LEVEL OF INTOLERANCE AND THE ROLE OF RELIGIOUS EDUCATION OF STATE SENIOR HIGH SCHOOLS IN YOGYAKARTA

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Abstract

An increase in radicalism and terrorist actions in the name of jihad has been a prominent problem in Indonesia due to violence actions conducted by terrorist organizations in several parts of the country, such as bomb blast I and II in Bali, at JW Marriot hotel and recently in Surabaya. The success of the police and army in arresting, neutralizing terrorists and the government’s attempt to rehabilitate ex-terrorists through de-radicalization programs which are managed by Badan NasionalPenanggulangan Terorisme significantly have weaken the terrorist network. However, these efforts do not put an end the threat of radicalism and terrorism in Indonesia and even the new terrorist networks emerge. In this regard, the government’s weakness in encountering radicalism due to its main focus on using repressive approach. Thereby, civil society’s participation by countering dissemination of radical ideology through education, particularly religious education, becomescrucial.

These last days the radical groups tend to disseminate radical religious doctrines among senior high students. In fact, the Islamic movements which endorse intolerance of other religions at public schools have become a new phenomenon in big cities, including Yogyakarta which is known as "City of Tolerance". As Komaruddin Hidayat (2009) claims that several studies show Islamic radical movements have penetrated senior high schools. Senior high students who are lack of religious knowledge and as teenagers who are in the psychological stage of searching identity have become the target of radical groups. They try to dominate activities of Organisasi Siswa Intra Sekolah (Intra-School Student Organization, OSIS) and student extracurricular activities, particularly Kerohanian Islam (Islamic Religious Activity, Rohis).

Recently the important role of Pendidikan Agama Islam (Islamic Religious Education, PAI) in countering the spread of Islamist radicalism has been the main topic of discussion in Indonesia. The fact that Muslims are the majority of Indonesian populations, a rise in Islamist radicalism and a growing number of young Muslims participate in terrorist networks constitute a threat to the unity of the state which is diverse in religions and cultures. The involvement of young generations in terrorist actions, particularly teenagers, leads to the important role of religious education in countering radicalism.

This study investigates level of intolerance at three famous senior high school in Yogyakarta, namely Senior High School 1, Senior High School 3 Yogyakarta and Senior High School 8 Yogyakarta. Also, this study analyzes aspects of religious teachings at school that precipitate individuals to embrace radical ideology. Further, this research suggests the potential contribution of religious education to prevent radicalism at school.

Keywords: Radicalism, Intolerance, Radical Teachings, Religious Education
BACKGROUND OF THE STUDY

An increase in radicalism and terrorist actions in the name of jihad has been a prominent problem in Indonesia due to violence actions conducted by terrorist organizations in several parts of the country, such as bomb blast I and II in Bali, at JW Marriott hotel and recently in Surabaya. The success of the police and army in arresting, neutralizing terrorists and the government’s attempt to rehabilitate ex-terrorists through de-radicalization programs which are managed by Badan Nasional Penanggulangan Terorisme significantly have weaken the terrorist network. However, these efforts do not put an end the threat of radicalism and terrorism in Indonesia and even the new terrorist networks emerge. In this regard, the government’s weakness in encountering radicalism due to its main focus on using repressive approach. Thereby, civil society’s participation by countering dissemination of radical ideology through education, particularly religious education, become crucial.

It is ironic that in the name of religion, arguments given by terrorists to legitimate their violence actions typically lack religious justifications. Many empirical studies show that most terrorists lack of mainstream religious knowledge (Choudhury, 2007: 28; Wiktorowicz, 2005: 102). Nevertheless, terrorist recruiters and radical organizations continue to spread extremist religious doctrines and discriminative sentiments within Indonesian society. Interestingly, these religious doctrines have drawn many young Muslims, including university students and senior high students, to join terrorist organizations. Regarding this phenomenon, Choudhury (2007: 6) asserts that those who lack religious knowledge and are exploring their religion for the first time, that make them unable to evaluate whether or not this radical ideology is an accurate understanding of Islam, are the most likely individuals to join radical groups.

A number of studies show the success of terrorist groups to disseminate Islamist radicalism within Indonesian society and continue their existence. This can be seen from the height level of public support towards intolerance and violence actions, specifically among the youth. A survey carried out by Lazuardi Birru in 2011 towards 4,840 respondents in 33 provinces indicates that level of radicalism in Indonesia is at 43.6 (Kompas, 2011).

In the reformation era, Islamic movements which previously began in universities have moved to senior high schools. A survey that was conducted from October 2010 to January 2011 by Lembaga Kajian Islam dan Perdamaian (Oeabaidillah, 2011) towards 590 respondents (327 teachers of junior high school and 263 teachers of senior high school) from the total of 2,639 Islamic religious teachers and 993 Muslim students from the total of 611,678 students of 59 private schools and 41 state schools in Jakarta, Bogor, Depok, Tangerang, and Bekasi (Jabodetabek) shows that 62.7% Islamic religious teachers and 40.7% students reject the establishment of non-Muslim House of Worship in their neighbourhood. Whereas, 57.2% teachers and 45.2% students disapprove of having non-Muslim headmasters. Moreover, 23.6% junior high teachers and 23.8% senior high teachers agree with Islamist radical organizations (Setyawan, 2016).

Further, a survey that was held by LaKIP in 2015 (Dja‘far, 2015) uncovers the presence of intolerance and Islamist attitudes strengthened among Islamic religious teachers and students. The survey indicates their support for destruction and sealing of worship houses of other religions (teachers 24.5%, students 41.1%); destruction of homes or facilities of religious members who were accused of being heretical (teacher 22.7%, students 51.3%); destruction of nightclubs (teachers 28.1%, students 58%); or using weapons to defend Muslims against threats of other religions (teacher 32.4%, students 43.3%).

The studies above reveal a systematic attempt of “Islamization” process conducted by radical groups at secondary schools. However, much of the literature about Muslim youth in Indonesia focus on the role of university students at famous public universities towards political changes (Aziz, 1989; Madrid, 1999; Rahmat and Najib, 2001). There are only few studies about Islamic radicalism among young generation in Indonesia, for example Laskar Jihad (Hasan, 2006), Arus Baru Islam Radikal (Rahmat, 2005), Yang Muda Yang Radikal (Azka, 2011), Anak Muda, Radikalisme, dan Budaya Populer (Akmaliah and Pribadi, 2013). Nevertheless, these studies still concentrate on radicalism
among university students. They do not investigate how Islamic radical movements spread among senior high students and influence teenagers. In this context, Salim et. al. (2011: 28) describe the term “teenagers” as boys and girls who are between 15 to 18 years of age.

This limited studies on teenagers at schools leave the empty space on the attempt of understanding Islamic movements comprehensively. Consequently, people are easily shocked when they learn that one of suicide bombers at JW Marriot hotel in Jakarta in 2009 was a teenager who had just graduated from senior high school (ibid, 2011:29; Akmaliah and Pribadi, 2013:132).

Actually Islamic radical movement among teenagers can be traced since the reformation era. This can be observed from the domination of school public space conducted by a certain group of Muslim students who have different religious perspectives from the mainstream. In fact, Islamic practices have been mushrooming in state senior high school through extracurricular activities, specifically Rohis, which encourage female students wear hijab and conduct segregation between boys and girls in public space.

