

**Promoting Religious Moderation, Focusing on
Education to Strengthen Social Stability in
Indonesia in the Context of COVID-19 -
CONVEY Indonesia**

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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.

Strengthening the Capacity of Religious Moderation House Managers as Leading Sector Improving Moderation in Islamic Higher Education

**(Case Studies and Capacity Building Activities at Four
Islamic Higher Education Institutions in Indonesia)**

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Introduction

In 2019, through the Ministry of Religious Affairs of the Republic of Indonesia, the government declared a discourse on religious moderation as an effort to address religious issues in the landscape of national and state life, which have been faced with the flow of narratives of extremism and still have a place in some communities in the last decade. At the same time, these religious conditions clash with the Covid-19 pandemic situation. In the context of Indonesia, the pandemic experienced a significant increase in the first semester of 2020 and was followed by a second wave in mid-2021 (See: Covid-19.go.id).

This pandemic condition has caused instability in the social context in Indonesia, for example, an attack that killed four people suspected of being terrorists in Sigi, Central Sulawesi (Antara, 2020). Not to mention, the threat of disinformation is increasing. During the pandemic, the Directorate General of Informatics Applications (APTIKA) of the Ministry of Communications and Informatics recorded 1,733 hoaxes related to Covid-19 and vaccines (Agustini, 2021).

The government's response to limiting social interaction, such as encouraging face-to-face learning in the education sector and limiting the use of places of worship to prevent the spread of the virus, turned out to be another crisis. Unequal access to educational facilities makes students unable to study at home optimally and even makes many children drop out of school (Kompas, February 2021). In several cases leading to the narrative, the government's ban on practicing communal religious teachings is considered a threat to practicing religious freedom, not to prevent the spread of Covid-19 (Wildman et al., 2020). This complexity, in turn, leads to mutual distrust, belief in hoaxes, and a certain extent, distrust of the government and, ironically, leads to a paradigm of conspiratorial thinking. At this point, the Covid-19 pandemic has contributed to the emergence of economic and social crises such as high unemployment and threats to the availability of food and other

necessities of life, so the government's credibility has decreased in the eyes of the public. This is the right space for extremist groups to infiltrate extremist values (Burchill, 2020).

In addition to the efforts made by the government, several studies that focus on religious moderation and the context of Covid-19 have not received much attention. The research done by PPIM in 2021 (Hendarmin et al., 2001) found a vulnerability in State Islamic Higher Education Institutions in dealing with Covid-19. This research conducted at three State Islamic Higher Education Institutions: UIN Jakarta, UIN Bandung, and UIN Yogyakarta. This study showed significant differences between knowledge, attitudes, perceptions, and behaviors of students, lecturers, and academic staff about health. Alumni of Islamic boarding schools tend to have lower knowledge, attitudes, perceptions, and behaviors related to COVID-19 prevention than those who are not pesantren alumni. This indicates that religiosity and culture in Islamic boarding schools can affect how a person or community deals with this pandemic (Hendarmin et al., 2021). At this point, education institution tends to have vulnerabilities in responding to the dangers of the Covid-19 pandemic.

In addition, a related study was conducted by the Lakpesdam (Institution for the Study and Development of Human Resources) Nahdlatul Ulama and the Indonesian Ministry of Religion (Wahid, et al., 2021) with a focus on State Islamic Higher Education Institutions. This study tries to measure the level of religious moderation of State Islamic Higher Education Institution students and how to develop a pattern of religious moderation in the State Islamic Higher Education Institution environment. One of the interesting findings is that the approval of the Islamic caliphate is relatively high (25.5%); 26.4% of respondents agree if the Jakarta Charter is reinstated, and they refused to build a house of worship (22.2%). PPIM study in 2020 (by Subhan et al., 2021) mapped the condition of religious moderation in three State Islamic Higher Education Institutions (PTKIN): UIN Jakarta, UIN Ban-

dung, and UIN Yogyakarta on a representative basis. This study shows a rather worrying fact, namely the value of external and internal empathy which is a conceptual derivative of religious moderation from the aspect of tolerance which tends to be vulnerable among students, lecturers, and education staff. This fact indicates that one's empathy for adherents of other religions is relatively low, and rejection of adherents of other sects in Islam, such as Ahmadiyah and Shia, is relatively high.

The condition of religious moderation at State Islamic Higher Education Institutions is quite alarming, considering that in 2019, one of the derivative policies in strengthening religious moderation at State Islamic Higher Education Institutions was the issuance of the encouragement to establish Religious Moderation Houses (RMH) in each State Islamic Higher Education Institution through the Circular of the Director-General of Islamic Education (Number B-3663.1/ Dj.I/ BA.02/10/2019 dated October 29, 2019, regarding Religious Moderation House). The Technical Instructions strengthen this policy for the House of Religious Moderation (Number B-717.2/DJ.I/ Dt.I.III/HM.01/03/2021), which regulates the House of Religious Moderation must carry out the functions and tasks.

The existence of a gap in the RMH policy and its implementation on conditions of religious moderation in State Islamic Higher Education Institutions raises the question of to what extent RMH is carrying out its duties and functions to become the leading sector in strengthening Religious Moderation in State Islamic Higher Education Institutions?; What is the attitude of religious moderation from the RMH management itself? What capacity building has the RMB Management done to optimize the RMH program? PPIM's research will answer those questions in 2021.

Definition and Concept

Dalam penelitian ini, kami mendefinisikan moln this study, we define religious moderation as a perspective, attitude, and practice of religion in common life, by embodying the essence of religious teachings, which protect human dignity and build public benefit, based on the principles of fairness, balance, and obeying the constitution as a national agreement (Kemenag RI), 2020: 16). Before going any further, many groups have widely discussed religious moderation conceptually. Hashim Kamali (2015) provides a concept that focuses on religious foundations that favor the "middle-way" attitude. In the context of Islam, this foundation is known as Wasathiyah—literally meaning "the middle way", which has its roots in the Qur'an (See: QS. 2:143), based on a balanced and fair attitude.

