style-type: none"> <li>1. Percentage of cases resolved</li> <li>2. The number of harmony actor coaching</li> <li>3. Number of vil-lage coaching</li> </ol>
SK2: Strengthening the role of religious institutions, socio-religious organizations, religious leaders, community leaders as the glue for national unity and integrity	<ol style="list-style-type: none"> <li>1. Number of fostering institutions, mass organizations, community leaders</li> <li>2. The number of forums for dialogue between religious believers</li> </ol>
SK3: Strengthening the Forum for Religious Harmony (FKUB)	Percentage of FKUB Sekber services through BOP
SP2: Intraumatic religious conflict	Percentage of conflict cases resolved
SK1: Increasing the quality of the development of intra-religious harmony	<ol style="list-style-type: none"> <li>1. Percentage of coaching institutions, mass organizations, figures</li> <li>2. Number of intraumatic dialogue forums</li> </ol>
SK2: Increased handling of intra-religious conflicts.	Number of conflicts that were followed up
SP3: Fostering religious moderation.	Level of religious moderation for the assisted group

Activities	Indicators
SK1: Increasing the quality of moderation among religious educators	Percentage of religious educators with moderate insight
SK2: Increasing the management of places of worship as centers of religious propagation that are tolerant	<ol style="list-style-type: none"> <li>1. Percentage of friendly places of worship</li> <li>2. Percentage of building houses of worship</li> </ol>
SK3: Increasing religious broadcasting activities in public spaces	The number of moderate religious broadcasts in the mass media and public spaces

## 2. Religious and Educational Moderation

The factual condition of education in Indonesia is also inseparable from the problems of intolerance and extremism. In the last two years, the Center for Islamic and Community Studies (PPIM) UIN Jakarta has conducted various research related to intolerance and extremism in the world of education. In 2017 a national survey of students and university students showed that 51% of students had an attitude of internal intolerance (fellow religions) and 59.9% of

them had an attitude of external (interfaith) extremism and 51.4% of students had an attitude of internal intolerance and 52.6 % have an attitude of external extremism. More specifically, research is also carried out on students of the Islamic Religious Education (PAI) study program. The results show that 67.6% of PAI students have an anti-Western attitude (attitude of Islamism).

Apart from students, PPIM research in 2018 also shows that teachers also have the same tendency, namely having an attitude of external intolerance (56.9% of teachers), an attitude of internal intolerance (63.1% of teachers), and an attitude of external extremism (46.1% teacher). Meanwhile, as many as 68.4% of lecturers in Indonesia have an attitude of internal intolerance. Still in PPIM research, in 2019 research was also carried out on textbooks for Islamic Education courses in

public universities. The results were not much different, namely that several books were identified as containing narrowing religious content.

At the beginning of 2020 we were also surprised by the viral video of elementary school children in the Special Region of Yogyakarta who loudly shouted anti-infidel chants while doing scouting activities. In addition, in Sragen, Central Java, there was a student who was terrorized for not wearing a hijab while at school. Another case also occurred in Solo, Central Java, where a junior high school student was expelled from school just because he wished a friend a happy birthday ([suaradewata.com](http://suaradewata.com)).

The foregoing shows that the notions of intolerance and extremism have infiltrated educational institutions and can threaten the growth and development of Indonesia's young generation.

### Religious Moderation Education Policy

As a *soft-approach* cultural strategy, religious moderation is also directed at the realm of education. The Ministry of Religious Affairs of the Republic of Indonesia in its Strategic Plan made 2 (two) Program Targets (SP) related to education, namely: SP4 regarding *the strengthening of the education system with a moderate perspective* and SP5 regarding *strengthening the insight into religious moderation among structural officials, technical education and religious staff*. Of the two SPs, each has an Activity Goal (SK) with the following details:

Table 2. Moderation of Religion and Education in the 2020-2024 Ministry of Religious Affairs Strategic Plan

Activities	Indicators
SP4: Moderate perspective education system	<ol style="list-style-type: none"> <li>1. Average scores of religious education examinations containing MB</li> <li>2. Average exam scores for religious education courses containing MB</li> </ol>