Unfortunately, the existing research about teenagers and radicalism are still limited. Three of them are studies carried out by Najib Kailani (2009, 2010), Wajidi (2011), and Salim et.al. (2011). Kailani (2010) reveals how Islamic student activities have become an arena where Islamic teenage identity is formed at schools in Yogyakarta and its surroundings. Similarly, by collecting data of his experiences in developing community of senior high students sponsored by Lembaga Kajian Islam (LKiS), Wajidi (2011) uncovers the growing Islamic student activities at public schools in forming Islamic school environments based on their religious views. While Salim et. al. (2011) show the dynamic intensity in the public space of state schools in which domination of religious exclusiveness as an effort to make the school more “Islamic” is resisted and negotiated by other students, particularly among Muslim students. These three studies disclose the existence of a big wave of the “Islamization” process occur among senior high students that is systematically conducted through Islamic student activities.

These last days the radical groups tend to disseminate radical religious doctrines among senior high students. As Komaruddin Hidayat (2009) claims that several studies show Islamic radical movements have penetrated senior high schools. Senior high students who are lack of religious knowledge and as teenagers who are in the psychological stage of searching identity have become the target of radical groups. They try to dominate activities of Organisasi Siswa Intra Sekolah (Intra-School Student Organization, OSIS) and student extracurricular activities, particularly Kerohanian Islam (Islamic Religious Activity, Rohis).

The influence of Islamic movements at schools can be viewed from the struggle of Kerohanian Islam (Rohis) activists. Structurally, like other extracurricular activities, Rohis activists are under the school control. However, their political networks with radical groups outside the school, especially with university students who are commonly their school alumni, makes their agenda become more political beyond the institutional goals of extracurricular activities (Kailani, 2009; Salim et. al., 2011:22).

The similar trend can be observed in prominent state senior high schools in Yogyakarta. Most female students wear big headscarves (hijab) with a long feet skirt. Also, the Islamic practices appear eminently in activities of Organisasi Siswa Intra Sekolah (Intra-School Student Organization, OSIS) and other extracurricular activities, such as conducting a strict segregation between female and male students in public space, carrying out a raid to assure female Muslim students wear hijab, and holding Islamic induction and mentoring program for Rohis members. Such activities have become school traditions in recent years (ibid, 2011: 22). In this case, Islamic movements penetrate senior high school through alumni networks indicate how “Islamization” of school culture are systematically conducted in the form of extracurricular activities and other student activities.

Recently the important role of Pendidikan Agama Islam (Islamic Religious Education, PAI) in countering the spread of Islamist radicalism has been the main topic of discussion in Indonesia. The fact that Muslims are the majority of Indonesian populations, a rise in Islamist radicalism and a
A growing number of young Muslims participate in terrorist networks constitute a threat to the unity of the state which is diverse in religions and cultures. The involvement of young generations in terrorist actions, particularly teenagers, leads to the important role of religious education in countering radicalism.

This study investigates level of intolerance at three famous senior high school in Yogyakarta, namely Senior High School 1, Senior High School 3 Yogyakarta and Senior High School 8 Yogyakarta. Also, this study analyzes aspects of religious teachings at school that precipitate individuals to embrace radical ideology. Further, this research suggests the potential contribution of religious education to prevent radicalism at school.

DEFINITION OF KEY TERMS

In order to avoid misunderstanding, it is important to clarify the terms used in this research.

1.1. Radicalism
Radicalism can be defined as “the response to social dissension and political disagreement and the subsequent conflict, which stimulates and nurtures the growth of radical religion, more often than not leads to violence” (Veitch in Adeney-Risakotta, 2014: 196).

1.2. Based on the history of political ideas, Schmid (2013: 8) defines radicalism as “advocating sweeping political change, based on a conviction that the status quo is unacceptable while at the same time a fundamentally different alternative appears to be available to the radical”.

1.3. According to the Law of National Education System number 20 Year 2003 senior high school is a secondary high school held for three years organized by the Education Ministry of Republic of Indonesia.

1.4. In English Oxford Living Dictionaries intolerance is defined as “unwillingness to accept views, beliefs or behaviour that differ from one’s own”.

1.5. Bruce A. Robinson (2016) proposes seven forms of religious intolerance as follows: 1) spreading misinformation about a group’s beliefs or practices even though the inaccuracy of that information could have been easily checked and corrected; 2) spreading hatred about an entire group; e.g. stating or implying that all members of a group are evil, behave immorally, commit criminal acts, etc.; 3) ridiculing and belittling an entire faith group for their sincerely held beliefs and practices; 4) attempting to force religious beliefs and practices on others against their will; 5) restricting human rights of members of an identifiable religious group; 6) devaluing other faiths as worthless or evil; and 7) inhibiting the freedom of a person to change their religion.

1.6. In this research the term teenagers refers to boys and girls who are of 15 – 18 years old and are still senior high students.

1.7. According Government Regulation Number 55 Year 2007 in the Chapter I article 1 (General Provisions) the concept of religious education is defined as “education which provides knowledge and shaping attitudes, personality, and skills of students in the practice of their religion, which is carried out at least through the subjects/courses at all lines, levels and types of education”. Moreover, article 2 verse 1 states that “Religious education serves to form Indonesian people who are pious and believe in One God, have good personalities and capable of keeping peace, harmonious intra- and interreligious followers”.

METHODOLOGY

This study is a mix research by using quantitative and qualitative approaches: survey and case study. Survey is conducted to investigate deficiencies of Islamic Religious Education as mandated by the national curriculum and its actual implementation at school and also to measure intolerance level of all participated schools. While qualitative approach is carried out by using narrative inquiry method to collect data and discourse analysis method to analyze the data. Narrative inquiry method is used to collect rich data since participants tell their own life stories which will reveal sources of their
view, perspective, and choices in dealing with Islamic movements. This research uses qualitative data that are collected from participant observation and in depth interviews. Using qualitative data enables researcher to reveal “Islamization” process at school.

The interviews were conducted towards students, teachers, alumni, principals and vice-principals. The total participants that were interviewed and involved in Focused Group Discussion were 28 individuals. The informants consisted of 13 women and 15 men. The interviews were carried out more than once towards the key informants to obtain deep data. Also, the researchers collected data through FGD which involved between 4 and 10 students.

The research is conducted in two periods. The first period is a case study which was carried out from July 2017 to December 2017, focusing on teaching and learning of Islamic Religious Education at schools. The second period was managed from February 2018 to April 2018, focusing on the tendency of intolerance, at these schools.

The population of this research are taken from the total number of students of three public schools in Yogyakarta in the academic year 2017-2018. They are 964 students of SMAN 1 Yogyakarta, 671 students of SMAN 3 Yogyakarta and 768 students of SMAN 8 Yogyakarta. Thus, the total number of population of this research is 2403 students.

By using purposive random sampling the survey was conducted towards 195 respondents of three schools, from tenth grade to twelfth grade of senior high students, both male and female students. The survey was held through distributing questionnaires which consist of 20 statements. The students should respond to the statements in the questionnaires by choosing one of five scales: 1) sangat setuju (strongly agree); 2) setuju (agree); 3) kurang setuju/ragu (undecided); 4) tidak setuju (disagree); and 5) sangat tidak setuju (strongly disagree). The data was analyzed with margin error 5% and 95% confidence level.

