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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.

Improving the Capacity of Senior High School/ Islamic Senior High School Teachers in Preventing Disinformation as an Effort for Strengthening Religious Moderation in School and Madrasah

**(Case Studies and Capacity Building Activities in Eight Senior
High Schools/Islamic Senior High Schools in Tangerang City
and South Tangerang)**

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Introduction

Since 2019, religious moderation has begun to be campaigned by the Ministry of Religious Affairs of the Republic of Indonesia to maintain diversity and prevent the growth of intolerance and extremism in Indonesia. Religious moderation is defined as a perspective, attitude, and practice of religion in shared life, by embodying the essence of religious teachings, which protect human dignity and build the common good, based on the principles of fairness, balance, and compliance with the constitution as a national agreement (Kemenag RI, 2020: 16).

In recent years, Indonesia has been facing an increasing trend of intolerance and extremism, especially among the youths. In 2017, PPIM found that 51.1% of students tended to be less tolerant. Of these, 50.1% of students admitted that they got religious knowledge from social media. Then in 2019, PPIM also found that students and teachers in public and Islamic senior high schools viewed information disorder on social media, such as hoaxes or fake news, as a threat. This condition is increasingly threatening during the Covid-19 pandemic period when everyone was encouraged to do every job from home, including learning activities for students. Finally, limited physical interactions increasingly make us exposed to internet-based media or social media for a longer time.

During the pandemic, cases of violent extremism the data show a rising trend instead of dropping. One of the attacks allegedly carried out by a terrorist group in Sigi, Central Sulawesi occurred at the end of November 2020 and killed four residents (Antara, 2020). In addition, the study by the Institute for Policy Analysis for Conflict (IPAC) confirmed that anti-Chinese sentiment and hate speech on social media based on racial and religious sentiments have increased during the pandemic. Even, Directorate General of Information Applications (APTIKA) of the Ministry of Communication and Informatics found 1,733 hoaxes related to Covid-19 and vaccines (Agustini, 2021)

Furthermore, in this uncertain pandemic condition, there are strong indications that extremist groups are taking advantage of these conditions to spread information (hoaxes) and hatred between community groups and countries (Naseer, 2020; Avis, 2020). Meanwhile, with their dependence on internet facilities, students tend to be vulnerable to exposure to violent extremism narratives (Naseer, 2020). In response to this context, there is an urgent need to strengthen religious moderation in the educational environment: High School (SMA), Islamic Senior High School (MA).

This activity is part of the CONVEY Indonesia program which aims to promote religious moderation focusing on educational institutions to strengthen social stability as the Covid-19 pandemic occurs. Therefore, this activity aims to get an overview of the implementation of religious moderation in public and Islamic senior high schools, to portriate the attitudes and behavior of religious moderation among teachers and students and the contributing factors. Furthermore, this activity also is intended to develop an appropriate capacity-building model to encourage the implementation of religious moderation.

Methodology

This activity specifically pays attention to religious moderation in the educational environment at the High School and Madrasah Aliyah (Islamic High School) levels, focusing on developing and strengthening institutional capacity. To to develop this capacity, a basic knowledge of religious moderation is required. Therefore, this activity was preceded by a research. This research was conducted using two approaches at once (mixed method): quantitative in the form of a survey and qualitative by conducting in-depth interviews and Focus Group Discussions (FGD). This research took a sample of 8 senior high schools and Islamic senior high schools (Madrasah Aliyah) in Tangerang City and South Tan-

gerang. Schools were chosen purposively based on considerations that had been discussed with the Representative Offices of the Ministry of Religious Affairs of Tangerang City and South Tangerang City and Branch Offices of the Tangerang and South Tangerang City Education Offices.

Survey data was collected using an online questionnaire. After the data was collected, the researcher analyzed the validity and reliability of the existing items and 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. There are 573 student data and 28 teacher data that have been successfully processed. The results of the remaining participants were carried out with descriptive quantitative analysis using t-test and regression analysis in analyzing the factors that influence the indicators of religious moderation.