In investigating religious moderation in the context of State Islamic Higher Education, schools and Islamic schools, this study refers to four indicators of religious moderation that have been formulated by the Ministry of Religious Affairs of the Republic of Indonesia: 1). National commitment. The success of religious moderation can be measured by the high acceptance of religious communities to the nation's principles as contained in the 1945 constitution and its derivative regulations. National commitment can also be translated as "Love the Motherland," along with acceptance and commitment to Pancasila and the 1945 constitution of the 1945 Constitution and its derivatives by looking at their relationship with religion. 2) Tolerance is an attitude to give space and not interfere with the rights of others to believe, express their beliefs, and express opinions, even though it is different from what we believe. Thus, tolerance refers to an open, airy, voluntary, and gentle attitude in accepting differences. 3). Anti-violence is a disagreement with the notion that they want to change the social and political system by using violent/extreme means in the name of religion, both verbal, physical, and mental violence in carrying out the desired changes. 4). Accom-

modation to local culture is a high acceptance and friendliness of local traditions and culture in their religious behavior, as long as they do not conflict with the main teachings of religion.

Methodology

This research was conducted using two approaches at once (mix method): quantitative in the form of a survey and qualitative with Focus Group Discussion (FGD). The study took a sample of four State Islamic Higher Education Institutions (UIN and IAIN) to get an idea of religious moderation in educational institutions.

For the context of State Islamic Higher Education Institutions, the campus was chosen purposively based on the consideration of State Islamic Higher Education Institutions' status by taking two types of State Islamic Higher Education Institutions: State Islamic University and State Islamic Institute. Data collection was carried out using two stages. First, the RMH management uses a purposive sampling method by using a survey on the RMH management. Meanwhile, the beneficiaries were selected randomly (random sampling), which was taken from the data on activities carried out in each RMH by focusing on internal participants of each State Islamic Higher Education Institution, which was the target of this research. Second, explorative digging was carried out qualitatively by conducting FGDs with all RMH administrators in each State Islamic Higher Education Institution.

In addition, regional considerations are also considered with a focus on Java (Central Java and East Java) and outside Java (West Kalimantan and Riau). Apart from these two things, other considerations are based on the extent of State Islamic Higher Education Institutions' response to the idea of religious moderation and seeing the dynamics of religion in each area that is prone to intolerance and violent extremism. This is expected to be able to comprehensively answer the problems and dynamics of religious moderation at State Islamic Higher Education

Institutions. Furthermore, State Islamic Higher Education Institutions' research focuses on strengthening institutional capacity by targeting the Religious Moderation House (RMH) management. This institution is the leading sector for strengthening religious moderation within the academic community of State Islamic Higher Education Institutions, which has the authority to strengthen religious moderation based on the Circular on the Establishment of Religious Moderation Houses issued by the Director-General Islamic Education (2019). For this reason, the baseline for RMH at State Islamic Higher Education Institution is directed to dig deeper into several things:

- a) Identifying programs and activities that the Religious Moderation House (RMH) has done and will do.
- b) Evaluating the results of programs that RMH has carried out.
- c) Knowing the condition of religious moderation for RMH administrators and students (beneficiary).

In measuring religious moderation, the researcher derived the definition of the indicator of religious moderation proposed by the Ministry of Religious Affairs (2009). The first is the national commitment which is operationally measured by several questions relating to the following points of view, attitudes, and practices:

a) Religion and State Relations

In this aspect, we want to see the commitment to the constitution. In this related discourse, many scholars are aware of the symptoms of Islamism. Conceptually, Islamism is part of the modern Islamic political discourse that wants to create an Islamic society (um-mah) with the application of Islamic law, which leads to an Islamic state (Roy, 2004). It is also referred to as a Muslim movement that perceives Islam as social and political activism to build an Islamic state (Roy, 2004; Hafez, 2003). Besides, a religious fundamentalism movement carries conservative ideas and Islamic supremacy which has a vision of

a world order based on an Islamic state or caliphate (Tibi, 2012).

b).Democracy

Islam is compatible with democracy because it is supported by religious organizations such as NU and Muhammadiyah (Mujani, 2007); and Indonesian people tend to be tolerant (Azra, 2016; Hefner, 2011).

c) Citizenship values (civic) include acceptance of multicultural values, justice, equality, and protection of minority rights (Kymlicka, 1995) and acceptance of state symbols such as the Red and White Flag.

Second, the indicators are derived in several formulas to understand tolerance: a). Provide space for followers of other religions to carry out their religious practices. b). Open to the freedom of people with different beliefs/religions to participate in public affairs. c). Be generous or give family members/others freedom to worship even though the method is different from what we do. d). Establish friendships and volunteer to assist people of different religions and races/ethnicities. e). Accommodate expressions of marginal groups. Third, to examine the anti-violence aspect, this study examines several theoretical foundations: a). Normative belief (association between a behavior and a normative source of behavior may/should not be. It includes the

strength of the association between violent behavior and the religious teachings. b). Motivation to comply (willingness to follow normative sources owned). In this case, it is to understand the extent to which the willingness to follow the teachings of the religion. Fourth, on the aspect of accommodation to local culture, this research tries to base it on several main indicators: a). Respect other ethnic cultures. b). Maintain good traditions (traditions that are beneficial to many people) following religious teachings. c). Utilize local traditions and/or wisdom for mutual progress.

Survey data was collected using a facilitated online questionnaire. After the data was collected, the researcher then analyzed the validity and reliability of the existing items as well as eliminated the answers from respondents who did not pass the attention check item and whose answers tended to be normatively biased through the social desirability scale items. The results of the remaining participants were analyzed using a descriptive quantitative t-test.