Activities	Indicators
SK1: The strengthening of the content of religious moderation (MB) in religious subjects / courses.	<ol style="list-style-type: none"> <li>1. Percentage of students / college students receiving religious education containing MB</li> <li>2. Percentage of teachers / lecturers / ustaz on religious education coached in MB</li> <li>3. Percentage of religious education supervisors coached in MB</li> <li>4. Number of religious extracurricular activities containing MB</li> </ol>
SK2: Strengthening the role of pesantren in developing religious moderation.	Percentage of pesantren with moderate insight
SP5: MB insights among structural, educational and religious technical personnel	<ol style="list-style-type: none"> <li>1. Percentage of structural officials with MB insight</li> <li>2. Percentage of education and religious technical personnel with MB insight</li> </ol>
SK1: Increased content of MB in training materials	Percentage of technical education and religious personnel trained by integrating MB

### 3. Religious and Cultural Moderation

Indonesia is a country that is endowed with diversity of ethnicities, cultures and religions. However, today this diversity is actually a spark of intolerance by some people. Diversity that should be integrated is now fragmented. In fact, on several occasions this has resulted in cultural conflicts in the name of religion.

For example, in 2017, social media was enlivened with a photo of a banner about rejecting the screening of wayang kulit that was installed in an area in Central Jakarta. One of the banners read, "Screening of wayang kulit is not Islamic law". This is quite unfortunate considering that wayang kulit is one of Indonesia's cultural heritages that needs to be preserved ([republika.co.id](http://republika.co.id)).

The following year, 2018, in Cilacap there was also a group of people rejecting the name of religion against the tradition of

"Sedekah Laut" which is usually practiced by local fishermen. According to the group, the sea alms giving can cause a tsunami punishment. This is quite unfortunate because of the narrow understanding of religion so that it often clashes with tradition and religion ([merdeka.com](http://merdeka.com)).

#### *Religious and Cultural Relations Policy*

In order to achieve Goal 2 and respond to the various cultural issues above, in the RI Ministry of Religious Affairs Strategic Plan 2020-2024, the aspect of harmony in religious and cultural relations is emphasized, namely through two Program Targets (SP). First, SP1, related to *the decline in confrontational action against cultural traditions and rituals in the name of religion*. Second, SP2, related to *the increase in cultural treasures that breathe religion*. The two SPs were lowered into several Activity Targets (SK) and indicators, namely as follows:



*Table 3. Religious and Cultural Moderation in the 2020-2024 Ministry of Religious Affairs Strategic Plan*

Activities	Indicators
SK1: Strengthened interfaith and cultural dialogue	Total interfaith and cultural dialogue
SK2: Developing religious interpretation in a cultural context	The number of religious commentary books that explain religious texts in a cultural context
SK3: Increased respect for cultural diversity which is a manifestation of the implementation of the practice of religious values	Number of cultural expression activities that contain religious values
SK4: Increasing literacy quality of cultural treasures that breathes religion	<ol style="list-style-type: none"> <li>1. The number of literacies of cultural treasures breathes religion</li> <li>2. Number of Religious Library Directories that are inventoried, codified, and digitized</li> <li>3. Number of library managers for houses of worship that are fostered</li> </ol>

Activities	Indicators
SK5: Increased preservation and optimization of religious-based cultural products to improve the welfare of the people.	Number of religious-based cultural products that provide benefits to the welfare of the people
SK6: Increased use of religious and cultural celebrations to strengthen tolerance.	Number of religious and cultural events that foster tolerant attitudes

## PROBLEM ANALYSIS

Factual conditions have been presented by describing the results of research, reporting cases, and the steps of the Ministry of Religious Affairs that tried to answer with a religious moderation policy approach. However, will the current religious moderation policy be sufficient to answer the issues and improve the current conditions?