The qualitative approach tries to explore the academic community's understanding in senior high schools and Islamic senior high schools regarding religious moderation, how they have received socialization of religious moderation, and how school policies strengthen religious moderation through interviews and FGDs. In total, there were 8 principals and 2 supervisors who were successfully interviewed. In addition, there were 65 teachers and 48 students who participated in the FGD process. The results of this FGD were then transcribed and analyzed using a deductive-inductive approach. The existing codes were then categorized to produce the themes found in the measured indicators.

In measuring religious moderation, the researcher uses the indicator of religious moderation proposed by the Ministry of Religious Affairs (2019), namely: 1). National commitment; 2). Tolerance; 3). Anti-violence; 4). Accommodation to local culture. Whereas, in generating an overview of religious moderation in SIHE, senior high schools, and Islamic senior high schools, several factors that can influence independent variables are needed: **First**, Moral as Cooperation, to scrutinize what basis individuals think is right in cooperating with other people; it can be cultural or biological. There are 7 types of moral foundation, namely: (a) Family; (b). Group; (c). Reciprocal relationship; (d). Heroism; (e). Respect; (f). Justice; and (g) Property rights. **Second**, Reflective Thinking, is one of the cognitive abilities to ponder a question and refuse to rush to answer intuitively or review it first. **Third**, is Trust in Fake News (hoax). This describes how trustworthy a person or individual is to information that contains fake news or hoaxes. **Fourth**, the Socio-Demographic Aspect is important to see how influential the environment and individual background are by exploring several aspects: gender, religion, religious activities and social conditions in the area of residence. **Fifth**, Ambivalence Sexism. The gender aspect is important to see how individuals pay attention to ambivalence in prejudice and discrimination against women, because it can be in any form. It includes a) hostile assumes that women must fulfill their traditional roles (manifested in the form of violence) and (b) benevolence considers women as a weak party or group that needs to be protected, so there are restrictions.

Survey Results

From the four indicators of religious moderation measured, it can be concluded that teachers and students as the samples in this study had a fairly moderate view. The following is a more detailed explanation of each of the indicators measured.

High School Students Have a Better Nationalism Than Islamic High School Students

The results show significant differences in perspectives, attitudes, and religious practices between high school and Islamic senior high school students, which impact loyalty to the basic national consensus. It is specifically related to the acceptance of Pancasila as the state ideology, attitudes towards ideological challenges that are contrary to Pancasila, and nationalism (P-value difference test = 0.001, =5%). Although it is significantly different, the national commitment of high school and Islamic senior high school students is moderate. High school students tend to have a more moderate attitude than Islamic senior high school students.

Based on gender, there are no significant differences in perspectives, attitudes, and religious practices that had an impact on the national commitment between male and female students (P-value of difference test = 0.728, =5%). National commitment Male and female students are moderate. However, the Nationality Commitment of senior high school students is relatively varied, as female students tend to be more moderate than male students.

Results of statistical test show that several factors have been proven to have a significant contribution to shaping the national commitment of Senior High School/Islamic Senior High School students.

First, the Moral as Cooperation variable, especially in the group dimensions, obedience, justice, property, and heroism, is significantly related to the formation of perspectives, attitudes,

and religious practices in high school and Islamic high school students which have an impact on their national commitment. Furthermore, the response to hoax variable was also found to be significantly related to the students' national commitment. The higher the response to hoaxes is, the more vulnerable their perspectives, attitudes, and religious practices. And the last, the view that reflects injustice on a person, especially women who are carried out subtly (bi-novelent sexism), in this study proved to be one of the important factors in encouraging students to have vulnerabilities in religious perspectives, attitudes, and practices that have an impact on their national commitment.

High School Students Are More Tolerant in Expressing Differences than Islamic High School Students

There is a significant difference between the attitudes of high school and Islamic high school students in giving space and not interfering with the rights of others to believe, express their beliefs, and express opinions, even though it is different from what they believe (P-value of different test = 0.001, =5 %). Even though they are different, the average scores of these two groups of students are moderate.