The category of intolerance comprises seven statements: a) Pembangunan rumah ibadah untuk sejumlah kecil pemeluk agama lain di lingkungan tempat tinggal Anda harus dicegah dengan segala cara (Item 1); b) Meskipun Indonesia terdiri dari berbagai suku, adat budaya dan agama, syariah Islam lebih penting untuk diterapkan dalam kehidupan bernegara karena mayoritas penduduk beragama Islam (Item 2); c) Mengucapkan selamat Hari Raya bagi orang yang beragama lain (non-Muslim) merupakan tindakan membahayakan iman (Item 3); d) Sekelompok orang membubarkan acara keagamaan/kebaktian yang diadakan non-Muslim di sebuah rumah di sekitar tempat tinggal Anda (Item 4); e) Loyal kepada teman seagama dan sealiran serta membenci mereka yang berbeda agama dan sealiran adalah sikap tauhid yang sejati (Item 5); f) Ahmadiyah sesat dan menyesatkan, karena itu harus dibubarkan (Item 6); g) Dalampemilihanketua/penimipindimasyarakatsebaiknya memilih calon pemimpin yang seagama meskipun ada calon beragama lain yang lebih berkompeten (Item 7).

This research begins with the data that are gathered from questionnaires of seven schools. By utilizing the data, this researcher examines and compares the trend of intolerance. Based on Creswell’s theory (2012, p. 175) in this research preparing and organizing data for analysis consist of entering the data, cleaning the data, scoring the data, determining the types of scores to use, and selecting a computer program. After the data from questionnaires of each school are gathered, the next step is inputting the data to a computer file for analysis. Then in order to determine if there are errors in the data or missing data, it is essential to clean the data (Creswell, 2012:181).

In order to analyze the data, the next step is scoring the data and determining the types of scores to use. Johnson and Christensen (2014: 87) assert that in survey research attitudes are usually measured by using rating scales such as the 5-point agreement scale. The questionnaire provides a statement and the participant replies with one of the five allowable response categories. According to Creswell (2012: 175) to analyze the data, it is essential to assign score to responses of participants such as 5 = strongly agree, 4 = agree, 3 = undecided, 2 = disagree, and 1 = strongly disagree.
After determining the types of scores, the next step is selecting a computer program to analyze the data. This research implements two kinds of computer programs for data analysis: Excel program and Statistical Package for the Social Sciences (SPSS) Student Version 16.0. By using SPSS Student Version 16.0, the researcher can analyze the data to describe general tendencies in the data (mean, mode, median) and the spread of scores (variance, standard deviation, range) of each school. In this way this research implements descriptive statistics to describe trends of intolerance.

**Intolerance Level of State Senior High Schools in DIYogyakarta**

Compared with the previous survey about tendency of intolerance among public senior high students in Yogyakarta held by Lembaga Kajian Islam or LKiS (Wajidi, Salim HS, and Kustiningsih, 2009) which shows that 6.4% of the students have a low level of tolerance, this research reveals that the tendency of intolerance among public senior high students in Yogyakarta in the Academic Year 2017-2018 in general is 39% of the students. Whereas, the previous survey which indicates that 69.2% of the students have quite high level of tolerance and only 24.3% of the students who have high level of tolerance, this research uncovers that 41% of the students have quite high level of tolerance only 20% students who have high level of tolerance In general, this research finds out that the tendency of intolerance among students of three state senior high schools have changed and uncovers the increasing level of intolerance among public senior high students in Yogyakarta. Accordingly, in this part the researcher examines trend of intolerance of state senior high schools and then analyzes how Islamic religious education is taught and practiced at these schools.

The survey reveals that 35% students of Senior High School 1 Yogyakarta have high level of intolerance. This means that 35% students are susceptible to Islamic radical ideology. On the other hand, 65% students are not susceptible to radical ideology. Hence, they still have high tolerance toward other religions. The percentage of intolerance among students of Senior High School 1 Yogyakarta is shown in the following pie chart:
On the basis of the intolerance category, the results of the survey can be described as follows: 35% students agree if Ahmadiyah is considered misguided and misleading, therefore it has to be dissolved (item 6); 26% students agree that saying a happy religious holiday to people of other religions (non-Muslims) is an act that endangers the faith (item 3); 25% students agree to elect the community leaders who embrace the same religion even though other leaders of different religions are more competent (item 7); 12% students support that although Indonesia consists of various tribes, cultures and religions, Islamic shari’a is more important to be applied in the state life because the majority of the population are Muslims (item 2) and 2% students agree that the construction of house of worship for a small number of followers of other religions in their neighborhood must be prevented by all means (item 1). However, none of the students strongly agree if a group of people disband religious services held by non-Muslims in a house around their residences (item 4) and only one respondent from 77 respondents who approves of disbanding religious services held by non-Muslim. Also, all students disagree that being loyal to friends of the same religion and hate people of different religions is a true attitude of ‘tauhid’ or monotheism (item 5). The trend of intolerance for each item of Senior High School 1 Yogyakarta is shown in the pie chart and bar chart as follows:
In addition, based on the students’ responses to seven items the researcher computes level of intolerance for each item among students who are susceptible to radical religious doctrines and number of participants who are not susceptible to radical ideology. The following bar chart shows level of intolerance for each item among students who are susceptible and those who are not susceptible to radical ideology.

The bar chart of intolerance vulnerability for each item among students of Senior High School 1 Yogyakarta indicates that 86% students agree and 14% students disagree that Ahmadiyah is considered misguided and misleading; therefore it has to be dissolved (item 6); 62% students agree and 38% disagree that saying a happy religious holiday to people of other religions (non-Muslims) is an act that endangers the faith (item 3); 60% students agree to appoint the community leaders who embrace the same religion even though other leaders of different religions are more competent and 40% students disagree with the statement (item 7); 30% students agree and 70% students disagree that although Indonesia consists of various tribes, cultures and religions, Islamic shari'a is more important to be applied in the state life because the majority of the population are Muslims (item 2); also 4% students agree and 96% students disagree that the construction of house of worship for a small number of followers of other religions in their
neighbourhood must be prevented by all means (item 1). On the other hand, only 1% students approve of disbanding religious services held by non-Muslim and 99% students disagree if a group of people disband religious services held by non-Muslims in a house around their residences (item 4). Whereas, all students disagree that being loyal to friends of the same religion and hate people of different religions is a true attitude of 'tauhid' or monotheism (item 5).

Although the results of the survey discloses that students of Senior High School 1 Yogyakarta have high level of intolerance, it is relatively lower than the previous studies carried out by Lembaga Kajian Islam or LKiS (Wajidi, Salim HS, and Kustiningsih, 2009) and Salim et.al. (2011). In the previous studies, the trend of intolerance among students of Senior High School 1 Yogyakarta is higher than the trend of intolerance among students of Senior high School 8 Yogyakarta. This research uncovers that the tendency of intolerance among students of Senior High School 1 lies between the level of Senior High School 3 Yogyakarta and Senior High School 8 Yogyakarta.

