

# Defense Strategy of Religious, Pancasila, and National Culture in Indonesian School and Indonesian Diaspora as Anti-Radicalism Efforts

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Received: April 22, 2022    Accepted: June 21, 2022    Published: July 3, 2022

doi:10.5296/jet.v9i2.20054

URL: <https://doi.org/10.5296/jet.v9i2.20054>

## Abstract

This study aims to analyze the strategy of the Republic of Indonesia Embassy through the management of Indonesian Schools and diaspora in maintaining religious values, archipelago cultural treasures, and Pancasila values. This research was carried out based on the phenomenon that the Indonesian Foreign School (SILN) had planted religious values, in Pancasila and promoted the culture of the archipelago, but the diaspora preferred to live abroad. In addition, the issue of the tendency for radical religious understanding was also a concern for SILN students and the Indonesian diaspora in Malaysia, Saudi Arabia, and the Netherlands as representatives of the Asian, African and European regions. This study uses descriptive qualitative methods the data was collected from diaspora representatives, the head of the Indonesian School, Indonesian School students, and the Indonesian Ministry of Foreign Affairs, while in-depth interviews, questionnaires, and observations were made of the 3 countries. The purpose of the results of this study was to map the suitability of the curriculum with the local environment from the dimensions of religion, Pancasila, and archipelago culture. In the future, the government not only organizes Indonesian Schools Abroad but also Indonesian Madrasas Abroad (MILN) to increase moderate religious values that are not affected by radicalism activities and provide distinctive characteristics of the archipelago

culture and are characterized by Pancasila.

**Keywords:** defense strategy, religious value, pancasila value, nusantara culture, anti-radicalism

## **1. Introduction**

### *1.1 Introduce the Problem*

Education for the Indonesian state is something that has always been championed to educate the life of the nation. The implementation of education is carried out by the government not only domestically, but also abroad. The aim is to provide education for Indonesian citizens live abroad because of work ties or other matters. The Indonesian government seeks to provide educational services to its citizens who live or live and work abroad. 15 Indonesian Foreign Schools (SILN) were recorded in 11 friendly countries such as Malaysia, Singapore, Philippines, Thailand, Myanmar, Japan, Saudi Arabia, Syria, Egypt, the Netherlands, and Russia.

The Indonesian school uses a curriculum similar to that applied in Indonesia. This means that even though students live abroad, they will still know Indonesia from the school. The Indonesian Foreign School (SILN) is now in various countries aimed at Indonesian children who are abroad. With the presence of overseas schools, our children can go to school by following the applicable curriculum in Indonesia. The goal is that children abroad who have never been to Indonesia or whose parents are working abroad who are usually at the Embassies and Consulates abroad can know about Indonesia and can learn Indonesian This overseas Indonesian school is also under the guidance of the Indonesian National Education Service Department where each student who graduates from this School receives an official diploma from this Service.

This overseas Indonesian school also brings Indonesian teachers as well as principals who are highly dedicated to educating overseas children to be able to get to know Indonesia and also speak Indonesian well. In various countries, some embassies and consulates have Indonesian schools using the name of the country where the school is located. Usually Indonesian schools abroad also help promote the country of Indonesia. Where each of these schools holds Indonesian cultural events and regional music, dance, and clothing art performances to introduce them to the whole world. With this promotion, it can help Indonesia to invite foreigners to come to the beloved country of Indonesia and be able to bring the good name of the country of Indonesia throughout the world.

### *1.2 Explore Importance of the Problem*

The distribution of Indonesian School students is rarely published and reported by the mass media, for example in 2007, the total number of children attending 14 Indonesian schools was 2207 students, consisting of 129 kindergarten students, 1282 elementary students, 443 junior high school students, 357 high school students, (Antaraneews.com. 2019). To improve the quality of the Indonesian Foreign School (SILN), the Indonesian Ministry of Education and Culture continues to coordinate with relevant parties. The expected results are innovative

ideas, but still following the policies of the Government of the Republic of Indonesia, especially in the field of national education and cultural development. The effort was carried out by sending quality teachers with the power of understanding the rich treasures of Indonesia. (Kemedikbud 2016).

According to data from the Center for Education and Culture Data and Statistics (PDSPK), as of 2015, as many as 3000 students or students who attend Indonesian Schools Abroad are spread over 14 SILN, (Kemedikbud 2016). In addition, the Government also provides a Community Learning Center (CLC) system to provide education for Indonesian children who are domiciled abroad. As many as 30,000 remain scattered in 300 CLC communities as a center of learning activities for overseas communities.

Furthermore, the Indonesian diaspora domiciled abroad is spread in almost all corners of the world. The highest distribution is in Malaysia, Saudi Arabia, and the Netherlands. The three countries have the highest capacity for the Indonesian diaspora compared to other countries in the world. In Malaysia there are approximately 2,500,000 people, then in Saudi Arabia, there are approximately 1,500,000 people, and in the Netherlands around 395,800 people (Wikipedia). The three countries represent 3 continents as a representation of the Indonesian diaspora.