The attitude of tolerance is also reviewed based on the gender of the students. Based on statistical tests, it is known that there is no significant difference in the average tolerance score between male and female student groups (P-value of difference test = 0.146, = 5%). It can be said that the perspectives, attitudes, and practices to express differences in religious life between males and females are similar.

Based on the results of statistical analysis, the factors that affect tolerance include the moral as cooperation variable, especially on the group dimension and property, and the Response to Hoax variable was also shown to be significantly related shaping perspectives, attitudes and religious practices of high school and Islamic high

school students in expressing differences, opinions, beliefs and practices of religious life. The higher the trust in hoax news is, the more vulnerable students' perspectives, attitudes, and practices in expressing differences of opinion, beliefs, and practices of religious life are. Students' tolerance attitude is also related to their perspective on other people, especially women who tend to think subtly (Benovelent Sexism). It has been shown to significantly affect students' tolerance levels.

Female Students are More Anti-Violence than Male

The survey test results showed that there was no significant difference in the average anti-violence score between high school and Islamic high school students (P-value of difference test = 0.114, =5%). It can be confirmed that the attitude toward anti-violence between high school and Islamic high students is similar. The average anti-violence score for high school and Islamic students is moderate, although some students who have anti-violence scores are still classified as vulnerable. This research also has proven that there was a significant difference in the average score of anti-violence attitudes between male and female students (P-value of difference test = <0.001, =5%). The following is an overview of the anti-violence scores based on gender. The data shows that female students are more anti-violent than male students. This phenomenon is seen in both types of schools.

The Moral as Cooperation variable is significantly related to anti-violence attitudes as a result of the perspectives, attitudes, and religious practices of high school and Islamic high students, especially on the dimensions of family, group, and heroism. The attitude of anti-violence in students is also related to the cognitive reflection factor. Students' cognitive reflection abilities can encourage them to ignore the first response of thoughts that may often be wrong and activate cognitive mechanisms that allow

students to responses, make decisions, or perform certain behaviors more reflectively and correctly. Thus, if students have cognitive reflection abilities, violence against others in the name of religion can be avoided. In addition to the Moral as Cooperation and Cognitive Reflection variables, the Response to Hoax variable was also shown to significantly correlate with students' anti-violence attitudes.

High School Students Are More Receptive to Local Culture Accommodated in Religious Practices than Islamic High School Students

The results showed that the high school and Islamic high school students participating in this study had significantly different perspectives on religious practices that accommodated local culture and traditions (P-value of difference test = 0.001, =5%). High school students are more moderate in accepting local culture accommodated in religious practices than those of Islamic high school. Although they are different, the scores of the two groups of students were still moderate. Meanwhile, based on gender, it can be concluded that there is no significant difference between male and female students (P-value of difference test = 0.473, $\alpha = 5\%$). The average score of local culture acceptance of male and female students is moderate, although some students tend to be vulnerable.

The factors that influence the acceptance of local culture in religious practice based on statistical tests encompass the moral as cooperation variable, especially on the dimensions of group, obedience, and property; variable response to hoaxes, as well as Cognitive Reflection.

Teachers Need Guidance in Teaching Religious Moderation in Their Class

The teacher as an agent is closely related to strengthening religious moderation in the learning process in the classroom. According to the teacher's discussion, religious moderation is very much in line with the character education that the teacher has inserted in the 2013 curriculum. In character education, each subject has a Core Competence (KI) to be achieved. Regarding religious moderation, it is actually in accordance with KI1, namely religious competence and KI2 social competence (School Supervisor, 2021). In addition, tolerance is also a value promoted in all subjects in character education.

"This is in my opinion, okay. Actually, from the beginning when we make lesson plans or something, it has been introduced. Skills in the 21st century include skills or characters needed, in addition to literacy, reading, and so on. There is only one character we have actually started to introduce to students. We are trying to make Islam wasathiyah." (MA Teacher, 2021)

In the FGD (2021), there are several materials in subjects closely related to the value of religious moderation according to teachers and students, such as Islamic, Christian, and Hindu Religious Education Subjects, Civic Education, and Sociology at the high school level. At the Islamic high school level, there are subjects of Moral Theology, History of Islamic Culture, Al-Quran Hadith, and Civic Education (FGD, 2021). Even so, teachers are also aware that there is still potential for material in religious lessons, such as jihad material in the history of Islamic culture, that has the potential to be misused in understanding religious teachings (Vice Kamad FGD, 2021). Insensitive material like this will depend on the teacher's understanding of how to explain it to students. It would be good to have uniformity

of guidelines in emphasizing points in conveying sensitive material.