On the other hand the survey reveals that 21% students of Senior High School 3 Yogyakarta have high level of intolerance. This means that 21% students are susceptible to Islamic radical ideology. On the other hand, 79% students are not susceptible to radical ideology. Hence, they still have high tolerance toward other religions. The percentage of intolerance among students of Senior High School 3 Yogyakarta is shown in the following pie chart:

![Percentage of intolerance of SHS 3 Yogyakarta in general](image_url)

Based on the intolerance category, the results of the survey can be described as follows: 39% students agree if Ahmadiyah is considered misguided and misleading; therefore it has to be dissolved (item 6); 28% students agree to elect the community leaders who embrace the same religion even though other leaders of different religions are more competent (item 7); 18% students agree that saying a happy religious holiday to people of other religions (non-Muslims) is an act that endangers the faith (item 3); 15% students support that although Indonesia consists of various tribes, cultures and religions, Islamic shari’a is more important to be applied in the state life because the majority of the population are Muslims (item 2). However, none of students agree that the construction of house of worship for a small number of followers of other religions in their neighbourhood must be prevented by all means (item 1); none of the students agree if a group of people disband religious services held by non-Muslims in a house around their residences (item 4). Also, all students disagree that being loyal to friends of the same religion and hate people of different religions is a true attitude of ‘tauhid’ or monotheism (item 5). The trend of intolerance for each item of Senior High School 3 Yogyakarta is shown in the pie chart and bar chart as follows:
In addition, based on the students' responses to seven items the researcher computes level of intolerance for each item among students who are susceptible to radical religious doctrines and number of participants who are not susceptible to radical ideology. The following bar chart shows level of intolerance for each item among students who are susceptible and those who are not susceptible to radical ideology.
Then the researcher calculates percentage of intolerance vulnerability for each item among students of Senior High School 3 Yogyakarta which is shown in the following bar chart.

The bar chart of intolerance vulnerability for each item among students (from 60 participants) of Senior High School 3 Yogyakarta indicates that 57% students agree and 43% students disagree that Ahmadiyah is considered misguided and misleading; therefore it has to be dissolved (item 6); 40% students agree to appoint the community leaders who embrace the same religion even though other leaders of different religions are more competent and 60% students disagree with the statement (item 7); 27% students agree and 73% disagree that saying a happy religious holiday to people of other religions (non-Muslims) is an act that endangers the faith (item 3); 22% students agree and 78% students disagree that although Indonesia consists of various tribes, cultures and religions, Islamic shari’a is more important to be applied in the state life because the majority of the population are Muslims (item 2). On the other hand, none of students agree that the construction of house of worship for a small number of
followers of other religions in their neighbourhood must be prevented by all means (item 1). None of the students approve of disbanding religious services held by non-Muslim in a house around their residences (item 4). Also, all students disagree that being loyal to friends of the same religion and hate people of different religions is a true attitude of ‘tauhid’ or monotheism (item5).

The results of the survey uncover that level of intolerance among students of Senior High School 3 Yogyakarta is relatively lower than the previous studies carried out by Lembaga Kajian Islam or LKiS (Wajidi, Salim HS, and Kustiningsih, 2009) and Salim et.al. (2011). Previously, the tendency of intolerance among students of Senior High School 3 lies between the level of Senior High School 1 and Senior High School 8 (Wajidi, Salim HS, and Kustiningsih, 2009). In contrast, this research reveals that the students of Senior High School 3 Yogyakarta have the lowest level of intolerance among the three stateschools. Meanwhile, the survey reveals that 39% students of Senior High School 8 Yogyakarta have high level of intolerance. This means that 39% students are susceptible to Islamic radical ideology. On the other hand, 61% students are not susceptible to radical ideology. Hence, they still have high tolerance toward other religions. The percentage of intolerance among students of Senior High School 8 Yogyakarta is shown in the following pie chart:

![Pie Chart]

On the basis of the intolerance category, the results of the survey can be described as follows: 29% students agree if Ahmadiyah is considered misguided and misleading; therefore it has to be dissolved (item 6); 29% students agree to elect the community leaders who embrace the same religion even though other leaders of different religions are more competent (item 7); 25% students agree that saying a happy religious holiday to people of other religions (non-Muslims) is an act that endangers the faith (item 3); 13% students support that although Indonesia consists of various tribes, cultures and religions, Islamic shari'a is more important to be applied in the state life because the majority of the population are Muslims (item 2) and 2% students agree that the construction of house of worship for a small number of followers of other religions in their neighbourhood must be prevented by all means (item 1). Moreover, 1% students strongly agree if a group of people disband religious services held by non-Muslims in a house around their residences (item 4) and 1% students agree that being loyal to friends of the same religion and hate people of different religions is a true
attitude of 'tauhid' or monotheism (item 5). The trend of intolerance for each item of Senior High School 1 Yogyakarta is shown in the pie chart and bar chart as follows:

In addition, based on the students’ responses to seven items the researcher computes level of intolerance for each item among students who are susceptible to radical religious doctrines and number of participants who are not susceptible to radical ideology. The following bar chart shows level of intolerance for each item among students who are susceptible and those who are not susceptible to radical ideology.
Then the researcher calculates percentage of intolerance vulnerability for each item among students of Senior High School 8 Yogyakarta which is shown in the following bar chart.

The bar chart of intolerance vulnerability for each item among students (from 60 participants) of Senior High School 8 Yogyakarta indicates that 80% students agree and 20% students disagree that Ahmadiyah is considered misguided and misleading; therefore it has to be dissolved (item 6); 80% students agree to appoint the community leaders who embrace the same religion even though other leaders of different religions are more competent and 20% students disagree with the statement (item 7); 67% students agree and 33% disagree that saying a happy religious holiday to people of other religions (non-Muslims) is an act that endangers the faith (item 3); 37% students agree and 63% students disagree that although Indonesia consists of various tribes, cultures and religions, Islamic shari’a is more important to be applied in the state life because the majority of the population are Muslims (item 2); also 5% students agree and 95% students disagree that the construction of house of worship for a small number of followers of other religions in their neighbourhood must be prevented by all means (item 1). In addition, 2% students approve of disbanding religious services held by non-Muslim and 98% students disagree if a group of people disband religious services held by non-Muslims in a house around their residences (item 4). Whereas, 2% students agree and 98% disagree that being loyal to friends of the same religion and hate people of different religions is a true attitude of ‘tauhid’ or monotheism (item 5).

The survey discloses that students of Senior High School 8 Yogyakarta have high level of intolerance. This level of intolerance is higher than the intolerance...
level of the previous studies carried out by Lembaga Kajian Islam or LKiS (Wajidi, Salim HS, and Kustiningsih, 2009) and Salim et.al. (2011). In the previous studies the trend of intolerance among students of Senior High School 8 Yogyakarta was low. Whereas, this research reveals that the trend of intolerance among students of Senior High School 8 Yogyakarta is the highest of the three state schools.

Based on the category of intolerance, certain religious doctrines which students agree can be described as follows: 1) Ahmadiyah is considered misguided and misleading; therefore it has to be dissolved (item 6); 2) choosing the community leaders who embrace the same religion even though other leaders of different religions are more competent (item 7); 3) congratulating people of other religions (non-Muslims) on their religious holy days is an act of harming the faith (item 3); 4) although Indonesia consists of various tribes, cultures and religions, Islamic sharia is more important to be applied in the state life because the majority of the population are Muslims (item 2).