The qualitative approach tries to explore the capacity of the Religious Moderation House in accordance with the Technical Circular on the Implementation of RMH through FGDs. There are three indicators to be explored in terms of RMH capacity:

Tabel 1. Qualitative Indicators

Indicator	Details of Indicator
RMH Organization and Management Structure	<ul style="list-style-type: none">• Regulatory/Policy Support• Management of RMB• SOP/Memorandum of Association/ Articles of Association
RMH Tasks and Functions	RMH Action Plan: <ul style="list-style-type: none">• Perform 7 functions and• 3 types of programs as assigned in the Circular
State Islamic Higher Education support for RMH	<ul style="list-style-type: none">• Commitment from State Islamic Higher Education Leaders• Facilities and Infrastructure Funding

The results of this FGD were then transcribed and analyzed using a deductive-inductive approach. The existing codes are then categorized to produce the themes found in the indicators measured.

Survey Results

National Commitment

The results showed that the National Commitment of the Religious Moderation House Management (RMH) of the two UIN and two IAIN studied was moderate. There was no significant difference in the national commitment scores of RMH administrators from UIN and IAIN (P-value of difference test = 0.325, =5%). An overview of the RMH Management's National Commitment score based on the type of education unit can be seen in Figure 1.

In terms of national commitment, male and female RMH administrators share the same views (P-value of difference test = 0.887, = 5%). The tendency of the national commitment of the two groups of RMH Management categorized by gender is moderate.

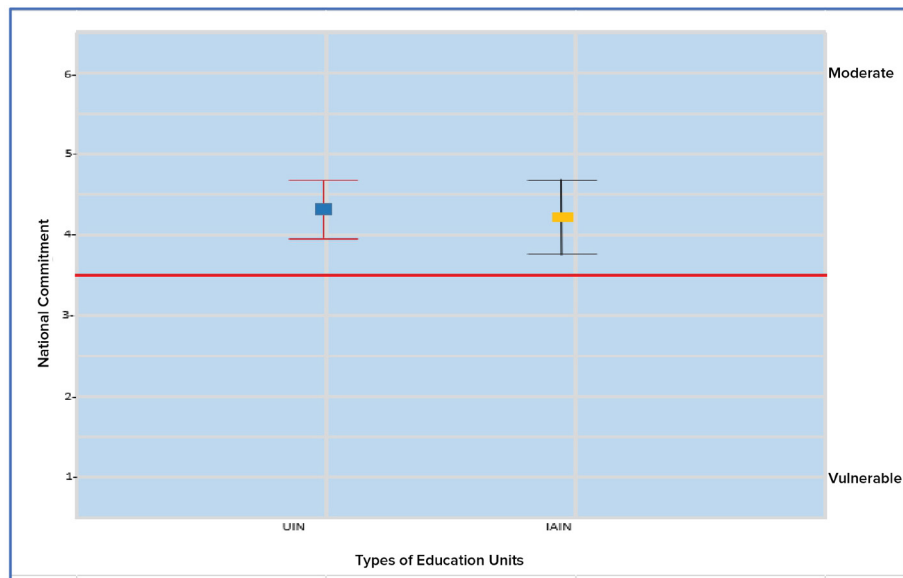


Figure 1. Score of National Commitment of RMH Management by Type of Education Unit

However, when the data was specified in more detail based on the type of education unit, male RMH administrators from UIN tend to be more moderate in national commitment than female RMH administrators. Meanwhile, female RMH administrators at IAIN tend to be more moderate than male RMH administrators. An overview of the RMH Management's National Commitment score based on gender and type of education unit can be seen in Figure 2.

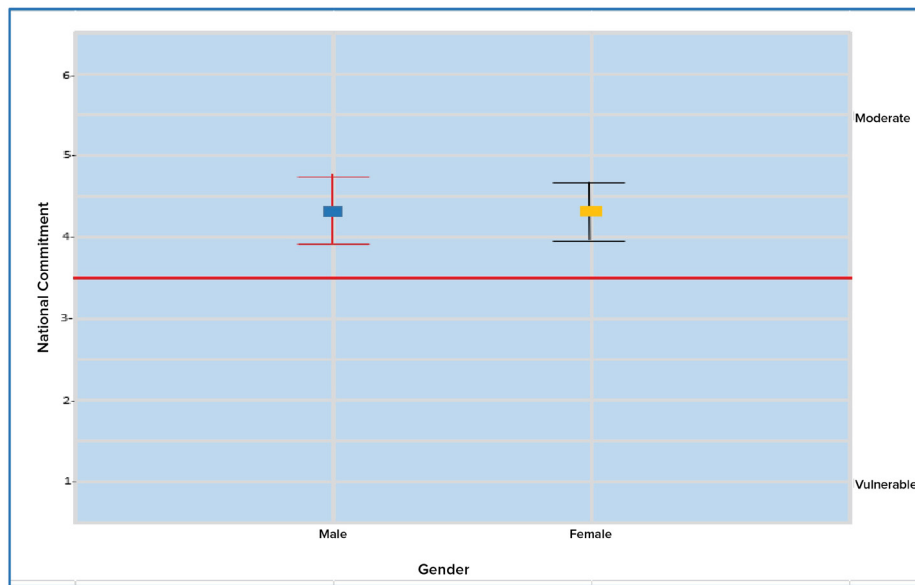


Figure 2. Score of National Commitment of RMH Management by Gender

Tolerance

The results showed that the views of the RMH Management from the two UIN and two IAIN studied in expressing religious tolerance were moderate. There was no significant difference in the tolerance score of RMH administrators from UIN and IAIN (P-value of different tests = 0.236, =5%). An overview of the RMH Management's National Commitment score based on the type of education unit can be seen in Figure 3.