Although the curriculum structure and subject content support the strengthening of religious moderation, there are still shortcomings in the use of learning methods in its implementation. In delivering the material, most teachers admitted to using the strengthening method by lecturing and giving advice, both in the learning process and outside of learning. In their explanation, the teacher can relate to everyday examples that strengthen the advice conveyed and make students understand better (Student, 2021). However, some students consider that the learning process tends to be monotonous and does not relate to their lives. Thus, it is ineffective in instilling the desired spiritual and social competencies. In addition, the online class also reduces the discussion process between students and teachers. Students feel they are not allowed to explore the material and synchronize their understanding with the teacher.

"In my opinion, it's not very effective because it's spiritual. There must be an action too. Now students are only given a youtube link [[e..]] to learn spiritual and social values in Civic Education subject, as they are only told to do therapy but they are not given examples first. That's all that has happened." (Student, 2021)

The lecture method or reinforcement with advice inserted in the subject became the method most often mentioned by the teacher. Only a few teachers use the student-centered learning method in the learning process to strengthen the value of religious moderation. Some teachers who use this method, such as case studies and problem-based learning, usually use social issues in society. According to the teacher, this method triggers more positive responses from students because students are more enthusiastic and active in the learning process (Teacher,

2021). One way to increase the effectiveness of inserting religious moderation in subjects is to connect the material studied with daily social issues and concrete manifestations in students' daily behavior. So it's not just knowledge or information, but it is supposed to achieve the affective and psychomotor domains of the values you want to instill.

Now, when it comes to national and religious values, surely everyone knows because they are taught about them. The next thing is to understand... well, it is understood that only a few people can reach this level. Well, the last one is implementation or application. Well, in my opinion, what is lacking in this third part is implementation. Which often makes us forget about the lesson because it is not applied in everyday life. So the lesson just sticks in the brain, and it becomes a mere idea; there is a real step. It may be because there is no room to accommodate the application at school. (Student, 2021)

Practical guidance on how teachers teach value of religious moderation with student-centered learning methods is needed. Regarding implementation in the behavioral/psychomotor context, the pandemic context and the offline and online learning processes also create new challenges for teachers to assess student attitudes/ affective/ behaviors due to limited interaction.

Students Have Not Been Equipped with the Proper Ways of Responding to Information on the Internet

The learning process in a pandemic is closely related to using the internet, both as a learning medium and as a learning resource for students. In PJJ or PTM, students use facilities such as Google Classroom to access learning resources or assignments from teachers. Google Meet or Zoom

are used by students to attend online classes, and students use Instagram, YouTube, and Google to search for subject matter or answers to assignments given. (Student, 2021).

In using the internet in PJJ or PTM, there are three different response of teacher related to the use of the internet in the learning process, as follows :

1. Teachers who encourage students to look for learning resources from the internet but must be credible sources;
2. Teachers who use additional internet resources but limit students' search by directly distributing video/website material that is in accordance with the material presented;
3. Teachers who emphasize that students only use reference books without the internet.

In general, teachers understand that students can freely find information about subjects and others via the internet. Teachers are also aware of the threat to students in receiving disinformation. Even the teacher also stated that students are more easily exposed to invitations to commit acts of violence on the internet, especially invitations from social media.

Not only teachers but also students are already aware of this threat. For students, the majority only check the truth of the information received if they are interested in the information. From the results of the student focus group discussions, many students emphasized that they would find out the truth of the information they received by first reading the information received before it was distributed, checking the information obtained using google or social media, and checking using the domain link where the information was. Students also asked about the information they received from the people around them such as parents, family members, and even the Quran-reciting teachers, when it was related to religion. Uniquely, students also seek opinions from people who are considered experts, such as ustadz, who have accounts on social media or YouTube and look for discussions about the information received.