1. The Implementation of Islamic Religious Education as State Senior High Schools in DIYogyakarta

In general, based on the Law of National Education System Number 20 Year 2003 and the education and culture minister regulation Number 59 Year 2014 concerning the curriculum for Senior High School and ‘Madrasah Aliyah’, public schools in Yogyakarta have applied the Curriculum 2013 that is launched by the Ministry of Education and Culture. Accordingly, the school policies, the school curriculum and syllabus on Islamic Religious Education are designed as mandated by the Curriculum 2013 with certain improvements depends on the school needs. Interestingly, although the school policies are developed based on the Curriculum 2013, the implementation of the school policies are mostly determined by the school management and its members, that is the headmaster, vice principals, teachers and students.

There are similarities and differences in the implementation of the 2013 Curriculum among all participated schools in Yogyakarta. Among senior high schools the similarities lie in the structure of school curriculum and time allocation for Religious Education, while the curriculum content is different. The curriculum structure of public high schools are developed based on the regulation of Minister of Education and Culture Number 59 Year 2014 about the Basic Framework and the Structure of Curriculum for Senior High School which consists of the curriculum structure of compulsory subjects, specialization subjects and cross-specialization subjects. Based on the curriculum structure of senior high school, Religious Education belongs to Compulsory Subject Group A which is allocated three lesson hours a week for grades X, XI and XII. Each lesson hour lasts for forty five minutes.

In contrast, despite the similarities in the curriculum structure and time allocation of Islamic Religious Education, the levels of intolerance vary among senior high schools. In fact, Senior High School 8 Yogyakarta have highest tendency of intolerance among senior high schools. Therefore, after analyzing the structure of curriculum, curriculum content, time allocation of religious education, it is also important to investigate the syllabus design on Islamic Religious Education. Based on the analysis of the curriculum documents of all participated schools, in general public high schools implement syllabus design as mandated by the Curriculum 2013. The senior high schools formulate syllabus design based on the regulation of Minister of Education and Culture Number 59 Year 2014 about the Basic Framework and the Structure of Curriculum for Senior High School.

On the basis of the syllabus design arranged in the school curriculum document, the teachers develop their lesson plans. In general the syllabus designs of all public schools are formulated and developed as required by the 2013 Curriculum. Consequently, the analysis of syllabus designs does not show the tendency of intolerance of the schools. Accordingly, it is crucial to investigate school policies implemented in senior high concerning Islamic religious teachings and practices.

Based on the school policies Islamic Religious Education is conducted inside and outside school hours both as intra-curricular and extracurricular programs in all public schools. In this case,
Islamic religious classes belong to intra-curricular activities which are managed based on the school policies inside school hours. Whereas, the extracurricular activities are arranged based on the school policies outside school hours under the supervision of vice principal for student affairs. Moreover, all types of teaching and learning activities at school are managed based on the school policies such as ‘Tata Tertib Siswa’ (Student Regulation), ‘Ketentuan Pakaian Seragam’ (Policy on School Uniform), ‘Kegiatan Razia Tata Tertib’ (Raid on School Regulation) and the like.

There are similarities and differences on school policies among senior high schools. In general, all senior high schools have school policies on conducting ‘Tadarus Al-Qur’an’ and ‘Mentoring Program’ of ‘Kerohanian Islam’ (Islamic Religious Activity, Rohis). The senior high schools hold ‘Tadarus Al-Qur’an’ outside lesson hours but they have different time schedules. In Senior High School 3 Yogyakarta ‘Tadarus’ is held on Friday morning before beginning the lesson. Whereas, in Senior High School 1 Yogyakarta and Senior High School 8 Yogyakarta the program is carried out every morning from Monday to Friday before class. Whereas, mentoring program is conducted on Friday in different period between male and female students. The female students follow mentoring program every Friday at 12.00 – 13.00 p.m., while for male students at 13.00 – 14.00 p.m. The female students are joining Rohis mentoring while the male students are praying and vice versa.

However, the type of Rohis programs are different in each school. In Senior High School 1 Yogyakarta several programs of Rohis ‘Al-Usawah’ are ‘Pendampingan Jum’at’ which is is known as ‘Mentoring’, ‘Malam Bina Iman dan Taqwa’, ‘Taman Pendidikan Al-Qur’an’(Al-Qur’an Education, TPA), the recruitment of Rohis activists who are called ‘Pelayan Oemat Harian’, Tadarus and Tahfidz (memorizing) Al-Quran. Whereas, several programs of Rohis programs ‘An Nur’ in Senior High School 3 Yogyakarta are ‘Mentoring’, ‘Taman Pendidikan Al-Qur’an’, the recruitment of Rohis management known as ‘Pelayan Oemat Harian’, Tadarus, ‘Bakti Sosial’ (social services) and ‘Safari Idul Adha’ (Eid al- Adha Safari, Safrida). Meanwhile, in Senior High School 8 Yogyakarta ‘Kerohanian Islam’ (Rohis) which is also called ‘Sivitas Aktifitas Islamika’ (Civity of Islamic Activity, SIA) ‘Ba’aitul Ilmi’ conducts several programs, namely ‘Mentoring’, ‘Pesantren Kilat’ (Short Boarding Course), Tadarus, ‘Sepeda Dakwah’ and ‘Home Village’. On the other hand, in Senior High School 1 Kashian Kerohanian Islam which is also known as ‘Pembinaan Imdandand Taqwa Siswa Islam’ (Bintaqsis) ‘Al-Hikmah’ conducts several programs, namely ‘Mentoring’ that is held for male students and female students (Keputrian), Literacy ofAl- Qur’an, recruitment of Rohis activists who are called ‘Seksi Dakwah Islam’ and ‘Pesantren Ramadhan’.

Further, the policy on student regulation is also different among senior high schools. In Senior High School 1 Yogyakarta the vice principal assisted by Commission 3 ‘Stabilisasi and Kedisiplinan’ of OSIS carry out raids for enforcing students’ discipline, namely morning raid, afternoon raid, incidental raid and on the road raid. In the morning this commission sweep students who do not wear proper uniform both Muslim and non-Muslim students, while in the afternoon they sweep Muslim students who do not pray ‘Dhuhr’ in the mosque. Specifically female Muslim students are required to wear hijab (headscarves), shirts with long sleeves and long feet skirts. Also, this commission helps the vice principal to conduct raid incidentally and on the road raid is carried out if there are problems during teaching-learning process such as leaving classroom without permission. In this school the Islamic practices appear eminently in activities of Organisasi Siswa Intra Sekolah (OSIS, Intra-School Student Organization) and other extracurricular activities, such as segregation between boys and girls in OSIS’s meeting and carry out a raid to make female Muslim students wear hijab. In this case, this school policy makes everybody to differentiate between Muslim and non-Muslim students (Student Regulation Book of Senior High School 1 Yogyakarta, 2013: pp. 37 – 38).

Meanwhile, in Senior High School 3 Yogyakarta wearing hijab, shirt with long sleeves and long skirts for female Muslim students are optional. Only on Monday all students must wear shirt with long sleeves, while on Tuesday and Wednesday both male and female students wear shirt with
short sleeves. Obviously, the school policy still accommodates various expressions regardless of students’ religions, ethnicities, and cultures.

On the other side, in Senior High School 8 Yogyakarta the school policy requires all female students to wear shirts with long sleeves and long skirts. Particularly, female Muslim students are obliged to wear hijab, long sleeves shirts and long skirts. Compared with previous study held by Center for Religious and Cross-Cultural Studies in 2011 which shows the school policy of Senior High School 8 Yogyakarta which promotes pluralism, this study reveals the change of school policy that endorses ‘Islamic practice’ in school public space in the Academic Year 2017/2018. Consequently, the school environment which previously dynamic turns to be dominated by ‘Islamic movement’.