The government must seriously deal with the problems of education for Indonesian citizens abroad to strengthen self-defense and the state from various threats of radicalism, both in their transformation as victims and perpetrators. Then the true religious values, Pancasila, and the culture of the archipelago must be introduced and instilled and grown in the soul of every Indonesian citizen who lives abroad. It is hoped that this research can contribute positively to the development of the country to play a role in sustaining religious values, Pancasila, and the culture of the archipelago throughout the world. This research also develops science in the national defense strategy from all threats of radicalism that become global problems. Then it is hoped that in the future the Indonesian Foreign Madrasah (MILN) will be established to contribute to developing the morality of Indonesian citizens abroad with a moderate religious understanding of the culture of the archipelago.

The phenomenon described in the background of the problem above is that Indonesian citizens who live in Indonesian Schools Abroad (SILN) and Community Learning Centers (CLC) do not have an understanding of nationalism to increase their sense of nationalism, with indicators that many Diasporas do not want to return to Indonesia. . The Indonesian Diaspora is in a dilemma between having to stay abroad with a high appreciation or returning to Indonesia where scientific development facilities are still not available. Part of the Indonesian Diaspora wants dual citizenship rights for the Indonesian government which does not adhere to this rule. Indonesian citizens are threatened by radicalism and terrorism activities in the countries where they are domiciled, even some Indonesian citizens join radicalism and terrorism networks. In addition, some Indonesian citizens have been involved in criminal acts and even committed suicide abroad. This is due to the weak understanding of religion and national insight as well as character education for Indonesian citizens working abroad. For some of the formulations of the problem we're asked the following research questions:

1.2.1. What is the strategy in defending religious values, Pancasila, and the culture of the archipelago as an anti-radicalism effort?

1.2.2. What are the government's efforts in providing nationalism education to SILN and protecting and supervising the Indonesian Diaspora to avoid being victims of radicalism and perpetrators of radicalism abroad?

### *1.3 Describe Relevant Scholarship*

The Indonesian government needs to be vigilant in protecting and supervising the Indonesian diaspora abroad from various radicalism and terrorism activities. Several major cities in Europe such as Amsterdam, Istanbul, Ankara, Paris, London, and Brussels experienced terrible terror. In addition, in the Asian region, we can see Syria, Iraq, Palestine, Afghanistan, and Pakistan, are still turbulent with the activities of radicalism and terrorism. As for Africa, it is still very vulnerable to radicalism and terrorism, such as in Nigeria, Sudan, and Somalia. From the three continents, we can conclude that the Indonesian diaspora must be protected from the dangers of terrorism and destructive radicalism, and even kill, besides that it must also be monitored so that the Indonesian diaspora does not join radicalism groups. According to data from BNPT, a total of 600 Indonesian citizens joined ISIS. The BNPT gathered information about hundreds of Indonesian citizens who were expected to join ISIS from their departure to ISIS-based countries and from disclosures in many locations in Indonesia. This number is likely to increase due to several factors, (Dewi 2015).

The aim of fostering Indonesian citizens abroad to love the country is often a problem. For example, SILN students who live abroad tend to choose a "second country" rather than their home country. This can be seen in the children of the Indonesian diaspora who ultimately prefer to be foreign nationals (foreigners). Then the religious understanding of SILN students and diaspora needs to be improved, because, in some countries, the diaspora tends radical religious understanding, for example in Syria. Then other problems arise such as Indonesian citizens who do not want to return to Indonesia and develop their knowledge in Indonesia. Like Indonesian citizens who have succeeded in developing 4G networks in Sweden, and developing health technologies in Japan and the United States. This problem arises as an irony connected to two problems, namely the spirit of nationalism to build one's own country and the recognition and appreciation of the Indonesian state for the weak diaspora. Both of these have become polemics that until now have not been solved. In addition, the demands of the Indonesian diaspora for dual citizenship are also a problem that is still raging in this country.

### *1.4 State Hypotheses and Their Correspondence to Research Design*

De-radicalization has two meanings; disengagement and de-ideology. Disengagement is directed at changing behavior such as someone leaving the group or changing a person's rules of life against the group. Meanwhile, de-ideology is directed at eradicating ideological understanding of the political doctrine of violence. One of the activities in the de-radicalization program is re-education. Reeducation is a coaching activity that is structured and measured. Structured means that each activity in this program has stages that

must be carried out to achieve the expected. Measurable means that every activity in this program has clear indicators for its implementation. (Hikam 2016).

RI Law No. 20 of 2003, in the general provisions, stated that "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious-spiritual strength, self-recognition, personality, intelligence, noble character, and skills that needed himself, the people of the nation, and the state "(Republic of Indonesia Law No. 20 of 2003).