In this policy paper, there are three main problems in the current policy of religious moderation, namely:

1. There is a distortion between the ideal plan for religious moderation in the Religious Moderation Book (2019) and the 2020-2024 RPJMN and the policy practice in *the 2020-2024 Strategic Plan*.
2. The Religious Harmony Index (KUB) which is a measure of religious moderation (MB) will not be valid if it is not adjusted to the MB indicator and can limit the

introduced through *the Book of Religious Moderation* launched by the Indonesian Ministry of Religious Affairs in 2019. In its journey, as a public policy, this idea was translated into *the 2020-2024 National Medium Term Development Plan (RPJMN)*. From the RPJMN then it is translated into a more practical policy in the 2020-2024 Ministry of Religious Affairs Strategic Plan (Renstra).

Figure 2. The Journey of Religious Moderation



implementation of the MB policy itself.

3. Most of the indicators in each program and activity are superficial. It is feared that it will not measure quality achievements.

During this process, there was a distortion or erosion of the ideals of religious moderation contained in the book into the realm of practice in the RPJMN and Renstra. Here are some distortions that need serious attention.

### 1. Distortion between Ideas and Practices

The idea of systematic religious moderation was first in-

#### *Distortion from Books to RPJMN*

First, at the beginning of its formation, the ideal of religious

moderation was declared as a “mainstreaming” strategy (*Book of Religious Moderation*, 2019). Mainstreaming is a development strategy that targets all lines of life towards a prosperous and just society (RPJMN, 2020). However, the 2020-2024 RPJMN can only accommodate the idea of religious moderation as a “reinforcement” because it is considered that this idea is not sufficiently established and still requires further study. The implication is that religious moderation as a “reinforcement” strategy has a limited scope.

Second, religious moderation has four main indicators, namely: national commitment, tolerance, non-violence, and accommodation of local culture. The RPJMN “reduces” this big indicator to the Religious Harmony Index (KUB) where the KUB Index only has three different dimensions or indicators, namely: tolerance, equality, and cooperation.

### *Distortion from RPJMN to Renstra*

The Three Priority Program (PP3) for Religious Moderation in the RPJMN has five main Priority Activities (KP), namely:

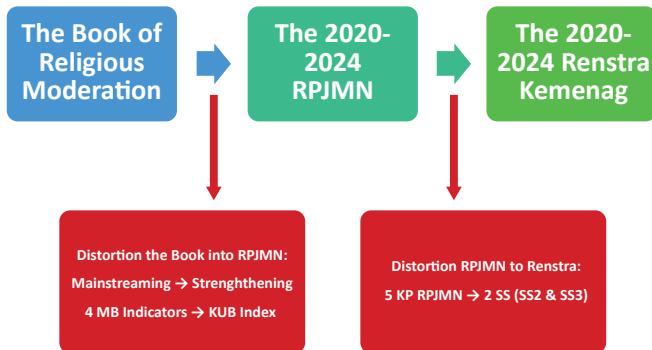
1. KP1: Strengthening Perspectives, Attitudes, and the Middle Way Religious Practices
2. KP2: Strengthening Religious Harmony and Concordance
3. KP3: Strengthening Religious and Cultural Relations
4. KP4: Improving the Quality of Services for Religious Life
5. KP5: Economic and Religious Resources Development (RPJMN, 2020)

Ideally, these five KPs are also intended for many ministries and institutions. However, if we look again at the five major themes and compare them with the details of the Renstra above, there is a distortion in which the Renstra only accommodates 2 Strategic Targets (SS2 & SS3)

for Goal 2 of Religious Moderation. For example, KP2 is a fairly broad theme because it includes other actors, such as “TNI” and “Polri” (RPJMN, 2020). KP4 targets several services such as “marriage,” “halal products,” “hajj,” and “umrah.” KP5 also touches on the “economy of the people” (RPJMN, 2020). However, the policy of religious moderation in the Strategic Plan does

has the potential to limit the ideals and big ideas of religious moderation. The main reason is that the dimensions or indicators in the KUB Index will not be valid if used to measure the achievement of religious moderation which has its own indicator. Moreover, this KUB Index has been used even before the religious moderation policy existed, since 2015.

Figure 3. Distortion of Religious Moderation Policy



not specifically target these areas and is exclusively ‘confined’ in Goal 2.