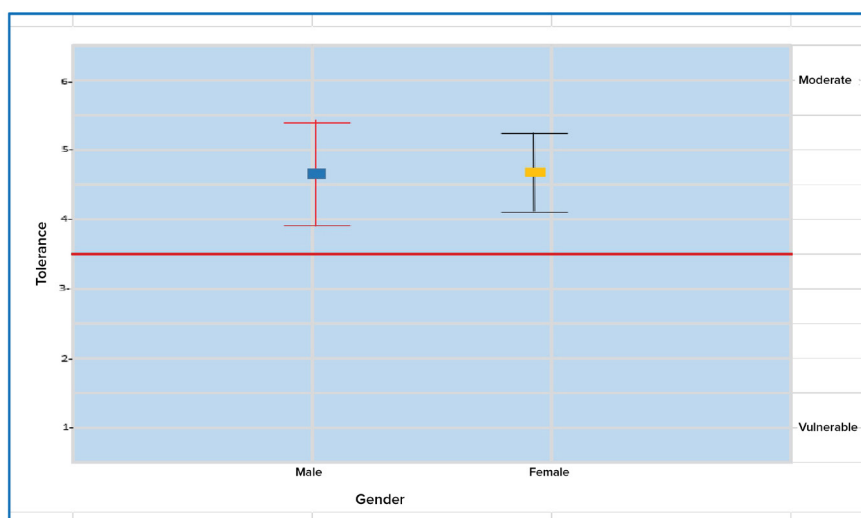


Figure 3. Tolerance Score of RMH Management by Type of Education Unit

This study also analyzed attitudes of religious tolerance based on gender. The data shows that the RMH management, both male and female, generally tends to be moderate in responding to differences in beliefs, opinions, and ways of expressing beliefs. Based on the results of statistical tests, there is no significant difference in tolerance scores between RMH administrators from UIN and IAIN (P-value of difference test = 0.630, =5%). An overview of the RMH Management Tolerance score based on gender and type of education unit can be seen in Figure 4.

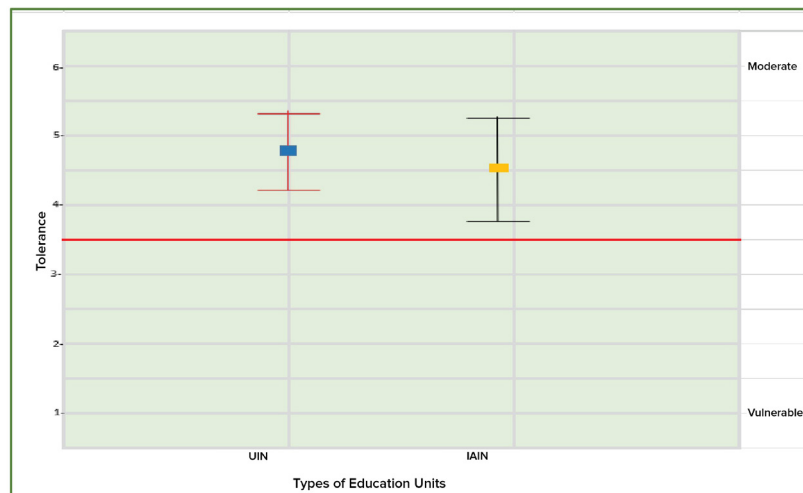


Figure 4. RMH Management Tolerance Score by Gender

Anti-violence

The following describes the indicators of anti-violence due to the perspectives, attitudes, and religious practices of the RMH administrators at UIN and IAIN. Based on the statistical analysis results, there is no significant difference in the scores of anti-violence attitudes between RMH UIN administrators and RMH IAIN administrators (P-value of different tests = 0.637, = 5%). It can be confirmed that the level of non-violence between the two groups of RMH administrators is almost the same. The description of the anti-violence of the RMH management based on the type of education unit can be seen in Figure 5.

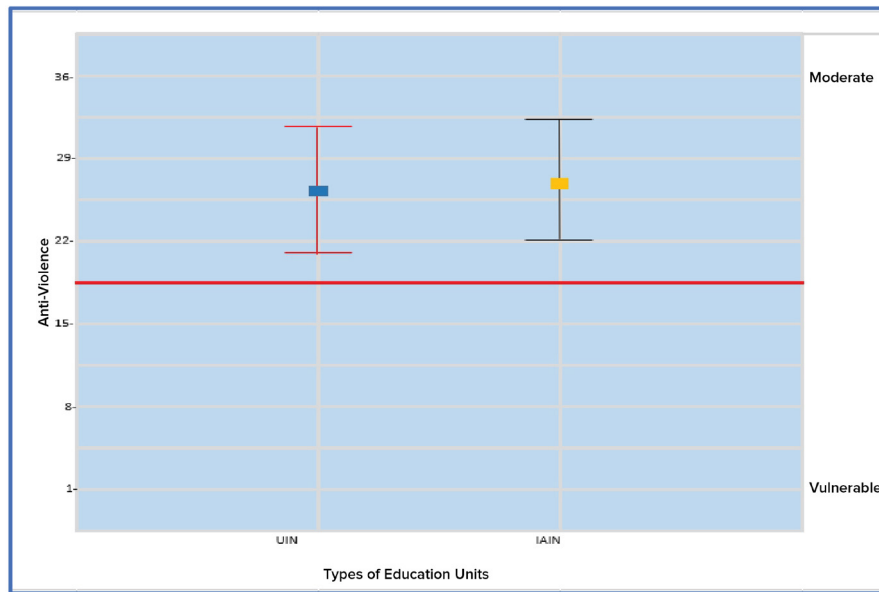


Figure 5. RMH Management's Anti-Violence Score by Type of Education Unit

The results showed that the male RMH UIN administrators were more anti-violent than the female RMH administrators. Meanwhile, at IAIN, the level of anti-violence tends to be the same between male and female RMH administrators. Although there is a slight difference in the scores of anti-violence attitudes, in general, male and female RMH administrators at both UIN and IAIN have a moderate level of anti-violence. Based on the results of statistical tests, it is also not proven that there is a significant difference in anti-violence scores between male and female RMH administrators (P-value of difference test = 0.272, =5%). The description of the anti-violence of the RMB management based on the type of education unit and gender can be seen in Figure 6.

