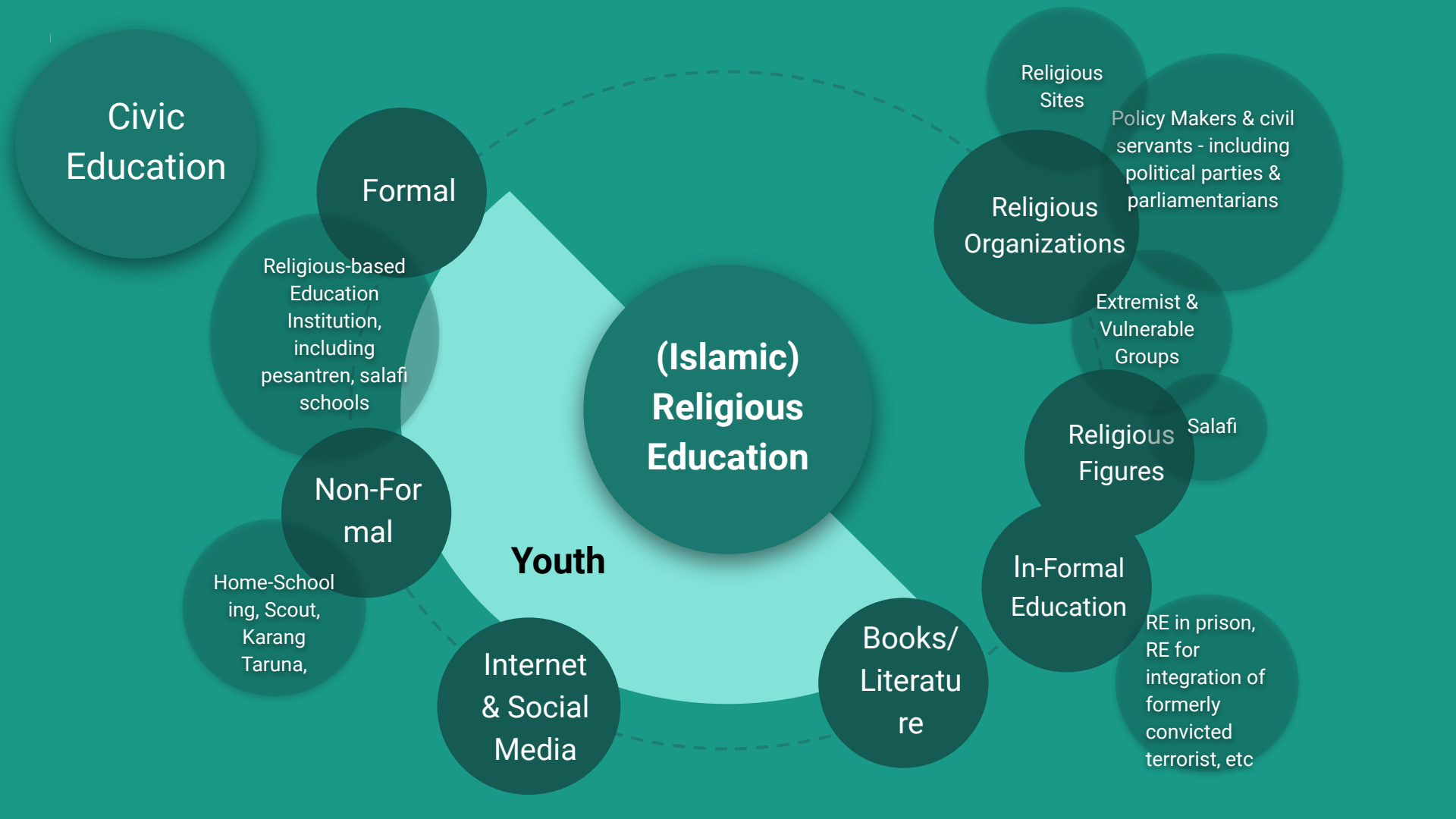




Religious Education & P/CVE

A Reflection of CONVEY Project, 2017 - 2020





Formal - Early Education (PAUD)