## 2. Invalidity and Limitation of Religious Harmony Index

As previously explained, the Religious Harmony Index (KUB)

Also, the KUB Index becomes the main reason PP3 Religious Moderation in the 2020-2024 RPJMN less acceptable to other ministries and institutions, outside the Ministry of Religious Affairs. Logically, because PP3 Religious Moderation is meas-

ured by the KUB Index owned by the Ministry of Religious Affairs, other K/L will feel they have no obligation and authority to implement the PP3, even though Bappenas as the compiler of the RPJMN repeatedly emphasizes and encourages K/L outside the Ministry of Religious Affairs to include strengthening the religious moderation into their respective Strategic Plans.

### 3. Superficial indicators

In measuring the achievements of programs and activities, an appropriate instrument is needed. Most of the indicators used in the 2020-2024 Ministry of Religious Affairs Strategic Plan are only superficial. Very important aspects, such as the values and character of religious moderation are not emphasized enough.

The indicators that are used in the Strategic Plan so far are still around the quantity of objects, which are displayed in the form of a percentage or total and average test scores.

For example, the achievement of activities at SS2/SP3/SK1 is measured by the indicator “Percentage of development of religious institutions, community organizations, figures ...” is unable to measure the achievement of activities in the form of “Increasing the quality of coaching ...”, where it cannot be measured only by percentage or number.

Another example, for example, the achievement indicator for the SS2/SP4 program which reads “Average test scores ...” cannot measure the achievement in the form of “Strengthening the education system ...”, where it cannot only be measured by the average test scores. The use of indicators for average test scores, percentages, and numbers is only limited to superficial numerical figures, not substantive, and will not be able to measure the quality of program or activity achievement. The quality referred to is “effectiveness,” “efficiency,” “impact,” and “sustainability” of a program or activity.

Finally, the problems that arise in the policy of religious moderation itself need to be 'worked around' so that better results can be achieved. In particular, the factual conditions of harmony, education and culture are increasingly worrisome and will become worse if not given proper intervention. To that end, the final part of this text presents a number of recommendations on existing policy issues.

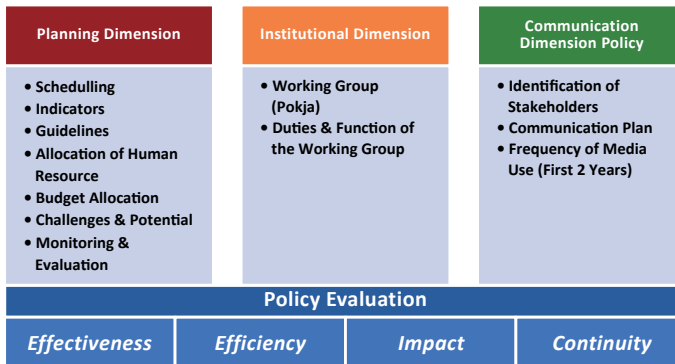
## RECOMMENDATIONS: IMPLEMENTATION FRAMEWORK

The RPJMN formulation and the 2020-2024 Strategic Plan have been completed and it will

be very difficult to change them. However, there are spaces that can still be intervened to maximize the results of the policy of religious moderation and achieve the ideal of religious moderation. Therefore, to maximize the implementation of religious moderation policies, the implementation framework needs to be strengthened. This paper offers recommendations at the level of policy implementation using the Policy Quality Index (IKK) approach. This IKK was chosen because in the end every policy will be measured using this instrument.

Based on [the Policy Quality Index \(IKK\)](#), published by the In-

Figure 4. Implementation Framework



[stitute for State Administration \(LAN\)](#), there are two main phases in policy making: 1) Planning and 2) Implementation. The planning stage of the religious moderation policy has been completed with the inclusion of strengthening religious moderation as the Three Priority Program (PP3) in the RPJMN and also included in Goal 2 (SS2 & SS3) of the Ministry of Religious Affairs Strategic Plan 2020-2024.

### 1. Planning Dimension

For this planning dimension, the main recommendations put forward are guidelines or directions in preparing a work plan for each Activity Goal (SK) with its indicators. This is done to minimize and improve the reduction that has occurred between ideas and practices.