However, as supporting sources in Islamic religious class teachers of each school use different books. In Senior High School 1 Yogyakarta Islamic teachers also use Al-Qur’an, Hadith and ‘Tafsir Al-Maroghi’. Whereas, in Senior High School 3 Yogyakarta teachers use “Tafsir Ibnu Katsir”, “Riyadush Sholihin” besides Al-Qur’an and Hadith. Meanwhile in Senior High School 8 Yogyakarta teachers use “Tafsir Al-Qur’an” written by Quraish Shihab besides Al-Qur’an and Hadith.

Besides textbooks, Islamic religious teachers in Senior High School 1 and Senior High School 3 Yogyakarta also use “Lembar Kegiatan Siswa” (Student Worksheet, LKS) and search for materials from TV and the internet. LKS is developed by teachers based on the 2013 Curriculum. Whereas, In Senior High School 8 Yogyakarta teachers do not use LKS but only search for materials from the internet. The use of LKS in schools has material benefits given by teachers in accordance with syllabus set out in the 2013 curriculum. Whereas teachers who only ask students to search for material on the internet have the vulnerability to find material content that is radical.

Based on observations in school libraries and mosques in schools there are several books that contain radical content. Students easily access the books without the supervision of the teacher. Ignorance of the school management, especially Islamic teachers about content radicals, is the reason for the availability of these books. There is a school policy that requires school graduates to contribute books without being given guidance on books and novels that do not contain radical ideologies. Likewise, the weak supervision of the material given to Islamic spiritual activities (Rohis) which is generally recommended by alumni also provides opportunities for students to access the ideology of radicals.

Besides teaching materials, teaching strategy and teacher’s quality are also crucial in encountering Islamist radicalism. However, many teachers are lack of knowledge to counter radical teachings. Even worse, their competence to use teaching strategy that can prevent the spread of radical ideology is still low. Religious teachers tend to confuse the term “Religious Education” (Pendidikan Agama) with the term “Education of Religion” (Pendidikan Keagamaan) stipulated in UU Sistem Pendidikan Nasional (the Law of National Education System) Number 20 Year 2003. This misunderstanding of the two concepts leads them to teach education of religion which emphasizes students’ mastery of their religions and practice the teachings of their religions rather than religious education focusing on building “students’ good personalities and capable of keeping peace, harmonious intra- and inter-religious followers” (Chapter II article 2 verse 1 of Government Regulation No. 55). This tendency has opened a wide opportunity for the Islamization process at school. There are two important things concerning this tendency which endorse Islamization process: the religious education at public school and the spread of Islamic movement (Salim et. al. 2011: 23). First, school policy obliges religious education is not merely a subject lesson taught by
religious teachers during a certain period of time inside classroom. Second, as a consequence of this policy, the demand of practicing Islamic religious teachings in almost all academic activities. This reveals how Islamic movements have dominated public spaces at senior high schools. While ideally public schools should become a public space which accommodates various expressions of school members regardless their religions, ethnicities, and cultures and serves as the learning environment in managing pluralism (Salim et al., 2011: 13-14). Certainly, this fact shows the deficiency of Education of Islam Religion that is implemented at school instead of Islamic Religious Education.

In "Rencana Pembangunan Jangka Menengah Nasional" (The National Middle Development Plan, RPJMN) 2015 – 2019 the government admits that religious education still has not fostered inclusive insight. The teaching process tends to be doctrinal and has not been directed at strengthening students’ religious attitudes which are tolerant and respect pluralism. The government realizes that students’ understanding of religious education is not solely shaped by the materials given by religious teachers but also it is fostered by materials taught by mentors of extracurricular religious activities. These mentors sometimes transmit intolerant religious doctrines.

According to Dja’far (2015) intolerant attitudes among teachers and students of senior high schools are caused by three factors. First, the inability of stakeholders to formulate school vision which endorses religious tolerance in senior high schools. Some school leaders and teachers neglect the seeds of discrimination and intolerance. For example the school policies which prevent teachers and students of minority religions to use classroom and proper facilities to conduct their religious teachings. In contrast, teachers and students of the majority religion is easy to get the facilities.

The tendency of intolerance is also influenced by misunderstanding of the national education goal stated in article 1 paragraph 2 of the Law of National Education system number 20 Year 2003. In this article, the national education is defined as “education based on Pancasila (Five Principle) and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times”. In practice, the word “religious values” in the article is actually conducted by applying the value of one religion, especially the majority religion, even though it is actually meant “universal religious values”. This can explain why many public schools highlight certain religious rituals for their students as the excellent programs. Some principals even consider that the successful and qualified public schools should be religious schools. Unfortunately, the religious values applied at these public schools are merely taken from one religion (ibid, 2015).

Second, school leaders and teachers who are mostly civil servants have difficulties in distinguishing between personal beliefs and the universal religious values. This is why principals and teachers easily discriminate against teachers and students of different religions and beliefs. Whereas, government regulations state that the principle of non-discrimination must be put forward for instance in Law Number 5 Year 2014 concerning state Civil Apparatus and Law Number 25 Year 2009 about Public Services (ibid, 2015).

Third, the absence of the role of moderate religious organizations such as Nahdlatul Ulama, Muhammadiyah, PGI, KWI, communities of belief groups disseminate mainstream religious teaching among students in public schools. NU and Muhammadiyah still concentrate on establishing Islamic boarding schools, religious schools such as MTS, MA and Islamic colleges. The Nahdlatul Ulama Student Association (IPNU and IPPNU) focus on the state and private religious schools than public schools. Also, Muhammadiyah still works on educational institutions under the Muhammadiyah foundation (ibid, 2015).

Consequently, in public high schools ‘Islamic practice’ appears greatly in activities of Organisasi Siswa Intra-Sekolah (Intra-School Student Organization, OSIS) and extracurricular activities, such as segregation between boys and girls in OSIS’s meeting and in Pramuka activities, prohibition of shaking hands between boys and girls who are not their “muhrim” (siblings), carrying out a raid to make female Muslim students wear hijab and holding “Malam Bina Iman dan Taqwa”
(The Night of Guiding Student’s Faith and Piety, Mabit) for Kerohanian Islam (Rohis). In fact, these programs have become the tradition of public high schools these last years (Salim et al, 2011: 21). The research findings show ‘Islamic practices’ have been mushrooming in state Senior High Schools in Yogyakarta and indicate that Islamic movement has spread at Senior High Schools. It is called “Islamic movement” because it is a systematic planned process that has certain goals (Widiyantoro, 2007).

1. The Role of Education in Mitigating Radicalism

To encounter the spread of radical ideology at schools, the government has conducted many programs. The government has launched a curriculum that aims to improve students’ competences and endorse character buildings. Also, the government has established education policy that promotes cooperation among people of different religions, ethnicities, and cultures. In addition, the government has conducted training for teachers of various subjects, specifically religious teachers. However, the government lacks of control in the implementation of the programs. Moreover, the contents of the curriculum put less emphasis on multiculturalism and interfaith tolerance. Thereby despite the government’s efforts to improve education quality and endorse peaceful religious teachings, in practice radical religious teachings are still widespread among students, teachers and society.

