



International Conference on

# **PREVENTION OF RADICALISATION THROUGH (RELIGIOUS) EDUCATION**

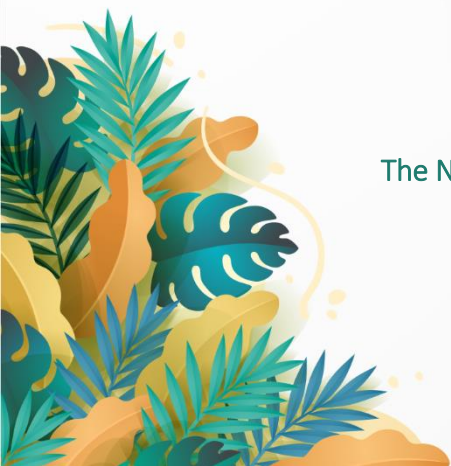


23 – 24 February 2022

## **CONFERENCE PROGRAM**

Hosted by:

The Netherlands-Indonesia Consortium for Muslim-Christian Relations (NICMCR)  
Pokja Costly Tolerance/Inclusive Religious Education (CT/IRE)



## Background and Intention

In the Netherlands as well as in Indonesia the encounter of adherents of different religious religions should be a source of joy, but very often causes tensions. The conference explores values of humanity and compassion through religious background, versus (violent) extremism driven by political religion.

The focus of the conference is on the exploration of models to prevent (violent) extremism through education, with the emphasis on religious education.

The Pokja NICMCR Inclusive Religious Education, therefore invited several speakers from The Netherlands and Indonesia, as well as from Malaysia, Turkey, and Germany to bring their experiences, research, and best practices in their respective countries to the fore. They consist of scholars with a background in theology, cultural studies, sociology and psychology, and of practitioner's religious education at grassroots level.

Precondition for the success of the conference is the will to enter the space of dialogue and participate respectfully in the conversation.

## Target group

The conference invites scholars and teachers of Religious Education and individuals or parties who are interested to be involved in the mental and spiritual development of the young generation.

## Aim

1. Exchange and sharing through experiences, research and best practices;
2. Concrete collaboration between teachers and scholars in the countries mentioned;
3. Develop educational strategies in the field of religious education through research and development concerning prevention of (violent) extremism.

## Input and output

To realize the aim of the conference, we suggest:

1. To gather and present works of scholars with a background in theology, cultural studies, sociology and psychology, and of practitioners religious education at grassroots level. To present their views and results of research in the field in a publication;
2. To initially install a study group consisting of members of the Association of Scholars in Pedagogy of Religion (*Godsdienst Pedagogisch Genootschap*) and the Association of Teachers of Religious Education (*VDLG: Vereniging van Docenten Levensbeschouwing en Godsdienst*) in the Netherlands, and members of AGPAII (*Asosiasi Guru Pelajaran Agama Islam Indonesia*) in Indonesia, to explore models of collaboration to develop religious educational strategies.
3. To work out a working plan for exchange between said members in both countries.



## Time and venue

The conference will be conducted on 23-24 February 2022, at 15.00-18.00 WIB/10.00 Dutch time. Due to the increased cases of COVID 19, the conference will be held online via zoom meeting platform.

Link to Join Zoom Meeting:

<https://us02web.zoom.us/j/87887575592?pwd=emRQUHF5NC9YdDdubFpSZk9OVHF0QT09>

- Meeting ID : 878 8757 5592
- Passcode : pokjaire

## Panelists and moderators

Keynote Speech : Prof. Dr. Al Makin, M.A (Rector of UIN Sunan Kalijaga Yogyakarta)

Dr. Zainal Abidin Bagir (ICRS, Gadjah Mada University)

Panelists:

1. Prof. Robert Roeben (Germany)
2. Alissa Wahid (Coordinator of Gusdurian Network Indonesia)
3. Prof. Dr. Ismael Hussein Amzat (Malaysia)
4. Dr. Ömer Gürlesin (Netherlands)
5. Prof. Dr. Mualla Selçuk (Turkey)
6. Dr. M. Wildan, (UIN Sunan Kalijaga Yogyakarta)
7. Dr. Mahnan Marbawi and Dr. Atik Tapipin (AGPII)
8. Alper Alasag, Dr. Ömer Gürlesin, Dr. Ibrahim Kurt, Dr. Ina ter Avest (Netherlands)

Moderators:

1. Dr. Gé Speelman, (Netherlands)
2. Siti Syamsiatun., M.A., Ph.D (UIN Sunan Kalijaga Yogyakarta)

## Participants

This conference is open and free to the public. However, we expect participants with a background as educators or teachers, both at the junior and senior secondary school levels and other educational activities related to the topic of this conference.