Problem	Intervention	Results
TEACHERS <ul style="list-style-type: none">56.90% of Muslim Indonesian teachers (PAUD teachers included) have intolerant opinions towards followers of other religions (PPIM, 2018)PAUD teachers are found to have more intolerant and radical views in comparison to teachers of other education levels (PPIM, 2018)	National survey on teachers (2018) Research and Advocacy on the Production System of IRE Teachers(Cisform, 2018) *No intervention to the teachers yet	The results of the study indicate that the production system of prospective Islamic Religious Education teachers only has low resilience and is generally vulnerable to the spread intolerance and radicalism.
		MORA issued director's circular in which it requires universities to reduce the composition of pedagogical aspect in the curriculum of IRE Programs.
STUDENTS <p>No significant research yet on the students, but the media have raised some cases where intolerant and radical narratives are taught to children as early as in kindergarten/Early Education: Probolinggo (2018), Banyumas (2017). BNPT stated that they found a case where student refused to salute to Indonesian flag.</p>	*No intervention to students yet	N/A



<p>TEXT BOOK</p> <ul style="list-style-type: none">• No particular research on IRE text-book in PAUD-level conducted, but PPIM Research (2016) found an IRE book for kindergarten which contains radical narratives.• BNPT and GP Anshor have found PAUD book in Depok that contain radical narratives (2018, source)	No intervention yet	N/A
<p>SCHOOL-LEVEL POLICY</p> <ul style="list-style-type: none">• PAUD & TK are the least monitored education institution, several schools have been found to implement highly exclusivist policies, e.g. prohibition on dancing, prohibition on singing national anthem, etc. (Lies Marcoes, 2014)	No intervention yet	N/A


Formal - Elementary School



Problem	Intervention	Results
<p>TEACHERS</p> <ul style="list-style-type: none">Many elementary school teachers have intolerant views (PPIM, 2016) -i.e. >80 % of elementary & secondary school teachers in research area would reject a non-Muslim holding a public position.41 % Muslim elementary school teachers agree that Muslims no longer need to study knowledge from the West, as everything is already in Quran.56.90% of Muslim Indonesian teachers (elementary school teachers included) have intolerant opinions towards followers of other religions (PPIM, 2018)	<p>National survey on teachers (2018)</p> <p>Research & Advocacy on the Production System of IRE Teachers (Cisform, 2018)</p> <p>*No intervention to the teachers directly yet</p>	<p>The results of the study indicate that the production system of prospective Islamic Religious Education teachers only has low resilience and is generally vulnerable to the spread intolerance and radicalism.</p> <p>Directorate General of Islamic Education of MORA supported the results of this study. which strengthened the director's circular in which it requires universities to reduce the composition of pedagogical aspect in the curriculum of IRE Programs.</p> <p>Furthermore, following the dissemination event of the research, a discourse has emerged in the Ministry of Religious Affairs to temporarily suspend recruitment of new students in the current IRE study program.</p>
<p>STUDENTS</p> <p>[No particular research yet on radical attitudes/behavior among elementary school students found.]</p>	<p>No intervention to elementary students conducted yet.</p>	<p>N/A</p>

<p>TEXT BOOK</p> <ul style="list-style-type: none"> • IRE materials for elementary including text-books produced by the government, contains many exclusivist idea (PPIM, 2016). • The value of tolerance in IRE textbooks for elementary school still ambiguous and contradictory. (PPIM, 2016) 	<p>Research on textbook conducted in 2016 and the advocacy in 2017 by PPIM (not under CONVEY).</p> <p>Production of Introduction to Religions for Students Book</p>	<p>Regulation Law No. 3 2017 on Sistem Perbukuan (Book System), Article 6 Section 3 issued. MORA is now responsible in developing IRE books.</p> <p>500 copies of books produced and distributed, and it was highly supported by the Minister of Religious Affairs.</p>
<p>SCHOOL-LEVEL POLICY</p> <p>[No particular research conducted yet specifically on radicalism in elementary school level.]</p>	<p>No intervention yet</p>	<p>N/A</p>