There are a number of steps that can be taken to overcome intolerance. First, mainstreaming diversity values in public schools. Schools must be a strategic place to build awareness of diversity and tolerance. Efforts can be made by increasing the capacity of school principals, teachers, including officials in the education office or ministry of education.

Second, increasing the participation of parents to ensure that their children do not experience discrimination or take the path of intolerant understanding. They can report cases of discrimination to external supervisory institutions such as the Ombudsman or civil society organizations that are engaged in this issue. It can also maximize the role of the teacher forum. Teacher forums can be a place where they can jointly seek solutions to cultivate tolerance values.

Third, establishing the pattern of internal performance audits in schools. In this case, the principle of non-discrimination services can be added to the principle of accountability and transparency, as one indicator of school success. Fourth, cooperating with moderate religious organizations in Indonesia to strengthen the values of diversity in state schools.

Accordingly, there is a need for Indonesian government to involve all sectors of the society, especially those from moderate Islamic mass organizations. Involving moderate Islamic organizations, the Nahdlatul Ulama, the Muhammadiyah, al-Isyad, and Persatuan Islam (Islamic Union, Persis), which manage various educational institutions at different levels, is crucial in tackling the dissemination of radical ideology at the grass roots’ level. These organizations are expected to propagate multicultural and democratic values as well as interfaith tolerance among its students. Also, religious leaders are expected to play leading role in correcting false interpretations of Islamic teaching to delegitimize radical ideology. While security approaches implemented by the government may have been effective in responding to terrorist attacks, this ‘soft’ method of involving civil society which is known as ‘a Population-Centric Strategy’ increase awareness among people to endorse any attempt to delegitimize Islamist radicalism.

In addition, the government educational institutions will be enriched by their cooperation with these Islamic organizations. Take for example, the collaboration between government agencies with civil society groups such as the Muhammadiyah and the the Maarif Institute. Cooperation with Muhammadiyah schools and universities has resulted in courses being offered in these institutions become more pluralistic, including subjects such as world religion where all religions are studied. The result is open discussions with young people on present world events (such as Palestine, Iraq, Gaza etc.). A new forum for interpretation of world events and conflicts also serve as a vital outlet for emotional and frustrations. In these efforts, teachers are decisive partners in terms of designing...
balanced education programs (Ranstorp, 2009). Meanwhile, collaboration with the Maarif Institute has also resulted in organizing open debates and discussions as a means of encouraging citizen involvement. A special distance-education program has been set up to reinforce capacity for usage of computers in schools. This had made easier for the Maarif Institute to distribute its articles and texts to schools where pluralism, tolerance and women’s rights in society are discussed (ibid, 2009).

Furthermore, the collaboration between civil society groups and the Department of Education has precipitated the joint development of peace education modules (including a module on appreciating different faiths) and joint teacher-training on peace education for school administrators and teachers all over the country. These efforts certainly help build the culture of peace that is of course supportive of interfaith cooperation.

Concerning the attempts of mitigating radicalism through education, Loreta N Castro (2006) proposes the importance of promoting interfaith dialogue and cooperation as she claims that “the transformation in the consciousness of individuals and public life is possible through an education that seeks peace, justice and supports interfaith dialogue and cooperation”. More specifically, Castro gives some suggestions of how education can promote interfaith understanding and cooperation as follows:

1. Integrate into the content of education (curriculum), particularly through subjects in the social sciences and religious studies, the following ideas and perspectives:
   a. Shared values of the worldreligions
   It is critical to explore ways of incorporating into curricula the shared and common values of diverse cultural and faith traditions that are essential for preserving the dignity of humans and the harmonious co-existence of people of all cultures and faiths. These shared values include the nonviolent resolution of conflicts, concern for other, compassion and justice. Discovering these common values increases individual’s understanding of other faiths and the underlying common humanity of all people (Castro, 2006).
   b. The need for an enlarged social identification ofpeople
   Field studies on intergroup behavior have indicated a striking finding: the propensity of people to distinguish between in-groups and out-groups, between “us” and “them”. Thereby, intergroup conflicts due to the narrow ethnic, religious or national orientations have been a historical problem (Hamburg, 1993). This awareness indicates the need to enlarge students’ social identification to include broader human groups and even the whole human community so that they can transcend the pitfalls of exclusive, including the exclusion and rejection of those adhering to a different religion (Castro, 2006).
   Re-examination and rejection of prejudices against otherreligions The age-old prejudices against people who are adherents of other religions have to be challenged since these prejudices can lead to discrimination and conflicts. Such prejudices also have been a hindrance to cooperative attempts among people of different faiths and to the building of a culture of peace (ibid, 2006). As the Declaration of Principles on Tolerance made by UNESCO in 1995 (UNESCO, 1998: 147) states, “Tolerance is respect, acceptance, and appreciation of the rich diversity of our world’s cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief”.
   c. Shared responsibility of the religiousleaders
   It is essential to present religions in terms of their search for meanings (Surendra, 2003; Castro, 2006). Religious leaders need to cooperate for the good society and to exercise their shared responsibility. The peace-promoting role of religions is highlighted to help reduce tension, build trust, prevent violent conflict and create
2. Use a pedagogy or methods that promote interfaith understanding and cooperation

There is evidence that the internalization of values is facilitated by the use of reflective and critical thinking and a dialogical teaching method (Castro, 2006). The development of intercultural and interfaith understanding is more likely to result when experiential approaches are used, such as cultural exchanges and immersion opportunities. For example, one good opportunity might be to have a students’ exposure program or service learning in other cultural communities. Moreover, inquiry learning and collaborative learning are recommended as processes that cultivate interfaith insights (Halaffof, 2006). Similarly, the use of personal stories as well as stories from the religious traditions, and the communal model/ shared learning environment, where there is more social interaction, are also suggested (Puett, 2005). Other pedagogical principles used in peace education are also helpful. One of these is the principle of holistic understanding (Swee-hin and Cawagas, 1987: 29-30). For example; to improve intercultural and interfaith relations requires us to build trust, mutual respect and understanding of each other’s values and traditions. However, building trust and goodwill alone may not suffice. When economic and political injustices lie at the base of the conflict, these also need to be addressed. Hence, the call is for an educational approach that looks at an issue holistically including the interconnectedness of causes and of the effects. Finally, the so-called “valuing process” (UNESCO, 1998: 12-22) is one that would likely lead to behavioral change. This teaching-learning process includes: the cognitive level (for example, knowing and understanding other faiths); the affective level (for example, accepting, respecting and appreciating these other faiths through an experience-reflection activity); and the active level (challenging and inviting learners to act or behave in a way that is consistent to what has been learned in the cognitive and affective levels).

3. Initiate interfaith projects, activities and services for the students and faculty

It is recommended that educational institutions and educators also complement the curricular and pedagogical efforts with an out-of-classroom and even non-school based programs that seek to reinforce the goal of interfaith understanding and cooperation. For example, organizing multicultural youth and student camps where different perspectives on religions are discussed. Also, creating dialogues among students with a focus on interpreting Islam as a lifestyle characterized by tolerance and pluralism, both within Indonesia and outside the country’s borders (Ranstorp, 2009). In this forum, Muslim scholars are asked to teach Christians about Islam, especially issues deal with jihad and the Muslim attitude to terrorism. An example of this is how Christians in Java have visited and lived with Muslims at the pesantrens. In this way, Christians and Muslim youth are encouraged to work together on welfare projects, specifically in rural areas.