As an agent of strengthening religious moderation, a teacher is also a person for students to ask questions about the information obtained, especially related to religious information. The teachers receive students' complaints when they have provocative information, and they validate whether the news is true or not (FGD, 2021). Some teachers also understand their role in encouraging checking information obtained by students, especially during online classes and technological advances. Students find it easy to find and obtain information. Again, the encouragement is delivered in advice or lectures on learning. Many teachers admitted that they did not prepare a guide for students in finding information from the internet, especially when looking for information about the subjects being taught. Even some teachers feel that their students do not need to be equipped with how to respond to information. The high school level is considered to have simple thoughts, in which they feel they do not need the internet to analyze materials in learning.

Capacity Building and Technical Assistance

Based on the baseline findings, it can be seen that increasing the ability to prevent disinformation (hoax) does not only stop at literacy capacity but also relates to one's religious moderation. Furthermore, the baseline study findings also show that although teachers have not received formal socialization about the concept of religious moderation, teachers are crucial actors in instilling religious moderation values in schools, especially through subjects as a medium to insert character values. Along with the increasing use of the internet in distance learning or face-to-face learning, it still seems difficult for teachers to find how to sort out which information is credible and which information is fake. This is important because the findings show that it is rare

for teachers to provide guidance for students in reviewing exposure to information students get on the internet. Meanwhile, teachers are one of the sources that students will ask when they receive dubious information.

Based on these findings, as a follow-up, capacity building was carried out in a workshop on preventing disinformation involving teachers in high schools /Islamic high schools, where the baseline research was conducted. The workshop uses an experiential learning approach with the Kolb learning cycle. Meanwhile, the theoretical basis for the intervention used was the Theory of Psychological Inoculation and The pro-truth pledge. The Theory of Psychological Inoculation is an approach known as prebunking. Prebunking attempts to explain how people can resist persuasion over misinformation. Based on inoculation theory, this approach uses the analogy of biological immunization. It is just as weak exposure to a pathogen will trigger antibody production, and inoculation theory states that preemptively if people are exposed to weak persuasive arguments, it will build people's resistance to manipulation in the future (Linden, et al., 2020; Roozenbeek & Linden). , 2020). Meanwhile, in The pro-truth pledge research, it was found that taking promises/commitments always to carry out behaviors associated with preventing the spread of disinformation, such as (1) sharing the truth, (2) respecting the truth, and (3) encouraging the truth to increase the actual behavior that was promised. (Tsipursky, 2018).

The workshop was held for a full day offline on November 29, 2021, attended by 16 teachers from 8 high schools and Islamic high schools, where the baseline study was conducted. The workshop was divided into three sessions, namely (1) Introducing religious moderation, (2) Distinguishing true and false information, and (3) Increasing students' literacy skills with student center learning. Session (1) was conducted to respond that some teachers had not received socialization regarding the notion of religious moderation. It was also necessary to do this at the beginning of the workshop to prevent mis-

understandings and to have common perspectives on this issue. In the second session, participants were invited to experience how to design and create fake news so that they could independently detect the aspects contained in fake news. Meanwhile, participants were encouraged to use a student-centered learning approach to strengthen students' literacy skills in the last session. As a follow-up to the activity, each participant was asked to make an action plan at school to strengthen the threat of disinformation both to teachers, colleagues, and students.

Recommendation

Based on the results of research and capacity building activities carried out, there are several policy recommendations offered related to strengthening religious moderation at the high school and Islamic high school levels:

1. It is necessary to intensify the socialization of religious moderation among teachers and school/ Islamic school principals.
2. It is necessary to guide and train teachers to insert the value of religious moderation through active learning (student-centered learning) in face-to-face learning provided by the Ministry of Religious Affairs or the Ministry of Education and Culture, Technology and Higher Education.
3. It is necessary to provide teacher guidance to insert information-filtering methods in subjects taught to students.

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Promoting Religious Moderation, Focusing on Education to Strengthen Social Stability in Indonesia
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