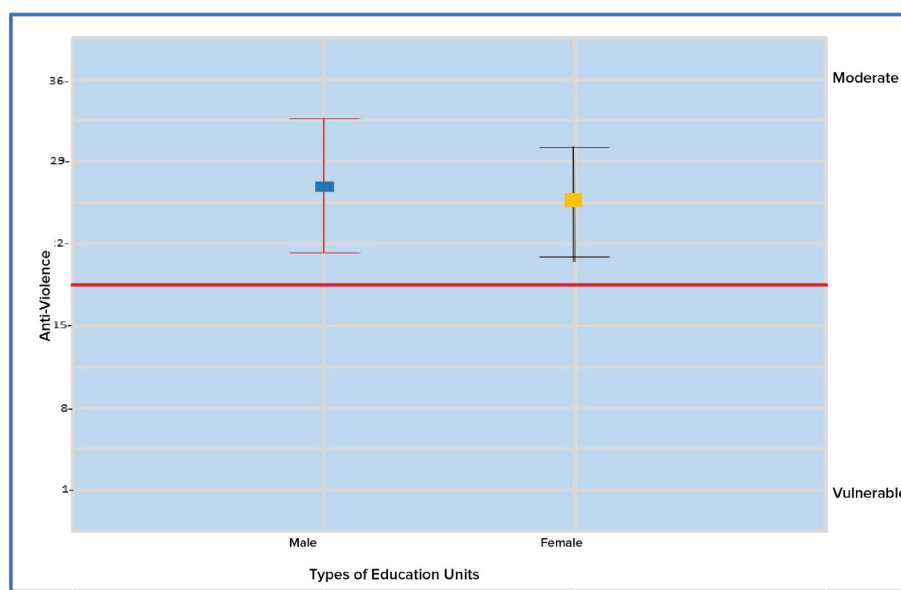


Figure 6. RMH Management's Anti-Violence Score by Gender

Acceptance of Local Cultures

The results showed that the investigated RMH administrators of the two UIN and two IAIN had relatively the same perspective on religious practices that accommodated local culture and traditions (P-value of difference test = 0.826, =5%). It is found that the management of RMH UIN and IAIN is moderate in accepting religious practices that accommodate local culture and traditions. An overview of the RMH Management's National Commitment score based on the type of education unit can be seen in Figure 7.

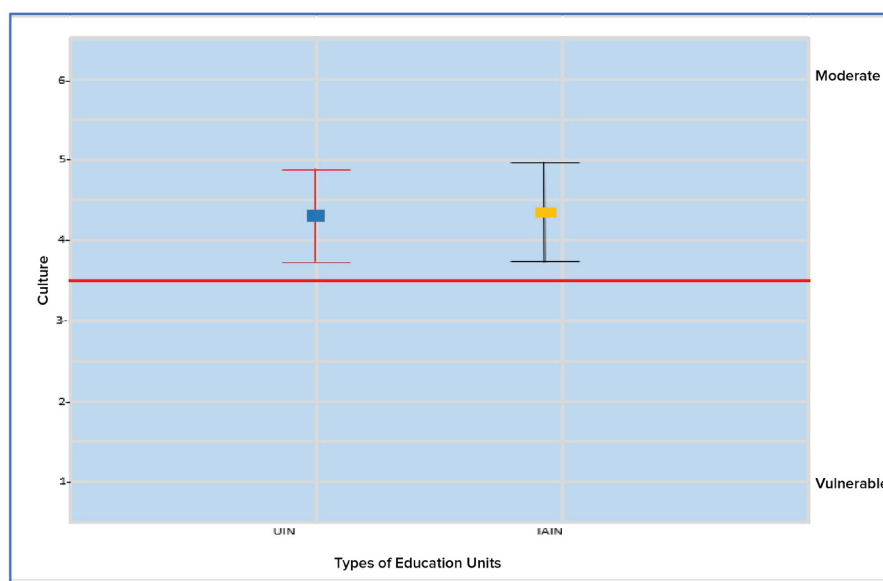


Figure 7. The Score of Local Culture Acceptance RMH Management Based on Type of Education Unit

Research data also shows that female RMH administrators are relatively more moderate than male RMH administrators. However, based on a statistical test of the perspective on the acceptance of religious practices that accommodate local culture and traditions between male and female RMH administrators, it was not proven to be significantly different (P-value of difference test = 0.940, =5%). The description of the Local Culture Acceptance score on the RMH Management based on gender and type of education unit can be seen in Figure 8.

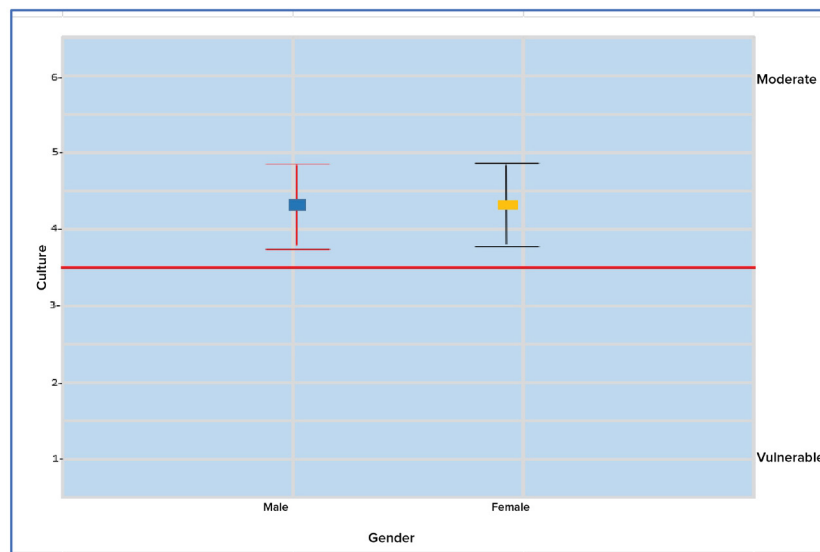


Figure 8. the Score of Local Culture Acceptance of RMH Administrators by Gender

Qualitative Results

RMH Organization and Management Structure

According to the technical guidelines of RMH, the Religious Moderation House is a newly established or existing institution. However, it is appointed to carry out the role of the Religious Moderation House institution through a Decree from the Chancellor at each State Islamic Higher Education Institution. The technical guidelines of RMH also stated that the RMH management was determined by the Rector/Chairman of State Islamic Higher Education (SIHE) decision. In carrying out their duties, the RMH management also coordinates with the Vice-Chancellor.