#### *Strengthening values, character, and indicators of religious moderation*

The implementation of indicators in each activity needs to uphold the values, characters,

and indicators of MB as developed in the Religious Moderation Book (MB). The MB score consists of fairness and balance, and MB's characters are wisdom, sincerity, and courage. MB indicators include: 1) National commitment, 2) Tolerance, 3) Non-violence, and 4) Accommodation to local culture.

First, in the religious moderation policy with the theme "Harmony," activities that must contain values, characters, and MB indicators are:

1. Coaching FKUB (SS2/SP1)
2. Follow-up cases of inter and intraumatic conflict (SS2/SP1-SP2)
3. Settlement of cases of violation of the rights of religion and intraumatic of religion (SS2/SP1/SK1 & SS2/SP2/SK2)
4. Development of harmony actors (SS2/SP1/SK1)
5. Village development is aware of harmony (SS2/SP1/SK1)
6. Development of institutions, mass organizations,

and figures both intra and interfaith (SS2/SP1/SK2 & SS2/SP2/SK1)

7. Organizing inter-religious and intra-religious dialogue forums (SS2/SP1/SK2 & SS2/SP2/SK1)
8. FKUB Sekber Service (SS2/SP1/SK3)
9. Group development (SS2/SP3)
10. Insight's survey of religious educators (SS2/SP3/SK1)
11. Survey of houses of worship (SS2/SP3/SK2)
12. Guidance for managers of places of worship (SS2/SP3/SK2)
13. Religious broadcast survey (SS2/SP3/SK3)
3. Development of teachers / lecturers / ustaz (SS2/SP4/SK1)
4. Development of religious education supervisors (SS2/SP4/SK1)
5. Guidelines for the content of religious extracurricular activities (SS2/SP4/SK1)
6. Pesantren insight survey (SS2/SP4/SK2)

Third, in the religious moderation policy with the theme "Culture," activities that must contain values, characters and indicators of MB are:

1. Handling cases of tension and religious and cultural conflicts (SS3/SP1)
2. Dialogue between religions and cultures (SS3/SP2-SK1)
3. Religious interpretation in a cultural context (SS3/SK2)
4. Cultural expression activities (SS3/SK3)
5. Literacy of cultural treasures (SS3 / SK3)
6. Development of library managers for houses of worship (SS3/SK3)
1. Guidelines for the content of school exams and PTK/PTU (SS2/SP4)
2. Student and college student religious education (SS2/SP4/SK1)



7. Substance of religious-based cultural products (SS3/SK3)
8. Religious and cultural events (SS3 / SK4)

MB values, characters, and indicators can be contained in a Circular, Technical Guidance, Survey, or other form of guideline for each of the above activities.

#### *Focus on Vulnerable Groups*

The national survey conducted by PPIM UIN Jakarta (2017-2018) and other research results in the Indonesian Convey found that there are several groups that are vulnerable to being exposed to intolerance and extremism, both in terms of attitudes and intentions of violent action. In particular, in the world of education, in coaching teachers, lecturers, Ustaz, supervisors, FKUB, cleric, religious extension workers, and Islamic boarding schools, there are several things that must be considered, namely:

1. Focus more on **female** educators to understand religious moderation because female educators tend to be more intolerant and extreme. At least 30% of the participants who take part in activities related to religious moderation must be filled by women;
2. Focus more on groups with **lower income** (non-PNS) because the lower the income, the more extreme food tends to be;
3. Providing intensive religious moderation coaching for **non-religious learning teachers / ustaz** who also tend to be more intolerant;
4. Strengthening **the understanding of the “nation-state”** in the formation and regeneration of cleric;
5. Ensure **the role of the extension worker according to their specialization** and strengthen their skills in using social media, especially in **tackling the hoax issue**.

6. Strengthening **the theme of tolerance and diversity** in religious broadcasting in mosques.
7. Oversee **the management of home schools (homeschooling)**, especially those based on religion.

These vulnerable groups must receive priority in any religious moderation activities carried out by the Ministry of Religious Affairs, whether education, training, coaching, or other forms of activity.

## 2. Institutional Dimensions

In this dimension, there are two main recommendations, namely: the composition of the working group (Pokja) and the main tasks and functions (Tupoksi) of the Pokja.