Formal - Junior High School

Problem 	Intervention	Results
<p>TEACHERS</p> <ul style="list-style-type: none"> Many secondary school teachers have intolerant views (PPIM, 2016) -i.e. <i>>80 % of elementary & secondary school teachers in research area would reject a non-Muslim holding a public position.</i> 56.90% of Muslim Indonesian teachers (secondary school teachers included) have intolerant opinions towards followers of other religions (PPIM, 2018) 	<p>Research and advocacy on the Production System of IRE Teachers</p> <p>National survey on teachers (2018)</p> <p>*No intervention to the teachers yet</p>	<p>*same as Elementary School results*.</p>
<p>STUDENTS</p> <p>[No particular research yet on radical attitudes/behavior among secondary school students.]</p>	<p>No intervention conducted yet.</p>	<p>N/A</p>

<p>TEXT BOOK</p> <ul style="list-style-type: none"> • IRE materials for junior high school including text-books produced by the government, contains many exclusivist idea (PPIM, 2016). • The value of tolerance in IRE textbooks for junior high school is still ambiguous and contradictory. (PPIM, 2016) 	<p>Research on textbook conducted in 2016 and the advocacy in 2017 by PPIM (not under CONVEY).</p> <p>Production of Introduction to Religions for Students Book</p>	<p>*same as elementary school results*</p>
<p>SCHOOL-LEVEL POLICY</p> <p>[No particular research conducted yet specifically on radicalism in junior high school level.]</p>	<p>No intervention yet</p>	<p>N/A</p>

Formal - High School



Problem	Intervention	Results
<p>TEACHERS </p> <ul style="list-style-type: none"> 56.90% of Muslim Indonesian teachers (high school teachers included) have intolerant opinions towards followers of other religions (PPIM, 2018) Teachers of non-UN subjects are found to have more intolerant views compared to the other subjects (PPIM, 2018) 	<p>National survey on students & teachers (2017)</p> <p>National survey on teaches (2018)</p> <p>Research on the Production System of IRE Teachers (2018)</p> <p>EWS will engage teachers (2019)</p> <p>*No intervention to the teachers yet</p>	<p>*same as JHS results*</p>
<p>STUDENTS</p> <ul style="list-style-type: none"> 59.9 % High school students have radical opinions towards followers of other religions, and same religion of different sects. When compared with uni students, high school is more intolerant. (PPIM, 2017) Madrasah students are found to have more intolerant views compared to public school students. (PPIM, 2017) 	<ul style="list-style-type: none"> National Survey on Students (2017) Millennial Peace Festivals (roadshows) to high schools and madrasah EWS Module Development & Piloting for public high school & MAN Indonesia Millennial Movement 	<ul style="list-style-type: none"> Millennial Peace Festival increased the average awareness of 7600 students in 6 biggest cities in Indonesia on the dangers of violent extremism and ways to prevent it. EWS Manuals developed and will be piloted in 8 high schools and MAN in Makassar, Bogor, and Depok. 100 Youth Representatives from all provinces built their capacity and declare their commitment o fight against violent extremism. Boardgame increased the average knowledge & skill of >3900 high school & uni students in preventing

<p>TEXT BOOK</p> <ul style="list-style-type: none"> • IRE materials for high school including text-books produced by the government, contains many exclusivist idea (PPIM, 2016). • The value of tolerance in IRE textbooks for high school still ambiguous and contradictory. For example, instead of conveying the message of tolerance and respect to other people's faith, the lessons only provide one viewpoint or in this case the Islamic perspective. Some texts even include message to regard other faith as heretical. (PPIM, 2016) • Most of MA IRE textbooks are moderate, however there are contents that promote exclusivist view of religion (PSBPS, 2018). 	<ul style="list-style-type: none"> - Advocating for the authority of MORA to develop and monitor IRE textbooks. (PPIM, 2017) - Policy Advocacy through Lajnah Penasih Policy Brief (PPIM, 2018) - Policy advocacy through Policy Brief on Madrasa Teacher's Attitude on Diversity - Production of Introduction to Religions for Students Book 	<ul style="list-style-type: none"> - Regulation Law No. 3 2017 on Sistem Perbukuan (Book System), Article 6 Section 3 issued. MORA is now responsible in developing IRE books.
<p>SCHOOL-LEVEL POLICY</p> <ul style="list-style-type: none"> • OSIS in several schools have been found to implement religiously discriminatory policies/programs (PPIM-Maarif, 2017) • Schools have become more increasingly vulnerable to radicalization, esp. through through OSIS, alumni and school (principal) policies (PPIM-Maarif, 2017). 	<ul style="list-style-type: none"> - Millenial Peace Festival - EWS - Policy Brief on OSIS <p>*No specific interventions targeted at OSIS members</p>	<p>*same as above*</p>