From the document analysis results, the four RMHs that became research subjects were officially established and supported by the Rector's Decree from each SIHE, with three RMHs established in 2020 and 1 RMH established in 2021. Three RMHs are new institutions, while 1 RMH comes from previously-established institutions but is appointed to carry out duties as RMH.

In terms of management, RMH Management is recruited secretly from people proposed by

the RMH Chair or Rector/Vice-Chancellor and inaugurated through a decree from the Chancellor. This is based on the implementation guidelines in the decree. Three RMHs already have a management decree, and one is still in the process of ratifying the management decree. Unfortunately, there is one RMH whose management decree is not in line with the operational implementation of the RMH because there are still many names that are not listed in the decree that has been ratified. In haste, State Islamic Higher Education Institution has responded to the Circular Letter from the Director-General in which Islamic Higher Education should establish RMH. It has made several decrees in the establishment and management of RMH less optimal. However, this is emphasized not to interfere with RMH operations because the RMH administrators already have the same mission and understand their duties. Thus, the presence or absence of a decree does not affect the operational performance of the RMH (RMH Management, FGD, 2021). One of the positive impacts is that the RMB management tries to include religious moderation in their activities elsewhere. However, the problem faced by the management is the busy activities of the RMH management in other jobs so that the management cannot be optimal and focus

on carrying out the mandate in the RMH organization itself (FGD, 2021). This problem is found in all RMH.

Unfortunately, the management of RMH is very dependent on the position of the Rector because the management of the RMH will also end up being replaced by the newly appointed Chancellor if the term of office of the Chancellor has expired.

Right now, we have a new rector again. I am wondering whether our administrators have ended as the term of the Rector who decreed us has finished. Is that right? (RMH Management, FGD, 2021)

All RMH claimed to be able to coordinate freely with the Vice-Chancellor or even with the Chancellor of State Islamic Higher Education. This is in line with the expectations of the Implementation Decree. Unfortunately, the establishment of the RMH has not yet reached an orderly institutional administration because all RMHs admit that they do not have the SOP/Memorandum of Association/ Articles of Association of the Institution.

RMH Institutional Tasks and Work Programs

There are 7 functions of RMH institutions that must be carried out related to strengthening Religious Moderation, in SIHE in particular and in society in general. The researcher compares each function in Circular Letters with the facts that the four RMHs have carried out.

There have been efforts for the four RMHs in carrying out Task 1, namely “Supporting the implementation of the tasks of the Religious Moderation Working Group at the Ministry.” This is evidenced by the establishment of the RMH and the existing RMH work program adjusted to the Religious Moderation “Working Group” agenda. The four RMHs have also been implement-

ed in carrying out tasks 2, “Composing and/or assessing religious moderation communication, information, and education materials,” and Task 3, “Performing communication, literacy, and religious moderation education to local government agencies, lecturers, students, education staff, or society”. These two tasks are interrelated. The moderation socialization materials have been prepared in one RMH for Ma’had/Islamic School students in general. There is also RMH that uses seminars and webinars to educate religious moderation. Two RMHs even used social services as materials for the preparation and socialization of religious moderation activities.

For digital literacy related to religious moderation, although the Moderation House has not specifically done it, through yesterday’s social service, it has been done every day by our students. (RMH A Administrators, FGD, 2021)

One of RMHs even takes advantage of the phenomenon of the rise of websites and podcasts as a medium for socializing religious moderation. It can be seen that the implementation of tasks 2 and 3 varies greatly depending on the specificity and strength of the facilities owned by the RMH.

We can also [eee] build a podcast studio at Ar Rahim. Since then, Ar Rahim has had a website and podcast. Well, then [eee] months. [unclear conversation] yesterday, we received another invitation: the program for a friendly young priest with style. We want [eee] to make video lectures for stylish young people, and it brings friendly Islam like that. (RMH B administrator, 2021)

The Fourth Task includes “building cooperation with local government agencies, universities, and community organizations in the regions”. The four RMHs have done well, both

in the organizational and individual aspects of the management. Organizations that have been invited to cooperate include community organizations, government institutions and the Religious Communication Forum (FKUB). Task 5 is “Strengthening Religious Moderation through the Three Principles of Higher Education”, the majority of RMHs focused on community service by educating or socializing the concept of religious moderation to the State Islamic Higher Education, academic community or the community (through community service programs by students or lecturers and other collaborations) (see Tasks 2 and 3). In terms of research, the three RMHs have research divisions, although no research program has been planned or carried out yet. None of RMHs has a program related to building education and learning designs based on religious moderation. One State Islamic Higher Education has tried to develop a learning method that inserts religious moderation but it is carried out independently by the Faculty.

We can also build a podcast studio at Ar Rahim. Since then, Ar Rahim has had a website and podcast. Well, then months. [unclear conversation] some time ago, we received another invitation, namely the program for a priest with a youth-friendly style. We want to make videos of religious teachings for stylish young people and to show friendly Islam. (RMH B administrator, 2021)

Task 6 is “to prevent and handle actions contrary to Religious Moderation” related to strategic issues. The coverage is the focus of RMH in the form of conflict, violence with religious backgrounds, and intolerance. In terms of management, two RMHs have advocacy and counseling divisions to handle this issue. Programmatically, the two RMHs have prepared plans in response to actions related to violent extremism, but there is still a process. One RMH does not have a special division but has a program with the Rumah Bersama Surabaya (Surabaya Shared House) and other organizations in conducting interfaith dialogue involving the victims of the Surabaya Bombing. It can be seen that there have been efforts from the four RMHs in carrying out task 6 but have not yet focused on addressing the issue of violent extremism. The last is Task 7, “to monitor and evaluate the implementation of Strengthening Religious Moderation in Islamic Higher Education”. In the FGD, when exploring the RMH programs, it did not seem that there was a structured monitoring and evaluation process system for each RMH. This can also be seen from the difficulty of researchers asking for data on beneficiaries who have participated in the RMH program. Monitoring activities are limited to implementation reports, especially if the funds are provided from other institutions, such as activities in collaboration with the Ministry of Religious Affairs or from donors.