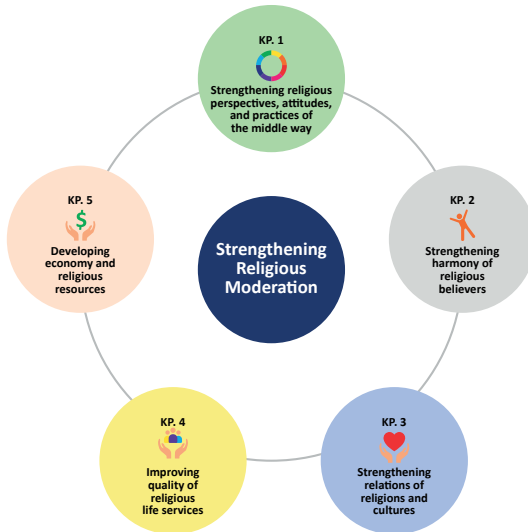
First, the composition of the Working Group can be divided into two: Internal Working Group of Ministry of Religious Affairs and Working Group between K/L. The Internal Ministry of Religious Affairs Working Group consists of key actors from each

Directorate General, Directorate, Central, and even strategic work units such as universities or madrasah / pesantren.

Pokja between K/L is a team whose members consist of the Director General, Director, or Deputy in several relevant selected Ministries / Agencies. The Deputy for Religious Moderation at the Coordinating Ministry for PMK becomes the main motor in coordinating religious moderation activities between Ministries / Agencies. The selection of K/L is adjusted to the 5 Priority Activities (KP) of Religious Moderation, namely:

1. KP1: Ministry of Religious Affairs, Ministry of Education and Culture, Ministry of Youth and Sports, Ministry of Communication and Information, and Kemenko PMK
2. KP2: Ministry of Religious Affairs, Ministry of Home Affairs, Regional Government, Kemenkumham, and Kemenkopolkham

Figure 5. Religious Moderation Priority Activities in the 2020-2024 RPJMN



3. KP3: Ministry of Religious Affairs, Ministry of Education and Culture, Ministry of Tourism, Regional Government, Kemekopolhukam, and Kemenko PMK
4. KP4: Ministry of Religious Affairs, KPPPA, and Kemenko PMK
5. KP5: Ministry of Religious Affairs, Ministry of Finance, Ministry of Social Affairs, Kemen PAN-RB, and Kemenko PMK

success of the policy of religious moderation are:

1. Conduct studies and plans for the ideal MB implementation framework;
2. Communicating and coordinating between units or K/L in the implementation of MB; and
3. Perform regular monitoring and evaluation on each MB activity.

Furthermore, this Pokja will later be able to improve current MB policy practices, especially in making religious moderation

Second, the main tasks and functions of the Pokja for the

a “mainstream” in all lines of life of Indonesian society.

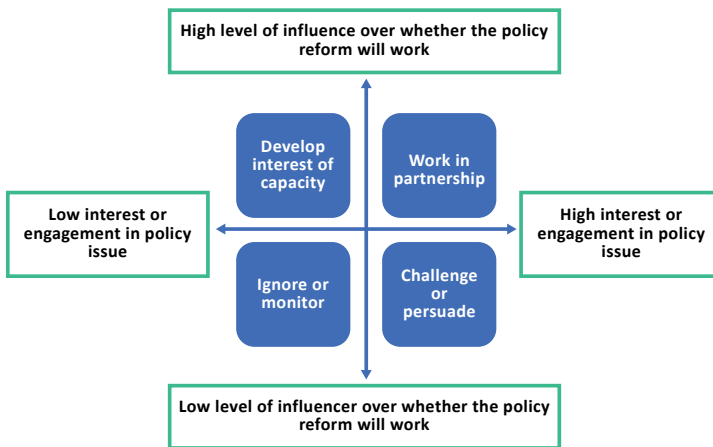
### 3. Dimensions of Policy Communication

In designing a communication strategy, it is necessary to identify *stakeholders* first. The following are the *stakeholders* that the Government must invite

recommended by Pokja K/L above)

3. Religious actors outside the Government: Religious institutions, community organizations, research institutions, educational institutions, community leaders and religious leaders.