Formal - University




Problem	Intervention	Results
<p>LECTURERS:</p> <ul style="list-style-type: none">Religious education lecturers have an important role in conveying values of tolerance. Yet unfortunately, they also have tendency to convey ideas of intolerance (PPIM, 2017; Setara 2019).62 % of Muslim lecturers in Indonesia believe that muslim nowadays are being treated unjustly (PPIM, 2018)	<p>National Survey (2017)</p> <p>Research on the Production System of IRE Teachers</p> <p>*No intervention to the lecturers yet</p>	<p>*same as above*</p>
<p>STUDENTS</p> <ul style="list-style-type: none">52.6 % of university students have radical views (PPIM, 2017), only 24 % of them have moderate opinions; (PPIM, 2017)48.95% of high school and university students feel that religious education has a big portion in influencing them to <i>not</i> socialise with followers of other faiths. (PPIM, 2017)93 % of high school and university students support the idea that religious education should also provide understanding about other religions. 72% of them are moderate in their intended action(PPIM, 2017)	<ul style="list-style-type: none">- National survey on uni students (2017)- Advocacy through Policy Brief on Religious Education for Millennials in Higher Education- Millenial Peace Fest- Indonesia Millenial Movement- Interfaith Youth Camp (Ambon)- Islamic Universities Youth Camp (Lombok)- International Youth Camp- Boardgame for Peace Training	<ul style="list-style-type: none">- Millennial Peace Festival increased the average awareness of 7600 students in 6 biggest cities in Indonesia on the dangers of violent extremism and ways to prevent it.- 350 students participated in youth camps which increase their awareness on the dangers of violent extremism and ways to prevent.- >3900 students received training on using boardgame to prevent violent extremism

<p>TEXT BOOK</p> <ul style="list-style-type: none"> • There is no mandatory text-books on IRE used across universities. Each university have their own textbook as reference (PPIM, 2018) • Several textbooks used to teach IRE in 6 public universities in Indonesia contain exclusivist view of religion (PPIM, 2018) 	<ul style="list-style-type: none"> - Research on IRE textbooks in 6 public universities in Indonesia (PPIM, 2018) - Policy Forum (PPIM, 2019) 	<ul style="list-style-type: none"> - Research report and policy brief <p>No results yet on Policy Forum</p>
<p>UNIVERSITY-LEVEL POLICY</p> <ul style="list-style-type: none"> • Each public university campus has different management system for their IRE course, and there is lack of monitoring system from the central government to ensure that the mandatory courses, including IRE, are taught in accordance to its mandate (PPIM 2018) • Students religious activities have been dominated by particular groups (esp. Tarbiyah, ex-HTI). Most of the narratives are religious exclusivism and ignorance towards minority rights. (Setara, 2019) • University mosques have been 'hijacked' by the exclusivist groups and used to promote their ideas. (Setara, 2019) 	<ul style="list-style-type: none"> - EWS around campus area - Policy Forum - Friday bulletin circulated to campus mosques (Political Literacy 2017-2019) 	<ul style="list-style-type: none"> - 639 people trained on EWS on Violent Extremism in Campus Surroundings - Contributed to formulation of Perda Toleransi (Perda No.8 2018 Jawa Timur) - Several study groups in campus has used the bulletin as a reference/starting points of discussions. <p>*Policy Forum just started, no results yet*</p>

Non-Formal




Problem	Intervention	Results
<p>Salafi education</p> <ul style="list-style-type: none">- Since the last two decades, Indonesia has witnessed a remarkable development of Salafi movement. Supported by large grants from Middle East, the movement is now spread everywhere, both in cities and villages.- The Salafist movement has changed the ways of rituals according to Salafi manhaj, and created tensions in communities.- However there is insufficient data to describe current development of Salafi movement.	<p>Database of Salafism (PPIM, 2017)</p> <p>No intervention to the communities/salafi group</p>	<p>Produced the first ever extensive and comprehensive data on Salafism in Indonesia, which provides a broad overview of Salafism's current development. It also inventories various Salafist institutions, mosques, schools and <i>pesantrens</i>, and the Salafist presence on media platforms such as radio and newspapers distributed among 18 Indonesian provinces.</p>
<p>Home-schooling</p> <ul style="list-style-type: none">- There have been some suspicions that the radical groups transmit radical views through homeschooling and preschool (least monitored education. (The case of bomber family in Surabaya)- Lack of data on home schooling and violent extremism.	<p>Research on home schooling (PPIM, 2019)</p>	<p>Just started, no results yet.</p>