## CONFERENCE RUNDOWN

DATE	TIME		DURATION	ACTIVITIES
	CET	WIB		
23-Feb-22	09.45-10.00	14.45-15.00	15 minutes	Open gate zoom meeting
	10.00-10.05	15.00-15.05	5 minutes	Conference is officially started
	10.05-10.10	15.05-15.10	5 minutes	Welcome remarks
	10.10-10.25	15.10-15.25	15 minutes	Keynote Speech: Prof. Dr. Al Makin, M.A (Rector of UIN Sunan Kalijaga Yogyakarta)
	10.25-10.28	15.25-15.28	3 minutes	Introduction to moderator
	10.28-11.55	15.28-16.50	7 minutes	<b>International Conference "Prevention of Radicalisation through (Religious) Education"</b> Day 1 - Moderator: Gé Speelman
			15 minutes	Panelist 1: Prof. Robert Roeben (Germany)
			15 minutes	Panelist 2: Alissa Wahid (Coordinator of Gusdurian Network Indonesia)
			10 minutes	<b>Q &amp; A</b>
			15 minutes	Panelist 3: Prof. Dr. Ismael Hussein Amzat (Malaysia)
			15 minutes	Panelist 4: Dr. Ömer Gürlesin (Netherlands)
			10 minutes	Q & A
	11.50-11.55	16.50-16.55	5 minutes	Closing
	11.55-12.00	16.55-17.00	5 minutes	Close gate zoom meeting

DATE	TIME		DURATION	ACTIVITIES
	CET	WIB		
24-Feb-22	09.45-10.00	14.45-15.00	15 minutes	Open gate zoom meeting
	10.00-10.05	15.00-15.05	5 minutes	Conference is officially started
	10.05-10.10	15.05-15.10	5 minutes	Welcome remarks Introduction to moderator
	10.10-11.40	15.10-16.40	5 minutes	<b>International Conference "Prevention of Radicalisation through (Religious) Education"</b> Day 2 Moderator: Siti Syamsiatun, M.A., Ph.D (UIN Sunan Kalijaga Yogyakarta)
			15 minutes	Panelist 1: Prof. Dr. Mualla Selçuk (Turkey)
			15 minutes	Panelist 2: Dr. M. Wildan, (UIN Sunan Kalijaga)
			10 minutes	Q & A
			15 minutes	Panelist 3: Dr. Mahnan Marbawi and Dr. Atik Tapipin (AGPII)
			15 minutes	Panelist 4: Alper Alasag, Dr. Ömer Gürlesin, Dr. Ibrahim Kurt, Dr. Ina ter Avest (Netherlands)
			10 minutes	Q & A
	11.40-11.55	16.40-16.55	15 minutes	Closing remarks: Dr. Zainal Abidin Bagir (ICRS UGM)
	11.55-12.00	16.55-17.00	5 minutes	Close gate zoom meeting

## Abstract from the Panellists

### Radicalization and Deradicalization from the Perspective of Dialogical Self Theory The Case of Dutch Turkish Muslims

Ömer F. Gürlesin

Radicalization is neither a purely individualized process taking place within the “walls” of the self nor a purely social process of indoctrination or determination by external social forces. Here is a deeper commonality between self and society: the very process taking place in society, between people, can also, and at the same time, be observed in the household of the self. Obedience to a religious authority may lead, under specific circumstances and depending on individual differences, to antisocial or radical behaviour. In this presentation, based on my PhD finding, I will try to explain how radicalization and de-radicalization processes may occur among the Dutch Turkish Muslims in the Netherlands. I will address Dialogical Self theory, as a bridging theory, that has the potential of understanding radicalization and de-radicalization processes as a multi-faceted and highly dynamic phenomenon that implies both individual and collective ways of positioning.

**Keywords:** Radicalization, de-radicalization, religious authority, obedience, Dialogical Self Theory



## PREVENTING EXTREMISM THROUGH RELIGIOUS EDUCATION IN INDONESIA

Muhammad Wildan

Lecturer at UIN Sunan Kalijaga Yogyakarta, Indonesia

Religious extremism as a global phenomenon is still a significant threat in Indonesia. Since the turn of the century to the present day, Indonesia has recorded dozens of destructive and deadly bombs and hundreds of victims. In addition, there are also hundreds of intolerance actions in the country during the same period. The devastating bombs and destructive actions have shocked many observers on Indonesia which was well known as charming and friendly. Many scholars have identified the Wahhabism ideology as the external factor besides the existence of internal factors. Many efforts have been carried out by both the government and society to eradicate and prevent the widely spread of extremism in the country. Since all the above extremism is due mostly to religious understanding, religious education has been seen as the ultimate solution to address the problem. This paper is trying to see the role of education to spread the ideology of moderate Islam and to what extent does the government as well as the society has taken part to solve the problem of extremism through education. Finally, this paper will also see the role of education in promoting religious tolerance in Indonesia.