Figure 6. Stakeholder Identification Matrix



to make the policy of religious moderation a success:

1. Intra Ministry of Religious Affairs (all work units)
2. Inter-ministerial and institutional (relevant K/L as

4. The following is a matrix to determine the key actors in the implementation of this religious moderation policy: In the first two years, a structured and systematic communication plan is needed. The

following are some recommendations that can be made to disseminate MB policies to the community.

Table 5. Religious Moderation Communication Plan

Communication Plan	
Type of Activities	Frequency
• Speech by the Minister of Religion	once / month
• Ministry of Religious Affairs activities (Rakernas, workshops, training, discussion, etc.)	4 times / month
• Public service announcements (Social media, TV, radio, etc.)	15 times / month
• Ambassador of religious moderation	once / year
• Religious socio-religious and research activities outside of the Ministry of Religious Affairs (Ormas, research institutions, etc.)	5 times / year

This policy communication should also provide improvements to policy implementation.

#### 4. Policy Monitoring and Evaluation

##### Monitoring

In order for an implemented policy to achieve its objectives, supervision is required in its implementation. Supervision or monitoring is carried out for each program and activity by emphasizing the following aspects:

##### A. Time and intensity

Supervision will run optimally if it is carried out continuously for a certain time. For example, for educational programs, in this case, religious education teaching and learning activities that have a moderate perspective, are supervised at least every month.

##### B. Resources and targets

In implementing programs and activities, resources and policy targets also need to be monitored. Making a standard operating procedure (SOP) will be very helpful in the imple-

mentation and supervision of each activity.

### C. Substance

In every program and activity carried out by the Ministry of Religious Affairs, supervision of the substance presented is required, in this case the content of religious moderation. Supervision of content containing religious moderation can be carried out accompanied by a religious moderation module which can be developed by the Ministry of Religious Affairs Research and Development and Training Agency.

### D. Environment

In implementing policies in the form of programs and activities, environmental monitoring also needs to be carried out. The environment in this case can be in the form of the scope of the Ministry of Religious Affairs, between ministries, and the community. Supervision is carried out to check whether there are discrepancies, conflicts, or

contradiction related to policy implementation. To prevent conflict, actors are needed to act as bridges between policies and targets, as explained above.

### *Evaluation*

In policy implementation, it is necessary to conduct an evaluation to determine the extent to which the policy objectives have been achieved. Several things need to be considered in conducting an evaluation.

### A. Instruments

Evaluation of policies, programs and activities will be appropriate if the instruments used are appropriate. In the Strategic Plan, the program achievement indicators used should not only contain superficial indicators such as percentage, amount, and average value. However, a substantial indicator is needed which requires a separate instrument to measure it. Broadly speaking, the instruments needed are those that

are able to measure moderate religious understanding.

#### B. Effectiveness

In the evaluation instrument, one of the things that must be considered is the effectiveness of the program or activity. The points of effectiveness that need to be considered include:

1. Achievement of goals, to see how far the goals have been realized.
2. Input, to see whether the effort made is proportional to the goals achieved.
3. Perform *pre-test* before implementation and *post-test* after implementation.

#### C. Efficiency

Policies, programs and activities are said to be efficient if they fulfil at least the following two aspects:

1. All available resources are capable of producing the expected output.

2. There are no duplication of activities or programs that overlap with each other.

#### D. Impact

Policy implementation, in this case religious moderation, needs to be evaluated in terms of its impact. Some aspects such as acceptance or rejection must also be considered. In addition, the impact of policies on social, economic, political conditions, and so on, both at the national and regional levels should also be a concern when conducting an evaluation.

#### E. Sustainability

The policy of religious moderation is a new policy in the 2020-2024 RPJMN and the 2020-2024 Ministry of Religious Affairs Strategic Plan. For that we need the right strategy for the sustainability of this policy. The strategy in question can be in the form of an annual *Work Plan (Renja)* by the relevant ministries.

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**Empowering Educational Actors and Institutions to Promote  
Religious Moderation in Preventing Violent Extremism**

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](mailto:pmu.convey@gmail.com) | Website: <https://conveyindonesia.com>

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