<p>SCOUT </p> <ul style="list-style-type: none"> Experiencing quality degradation Chief's radical tendency ? (Adhyaksa Dault -> HTI?) 	<p>Assessment & Pilot Training by PIEC (2017)</p>	<p>The study shows that Pramuka is lacking attraction for youth, having outdated method and material, violent image, lacking organization - coordination from the related Ministries.</p> <p>The study also shows that Pramuka has great potential in terms of wide outreach, regulation support and basic concept of religious nationalism.</p> <p>A training modules for scout developed. At least 140 scouts participated in the training and developed their entrepreneurial, management and organizational capacities.</p> <p>Policy Brief advocated to Kemendes, BNPT, and National Scout HQ</p>
<p>Karang Taruna</p> <ul style="list-style-type: none"> Lack of relevance 	<p>Assessment & Pilot Training by PIEC (2017)</p>	<p>The study shows that KT is lacking local & central government support and having no strong policy establishment.</p> <p>The study also shows that KT has great potential in terms of grassroots outreach and local engagement with local values.</p> <p>A training module for KT developed, and at least 62 KT members participated in the training.</p>

Non-Formal

Problem	Intervention	Results
<p>OSIS - Rohis</p> <ul style="list-style-type: none">OSIS, particularly Rohis, as the breeding ground	<p>Assessment by Maarif Institute (2017)</p> <p>No intervention to OSIS</p>	<p>The study shows (1) a strong contestation between radicalism and moderatism, (2) weak government/policy makers' understanding & intervention, (3) lack of resilience (despite of some schools' initiatives), and (4) urgency to formulate a school resilience prototype;</p> <p>Policy Brief advocated to MOEC, no follow up (?)</p>
<p>(Islamic) Popular Literature</p> <ul style="list-style-type: none">Shallow & narrow perspective of (Islamic) pop lit, but increasing popular	<p>Research on Islamic Literature by Puspidep (2017)</p>	<p>The study shows the significant influence of the literature esp to millennials both in quality and quantity, the moderate organizations' inexistence, Solo and Yogyakarta as the places with most production of pop Islamism literature</p>
	<p>Creation of 20 Islamic Pop-Lit Books (GIC, 2018) & 2 infographic - pop encyclopedia on religious literacy (Expose, 2018) Peace Roadshows (2019)</p>	<p>Young readers are provided with alternative narrative i.e. moderate and tolerant Islamic books with the format of popular culture.</p>

Problem	Intervention	Results
<p>Ulama</p>  <ul style="list-style-type: none">• Influential for shaping perspective, opinion, and encouraging action• A phenomenon of the rapid emergence of (new & radical-inclined) ulama• Despite promoting democracy, NU and Muhammadiyah have a hierarchy of values that they promote and defend, and are willing to forgo civic pluralism in order to combat blasphemy against Islam, ensure Muslim control over overwhelmingly Muslim regions, and limit political expression concerning heterodox approaches to Islam or non-Muslim involvement in matters of aqidah. (Menchik, 2019)	<p>Research by Puspidep (2018)</p> <p>No intervention to ulama</p>	<p>The study shows that (1) ulama in general accepts nation-state & its derivative concepts, yet (2) there is still a significant amount of ulama who rejects nation-state concept, including pro-violence, anti system, against tolerance, citizenship rejection.</p>
<p>Imam, khatib & takmir + mosque</p> <ul style="list-style-type: none">• Influential for shaping perspective, opinion, and encouraging action• Breeding ground (Infid, 2017)	<p>Research & training by CSRC Production of mosque bulletin & training by Pol Lit</p>	<p>There is a need to revitalize mosque as the center for religious literacy, including making use effectively the development of ICT and capacity building programs for imam, takmir and khatib..</p>

Religious counselor

- Religious counsellors are 'government agents' living at the forefront with the community. Furthermore, considering its large number and strategic positions of religious counsellors as bridge to the grassroots communities;
- The demand for religious counselor toward various societal issues is high, however there is lack of appropriate capacity building programs. The understanding toward tolerance and religious harmony is not proportionate.