There are three major work program activities in the RMH Technical Guidelines Circular. The implementation of the three types of work programs can be seen in Table 2 below:

Programs	Findings in 4 RMH
Program in Education and Training	<p>a. The four RMHs are preparing or have already prepared materials for religious moderation education</p> <p>b. Only three RMHs do this in the form of online seminars or discussions.</p> <p>c. The four RMHs have prepared Religious Moderation training program plans for lecturers, education staff, and students.</p> <p>"There is a TOT program for religious moderation agents for lecturers and employees; we first planned it, but because the pandemic has finally stopped" (RMH C Management, FGD, 2021)</p> <p>d. One of the derivatives of this work program is the Social Services by university students, which are claimed by 2 RMH</p> <p>"Although the Moderation House has not specifically done it in developing digital literacy related to religious moderation, our students have done it every day through previous social service programs. So, we, as part of the field advisors, have directed the students always to post activities based on religious moderation on YouTube, Instagram, and many else, sir." (RMH A Administrator, FGD, 2021)</p>
Programs in Studies, Research and Publications	<p>a. Only three RMHs have divisions related to research and publications</p> <p>b. In the Technical Guidelines for RMH, there is an affirmation that the RMH management uses research as the basis for designing programs. Unfortunately, no RMH has conducted a research program, and only 1 RMH has a research program.</p> <p>c. The implementation of research is still part of the Institute for Research and Community Service (LP2M) task</p> <p>FAS01 : "Ready, sir. It is related to the study, research, and publication, sir. This is conducting research on the issue of tolerance. Has it been done, sir?"</p> <p>PERMB01 : "Through the Institute for Research and Community Service, one of the themes is religious moderation. The program is already available." (FGD of RMH A Management, 2021)</p> <p>d. The research was carried out not as an RMH program but because of the management's capacity as lecturers or the trust of management in other organizations</p> <p>"Yes, in the research, so if ustad al ummul khrom PRM01 has actually gone anywhere doing research, in my opinion. He has been involved in [eee] many events like you (name) or young ustad has conducted. Mr. PRM01, for the month of commemorating Gusdur and other things... we will involve them all" (RMH B Management, FGD, 2021).</p> <p>e. Although they have not done any research yet, one RMH uses podcasts and websites as a response to the analysis of research that has been done to counter the narrative of violent extremism that is widely spread on social media</p> <p>f. In the other three RMHs, no procedural steps have been found to accommodate the research results</p>
Program for Advocacy and Community Assistance	<p>a. In developing cooperation, these four RMHs can be assessed as proactive in collaborating with other institutions, both organizationally and in management.</p> <p>b. Unfortunately, community assistance activities are carried out in the network of RMH administrators individually, not as RMH programs such as economic empowerment through social services or economic empowerment in collaboration with the local government.</p> <p>c. Although the three RMHs already have advocacy divisions, no SOPs or guidelines have been found in each RMH when conducting advocacy and community assistance related to victims of weakened religious moderation. For example, one RMH has moved to deal with victims of the Surabaya bombing through interfaith dialogue forums.</p>

According to table 2, it can be seen that the four RMHs have attempted to carry out some programs contained in the Circular letter. Education and training programs are mostly carried out by the four RMHs. While in the second and third programs, even though they were initiated by the RMH division, the implementation was done by the lecturers or administrators from other organizations.

State Islamic Higher Education Support for Religious Moderation House

As a newly established organization running with the task of being a leading sector, RMHs really need support from SIHES in carrying out

their duties and functions. The first support is a commitment from the leaders of SIHES.

All RMHs stated that they were supported by SIHE leaders and had the flexibility to discuss the RMH program with the Vice-Chancellor and even the Chancellor.

THE THIRD : Non-structural institutions, as referred to in the second dictum:

- Personnel at the Center for the Study of Religious Moderation are not lecturers with additional duties
- Do not get office facilities and other office facilities
- It is not entitled to submit a budgeting proposal

Figure 9. Excerpt of Decree of the Establishment of One RMH

The facilities and infrastructure provided by State Islamic Higher Education Institutions (SIHE) also vary. Two RMHs have their own office/room. One RMH must share its office with other centers or institutions with administrative officers who are also shared with other centers or institutions. One RMH is not given the office, but there is a room where the podcast is hosted. The final support is in the form of a budget. The RMH structure in the SIHE working system organization makes RMH an institution that cannot have a budget allocation, so it cannot be independent in managing funds.

So indeed, when the legal basis was just starting to be strengthened, we are still facing an obstacle due to statutes. It ultimately affects the source of financing. (FGD of RMH C Management, 2021)

As stated by PERMB01, The nomenclature is not clear so that it affects the funding issue. Indeed, nowadays, it has not been decided due to certain obstacles. First, the obstacle is our status. The status of the Moderation House is not yet clear, and it leads to an effect on the budget, while the budget will certainly determine activities. It will not be implemented without a budget, regardless of how good our plan is. (FGD of RMH A Management, 2021)

The funds only drop when RMB makes an application for an ad-hoc program or when the PTKIN rector asks RMB to make an event whose funds are taken from funding in other units. However, because there is no funding explicitly allocated for RMH, it really depends on the commitment of the SIHE authority, in this case, the Chancellor. However, there are also RMHs

by which decrees are not even entitled to apply for funding to the Rectorate, namely RMH B. This can happen because RMH B was established from a non-structural institution in SIHE B (see Figure 9).

This creates difficulties for RMH in carrying out its operations. The RMH management considers this as inconsistency of Religious Moderation as the main agenda of the Ministry of Religious Affairs with RMH as the leading sector with the facts of RMH budgeting in the field. There needs to be a uniform commitment that the SIHE must hold in supporting RMH to become a leading sector for strengthening religious moderation by one of which is the provision of budget allocations independently managed by RMH.