4. Prepare and support teachers so they can promote values for interfaith understanding

The teacher is the agent who will facilitate the abovementioned recommendations and it is important that they are the first to be convinced on the importance of the values for interfaith understanding. This has implications to the pre-service and in-service training programs for them. Teachers must also be supported in terms of time and resources as they are already saddled with too much work.

On the basis of the analysis above, the government need to implement education policy that facilitate understanding of the nation history, promote intercultural and interfaith tolerance, endorse character building, and equip young people with knowledge and skills to face the challenge of the
global world. It is important for the government to use any means available through formal education (such as schools, universities) and informal education (such as religious gatherings, publications, mass media, internet) and any other means possible (Bagir in Adeney-Risakotta, 2014: 243). Accordingly, an important question need to be addressed, at the regional level, is how the curriculum based-school support local wisdom of the area that can mitigate radicalism and promote intercultural and interfaith tolerance. More specifically, it is crucial to find ways of how local traditions such as folklores, handicrafts, traditional dances, can be used as teaching materials and syllabus design embedded in the school curriculum.

CONCLUSION

A growing radicalism and terrorist actions has been a main problem in Indonesia. The success of the police and army in arresting, neutralizing terrorists do not put an end the threat of radicalism and terrorism in Indonesia. The government's weakness in encountering radicalism due to its main focus on using repressive approach. Hence, civil society's participation by countering dissemination of radical ideology through education, particularly religious education, becomes essential.

A number of studies reveal the success of terrorist groups to disseminate Islamist radicalism within Indonesian society and continue their existence. Further, in the reformation era Islamic movements which previously started in universities have moved to senior high schools. Unfortunately, the existing research about teenagers and radicalism are still limited. The limited studies on teenagers at schools leave the empty space on the effort of comprehending Islamic movements comprehensively. Accordingly, people are easily startled when they learn that the suicide bombers at JW Marriot hotel in Jakarta and in Surabaya were teenagers.

These last days the radical groups tend to disseminate radical religious doctrines among senior high students. In fact, the Islamic movements which endorse intolerance of other religions at public schools have become a new phenomenon in big cities, including Yogyakarta which is known as “City of Tolerance”. As Komaruddin Hidayat (2009) claims that several studies show Islamic radical movements have penetrated senior high schools. Senior high students who are lack of religious knowledge and as teenagers who are in the psychological stage of searching identity have become the target of radical groups. They try to dominate activities of Organisasi Siswa Intra Sekolah (Intra-School Student Organization, OSIS) and student extracurricular activities, particularly Kerohanian Islam (Islamic Religious Activity, Rohis).

Recently the important role of Pendidikan Agama Islam (Islamic Religious Education, PAI) in countering the spread of Islamist radicalism has been the main topic of discussion in Indonesia. The fact that Muslims are the majority of Indonesian populations, a rise in Islamist radicalism and a growing number of young Muslims participate in terrorist networks constitute a threat to the unity of the state which is diverse in religions and cultures. The involvement of young generations in terrorist actions, particularly teenagers, leads to the important role of religious education in countering radicalism.

This study investigates level of intolerance at three famous senior high school in Yogyakarta, namely Senior High School 1, Senior High School 3 Yogyakarta and Senior High School 8 Yogyakarta. This study analyzes aspects of religious teachings at school that precipitate individuals to embrace radical ideology. Further, this research suggests the potential contribution of religious education to prevent radicalism at school.

Compared with the previous survey about tendency of intolerance among public senior high students in Yogyakarta held by Lembaga Kajian Islam or LKIS (Wajidi, Salim HS, and Kustiningsih, 2009) which shows that 6.4% of the students have a low level of tolerance, this research reveals that the tendency of intolerance among public senior high students in Yogyakarta in the Academic Year 2017-2018 in general is 39% of the students. Whereas, the previous survey which indicates that...
69.2% of the students have quite high level of tolerance and only 24.3% of the students who have high level of tolerance, this research uncovers that 41% of the students have quite high level of tolerance only 20% students who have high level of tolerance.

Moreover, the previous study carried out by Salim et. al. (2011) concerning the Islamic practices at school public space which shows that the level of intolerance among students of Senior High School 1 Yogyakarta is high, whereas at Senior High School 8 Yogyakarta is low and the tendency of intolerance among students of Senior High School 3 Yogyakarta lies between the level of Senior High School 1 Yogyakarta and Senior High School 8 Yogyakarta. However, this research reveals that the level of intolerance among students of Senior High School 8 Yogyakarta is high, whereas the level of intolerance of Senior High School 3 Yogyakarta is the lowest among all participated schools. Meanwhile, the tendency of intolerance among students of Senior High School 1 Yogyakarta lies between the level of Senior High School 3 Yogyakarta and Senior High School 8 Yogyakarta.

In general, this research finds out that the tendency of intolerance among students of three state senior high schools have changed and uncovers the increasing level of intolerance among public senior high students in Yogyakarta. Based on the category of intolerance, certain religious doctrines which students agree can be described as follows: 1) Ahmadiyah is considered misguided and misleading; therefore it has to be dissolved (item 6); 2) choosing the community leaders who embrace the same religion even though other leaders of different religions are more competent (item 7); 3) congratulating people of other religions (non-Muslims) on their religious holydays is an act of harming the faith (item 3); 4) although Indonesia consists of various tribes, cultures and religions, Islamic sharia is more important to be applied in the state life because the majority of the population are Muslims (item 2).

There are some weaknesses in teaching and learning processes at senior high schools which cause the high level of intolerance. First, the innability of stakeholders to formulate school vision which endorse religious tolerance in public schools. Second, the school policies that support Islamic practices in school environment. Third, many teachers are lack of knowledge to counter radical teachings. Teachers tend to confuse the concepts of “Religious Education” (Pendidikan Agama) with the “Education of Religion” (Pendidikan Keagamaan). Fourth, the availability of books that contain radical doctrines and the opportunities for students to access radical ideology through students activities, particularly Rohis activities. Fifth, the inability of some principals and teachers to differentiate between personal beliefs and the universal religious values. Sixth, the absence of the moderate organizations to disseminate mainstream religious teachings among students in public schools.

Accordingly, Islamic religious education plays an important role in preventing the spread of radical ideology. There are a number of steps that can be taken to overcome intolerance through education. First, mainstreaming diversity values in public schools. Second, involving parents in efforts to prevent discrimination and intolerance among students. Third, establishing internal performance audits at school. Fourth, involving moderate religious organizations such as NU and Muhammadiyah to tackle the spread of radical ideology. Fifth, the collaboration between civil society groups and the Education Department in countering radical doctrines by establishing peace education modules and trainings.

Particularly, Loreta N Castro proposes some suggestions to mitigate radicalism through education. First, integrating into the content of curriculum through subjects in the social sciences and religious studies the following ideas: a) shared values of the world religion; b) the need for enlarged social identification of people; c) re-examination and rejection of prejudices against other religions; d) shared responsibility of the religious leaders; e) use a pedagogy to promote interfaith understanding and cooperation; f) initiate interfaith projects, activities and services for teachers and students; g) prepare and support teachers so they can promote values of interreligious understanding.
Finally, it is crucial for the government to implement educational policies that facilitate understanding of nation history, promote intercultural and interfaith tolerance, endorse character building and equip young generation with knowledge and skills to face the challenge of the global world.

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