Assessment & training by Pusad

Develop a training module for religious counsellors from various religious backgrounds and trained 567 religious counsellors and officials from MORA on how religious counselors can contribute in resolving religious-based conflicts in communities.

As this newly developed training module was considered very effective by MORA, MORA had adopted the training module into their online database of materials for religious counsellors.

Problem	Intervention	Results
<p>Prison education</p> <ul style="list-style-type: none">Lack of evidence on the effectiveness of deradicalization methods used by several organizations. Methods used by other organization are sometimes inaccurate and sometimes they delivering the irrelevant topics.	<p>Assessment on Deradicalization Program in Prison (Daya Makara, 2017)</p>	<p>Through assessments in four correctional facilities conducted between August 2017 and February 2018, Daya Makara successfully identified the most effective practices, that is conflict management training (CMT) by SFCG. Three correctional facilities were then supported to receive CMT.</p>
<p>Former terrorist detainees rehabilitation</p> <ul style="list-style-type: none">Lack of evidence on the extent to which reintergation programs to former terrorists yield results in reintegrating them into society. No adequate assessment has been conducted to assess the results in terms of beneficiaries, especially with regard to their degree of radicalism and financial capacity.	<p>Assessment on Reintegration of Former Terrorist (AIDA, 2017)</p>	<p>The assessment revealed evidence of good practices in which a reintegration program for former terrorist detainees is successful.</p> <p>Three tangible outcomes of the engagement meetings were evident: one participant started a catfish breeding business; one participant obtained a national identity card; and one participant was granted a year's rent at one of the most prestigious malls in Depok by the local government.</p>

Problem	Intervention	Results
<p>Radicalism in border area</p> <p>Border area has been assumed as a very strategic region that is often used by extremist and terrorist groups to carry out many activities, ranging from the distribution of weapons, the spread of the ideology to the exchange of information between their network groups.</p>	<p>Assessment on Radicalism in Boder Area (LPPM IAIN Manado, 2017)</p>	<p>There is lack of evidence that radicalization takes place in border areas (Nunukan, Sangihe, Batam)</p> <p>It is less likely that extremist groups would recruit members in border areas because they need to avoid tightened security control, so they can always utilize those areas as a gateway for international movement.</p>
<p>ISIS Deportees</p> <p>NII, GAFATAR members, and ISIS deportees are often excluded by the society. There is no mechanism to bridge both former NII, GAFATAR members, and ISIS deportees with the community. The labels attributed to them become a real burden for returning to society.</p>	<p>Policy Research & Piloting on GAFATAR members</p>	<p>A database of former NII and GAFATAR members, and ISIS deportees in the Greater Jakarta area and West Java was developed.</p> <p>At least 34 ISIS deportees received new knowledge and skills on entrepreneurship and problem- solving.</p>

Internet & Social Media



Problem	Intervention	Results
<ul style="list-style-type: none">• Open, overflowing and lack of control of information, including radical - violent extremist ideology content• The contestation area and breeding ground• Strongly attracting youth/millennials• The NU/Muhammadiyah non-affiliated websites are the most popular among Indonesian netizens when it comes to source of religious information. e.g eramuslim, hidayatullah, etc	Research by PSBPS UMS (2017)	The study shows (1) a strong interconnection with identity politics, populism and the rising trend of internet-social media use (2) the paucity or inadequacy of moderate muslim groups compared to the more extreme ones.
	Online content competition by IF - Milenial Islami (2017, 2018)	> 1800 youth participated in coaching clinics on making digital contents to promote tolerance >130 Digital troops to promote compassionate Islam in the social media
	PSA - PCC (2017-2019)	Initiated the online and offline #MeyakiniMenghargai campaign hashtag. Campaign has reached a total of 8 mio, at least 1 mio online users and >1400 people directly (2018)

Southeast Asia Regional



Problem	Intervention	Results
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Terima kasih.