Yes, actually there is an implication from Mr. PRM01. PRM01 is just ashamed of me. The point is that if this program becomes a priority program from the Ministry of Religious Affairs, the Ministry of Religious Affairs may instruct each agency, such as State Islamic Universities, to allocate a certain amount of money, like how many percents of the total budgeting for a Religious Moderation House if necessary. Indeed, this program is a priority from the Ministry of Religious Affairs of the Republic of Indonesia. If it is financially supported well, God willing, this program will be more impactful than our independent efforts to fundraise from other donors.

In responding to budget constraints, there are two types of responses shown by RMH. RMHs from non-structurally established institutions such as RMH B independently obtain financial support from donors. However, for institutions that were just established when the decree was issued, such as RMHs A, C, and D, the budget returned to the commitment of the Rectorate to support the RMH agenda.

Capacity Building and Technical Assistance

Based on the baseline study results, it was found that several aspects of RMH need to be strengthened, both as an institution and as an administrator. In general, there is no Religious Moderation House that bases its activities on the research results or the implementation of a baseline study. On the other hand, the RMH has not monitored and evaluated the implementation of strengthening religious moderation in Islamic Higher Education (IHE). Given that these two things are actually related, as a follow-up activity in the form of capacity building and a workshop containing how to design an evidence-based program using Zoom teleconferencing media for one day.

The activity was carried out on December 9, 2021 with 30 participants who were the administrators of RMH A, B, C, and D. The workshop consisted of four sessions, namely: (1) Conducting an adequate baseline study, (2) Designing and conducting interventions, (3) Developing monitoring and evaluation plans, and (4) Encouraging policy changes. Session (1) aims to help participants understand the boundaries of the problem and define it (problem definition), determine research methods that include research instruments, data collection strategies, data analysis, and the technique of interpreting data and selecting variables that need intervention. Session (2) focuses on how to determine the outcome variable as the operationalization of the problem and choose an intervention technique that is appropriate to the problem and the capacity of the available resources. Meanwhile, in session (3), the discussion emphasized monitoring and evaluation aspects. Besides, it points to the function of monitoring and evaluation as an effort to sustain the intervention and strategies that can be chosen to evaluate the effectiveness of the intervention. Finally, in session (4), participants are invited to see that the intervention results can be used as capital to encourage policy changes to create changes on a wider scale.

As a form of follow-up to capacity building, technical assistance was carried out in the form of discussions and contextualization of the measurement of Religious Moderation with the instruments used in this research. Technical assistance was carried out in meetings through teleconference media with each RMH administrator so that it was carried out in four sessions. In these meetings, all the RMH administrators provided very rich input and efforts to adapt items from the Religious Moderation measuring instrument to be more appropriate for the context of the RMH. It is hoped that the management has begun to map the conditions of religious moderation of the respective IHE academic community with this measuring instrument for each RMH.

Recommendation

From the results of research and capacity building activities carried out, there are several policy recommendations offered to increase religious moderation capacity, namely:

1. Budget

As RMH has tasks as the leading sector, strong budget support is needed as well as flexibility in managing the budget to support the RMH program. Support for the RMH budget can be done by employing a regulation on the RMH position, which is clarified in the

The organization and Work Procedure of SIHE have their own budget allocation or the Director-General requires the SIHE Chancellor to allocate a special budget to accelerate the implementation of the RMH program.

2. RMH Authority

From the results of the FGD, it was found that the four RMHs have done several efforts in becoming a leading sector, and there have also been efforts from the management in inserting a religious moderation agenda into the mandate held. However, unfortunate-

ly, the function of the leading sector of this RMH has not been clearly exhibited. So there needs to be an affirmation from the Rectorate in giving authority to RMH of SIHE so that it is able to carry out the strategic function of RMH as a leading sector in strengthening Religious Moderation, especially in the Tri Dharma of Higher Education and strategic activities such as social services, practicums, and training of anti-corruptions.

According to the results of the FGD, it was also found that one of the RMH's weak powers was in handling victims of religious demotion. Therefore, the RMH must also be strengthened by providing guidelines for handling victims of lack of religious moderation behavior, such as victims of intolerance, exclusivity, and even exposure to violent extremism. The handling of these victims must maintain the humanist principle, especially within the scope of SIHE (such as for students). One solution that can be considered is to apply the module of SAPA-SALAM-RANGKUL (Greeting-Regards-Embrace) made by Convey PPIM in a research program in 2020 (by Subhan et al., 2021).

3. Human Capital of RMH Administrators

Based on the results of the FGD, it was found that the RMB officers are busy fulfilling their role as lecturers or trustees in other organizations. It meant that there were no administrators who could focus on running the RMH program. So it is necessary to have RMH management staff who focus on RMH operations without being charged with other

tasks. These officers can be stated in a decree to determine the management issued by the Chancellor. The busy activities of the RMH administrators also show the lack of commitment of the RMH management in carrying out their mandate as administrators. Based on the results of the FGD, it was also found that RMHs were not optimally carrying out their duties and functions. Therefore, commitment from the RMH management is needed in taking the initiative to carry out the role of RMB as a leading sector of Religious Moderation, especially in SIHE.

In terms of the management's capacity, it was found that RMH has not optimally fulfilled the capacity of research management as the basis for program development, and no structured monitoring and evaluation activities have been found in program planning. Therefore, it is necessary to strengthen the ability to design evidence-based programs so that the RMH program is more measurable and effective and Strengthening Monitoring and Evaluation capabilities because the majority of programs are Ad-Hoc. One of the offers for capacity-building activities is the evidence-based program workshop module for RMH administrators made by Convey-PPIM in this research program.

The last is support in a fundraising capacity for RMH management. Despite RMH in SIHE, a Public Service Agency, and non-structural institution, it is possible to have flexibility in finding donors to finance the RMH programs in socializing religious moderation.

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