**Keywords:** extremism, religious education, moderate Islam, tolerance.



Exploring text and context relationship:  
Teaching as a bridge to students' understanding of Qur'anic concepts

Mualla Selçuk

Ankara University

The presentation aims to propose a framework for pedagogical content knowledge within which, teachers may advance their own reflective practice and also empower their students in making meaningful connections between the Qur'anic concepts and life situations.

Broadly this falls into two parts.

The first part sets out some educational and methodological considerations on understanding the Qur'an as the primary source in Islamic religious education. The question at the center would be: how does the Qur'an define itself? Such a consideration will give an insight about the key role of the Qur'an in the formation of religious thought. Taking the concept of People of the Book (Ahl-al Kitap) as an example the second part offers an approach of communicating the text within the concerns of historical and present-day context.





## Ideological Competition in Public Schools: Best practices of PVE in schools, Story of AGPAII (Indonesian Association of Islamic Religious Education Teachers)

**Mahnar Marbawi**

Indonesian Association of Islamic Religious Education Teachers

### *English Version -----*

Religious education should be an ideological anchor in strengthening moderate religious understanding. Religious education also encourages and develops a tolerant attitude towards other views and ideas. In the case of Indonesia, religious education is of great importance to the state because it is hoped that religious education will give the Indonesian generation a strong and solid spiritual and religious foundation, next to a sense of nationality and love for Indonesia.

Understanding of tolerance and being tolerant towards others are in line with the theocentric humanist paradigm of Islamic Education. The Theocentric Humanistic paradigm in Islamic education refers to a model of an educational practice that strongly upholds human values. Education should emphasize the development of human potential that enables people to fulfill their human functions as "abdun/servant" and "khalifah/leader" of Allah. It should help students fully actualize their potential so that they become independent human beings, creative and fully aware of their own self and of the presence of God in their souls.

It is a real challenge for Islamic Religious Education in public schools to strengthen a moderate spiritual and ideological base that reinforces the Pancasila ideology. This stems from the emergence of a religious ideology that is developing in public schools. It is a fact that there is an ideological "competition" in public schools through religious education, a competition that involves the radical ideology of terrorists as well.

### *Versi Bahasa Indonesia -----*

Pendidikan agama seharusnya menjadi jangkar ideologis dalam menguatkan pemahaman keagamaan yang moderat kepada siswa. Pendidikan agama juga mendorong dan mengembangkan sikap toleran terhadap pemahaman dan atau pemikiran lain. Di Indonesia, negara memiliki kepentingan besar dengan pendidikan agama. Dengan pendidikan agama diharapkan generasi Indonesia memiliki landasan spiritual dan religius yang kuat dan mapan. Dan tetap memiliki rasa kebangsaan dan kecintaan kepada ke-Indonesiaannya.

Pemahaman dan sikap toleran terhadap pihak lain tersebut sejalan dengan paradigma Pendidikan Islam yang humanis theosentris. Paradigma Humanisme Theosentris dalam pendidikan Islam yang dimaksudkan di sini adalah sebuah model praktik pendidikan dengan menjunjung tinggi nilai-nilai kemanusiaan. Yaitu pendidikan yang menekankan pengembangan potensi manusia supaya mampu memerankan fungsi kemanusiaannya sebagai *abdun* dan *khalifah* Allah dalam rangka membantu subyek didik mengaktualisasikan potensi yang

dimilikinya secara utuh sehingga menjadi manusia mandiri, kreatif, dan sadar akan hakikat dirinya dan kehadiran Tuhan dalam jiwanya.

Ada tantangan nyata Pendidikan Agama Islam (PAI) di sekolah dalam menguatkan landasan spiritual yang moderat dan landasan ideologis yang menguatkan ideologi Pancasila. Tantangan tersebut datang dari maraknya ideologi keagamaan yang berkembang di sekolah umum. Diakui, terjadi “kontestasi” ideologis di sekolah melalui Pendidikan Agama Islam. Termasuk ideologi radikal teroris menjadi bagian yang ikut berkontestasi di sekolah.