The term education in the context of Islam generally refers to the terms al-Tarbiyah, al-Ta'limdanal-Ta'dib. Of the three terms, the term that is popularly used in the practice of Islamic education is the term al-Tarbiyah. While the terms al-Ta'dib and al-ta'lim are rarely used. The principles in achieving the goals of peaceful Islamic education according to Omar Muhammad al-Tumi al-Syaibani as quoted by Mudjib and Mudzakkir (2006: 94) include; First, the universal principle (Syumuliyah) is a principle that looks at all aspects of religion (belief, worship, morality, and Muamalah), humans (physical and spiritual), society and the order of life, as well as the existence of the universe. Second, is the principle of balance and simplicity (Tawazun wa Iqtishadiyah). The principle of balance is the most important thing concerning peace education and awareness of defending the country. A balance must be established between personal and social aspects, as well as religious and state aspects. Preserving culture as an aspect of respect for human civilization is a social glue in Indonesia. Third, is the principle of clarity (Tabayun). In it are laws and teachings that provide clarity for the benefit of human life embodied in educational methods and curricula. Tabayun is also a censor for radicalism activities that always take advantage of unbalanced information and misinformation that only pits them against each other and creates divisions. Fourth, the principle is not contradictory. Every implementation of education is recommended not to conflict and maintain the community to support each other for the common good and peace in the campus environment. Fifth, the principle of realism can be implemented. Sixth is the principle of the desired change. The structure of change includes physical, spiritual, and Nafsani, as well as changes in sociological, values, and thoughts perfected for educational purposes. Seventh is the principle of maintaining differences. Eighth is the dynamic principle of accepting change. (Abdul Mujib dan Jusuf Mudzakkir 2016).

As in Article Pasal 27 paragraph (3) of the UUD 1945, "Every citizen has the right and obligation to participate in the defense of the state", and in Article 30 paragraph (1) of the UUD 1945, "Every citizen has the right and obligation take part in state defense and security efforts, "it is the duty of every citizen to participate in state defense and state defense and security efforts. Aside from being an obligation, the defense efforts of the state and the country's defense and security efforts are also the right of every Indonesian citizen in a balanced and reciprocal manner.

USAID (2009b) in the CVE module (Ichsan Malik, 2015) explains that counter-radicalism efforts need to meet several conditions: 1) Built on a solid understanding of the factors that encourage and perpetuate extreme violence 2.) Reflect the nature of the main challenge: is mitigation of phenomena of extreme violence or radicalism existing, ongoing, or preventive

3.) Giving priority to communities, geographical areas, and/or institutions that appear to be very vulnerable to radicalism. 4.) Accompanied by massive and widespread communication efforts. (Ichsan Malik, et al. 2015)

## **2. Method**

### *2.1 Identify Subsections*

Observations were made during research in 3 countries, namely the Netherlands, Saudi Arabia, and Malaysia. Observations include the empirical dimension through the activities of SILN students and classroom teaching and learning activities, as well as the activities of the Indonesian diaspora. Besides the religious and national attributes and symbols on campus. As well as the patterns of religious thought found in the school. Observations were also made during official school activities and the Indonesian Embassy and Indonesian Consulate. How to organize student activities by the national curriculum and protocol, for example singing Indonesian Raya songs every Monday. Observation also relies on several confirmations through indirect interviews with teachers and stakeholders around the scope of related research related to the defense strategy of religious values and nationality as an anti-radicalism effort.

### *2.2 Participant (Subject) Characteristics*

The speakers to be interviewed were the Education and Culture Attaché of the Indonesian Embassy in The Hague, Din Wahid. Head of the SILN Den Haag, Udik Ripul, M.Ed., SILN Islamic Religion Teacher in The Hague, Siti Fatimah, SILN Citizenship Education Teacher Den Haag, Wati. Then the Diaspora interviewed were Gunardi. Ms. Isna, and Mrs. Fatimah. Then Saudi Arabia interviewed the Head of SILN Riyadh, 2 SILN Teachers in Riyadh, and the Diaspora in the name of Rahmat Hidayat. Next in Malaysia interviewed the Head of SILN Kota Kinabalu, SILN Kinabalu Master, Mr. Eko, Mr. Ito, and Mr. Hans.

### *2.2 Sampling Procedures*

Documents, as secondary data are important research, and support to confirm various observations and interviews. Research-related documents are obtained from SILN. These documents include data on students, education staff, and SILN education. Then the data on mapping the Indonesian diaspora in these 3 countries. Other supporting data are from various sources in the mass media, both print and online, especially social media (Facebook, Twitter, Instagram, etc.).

#### *2.2.1 Research Design*

This research uses descriptive qualitative methodology. In determining research subjects, researchers used samples from all stakeholders related to the defense of religious and national values as an anti-radicalism effort. Data retrieval is done with 3 techniques, namely interviews, observation, and tracking of related documents.

Specify the research design in the Method section. Were subjects placed into conditions that were manipulated, or were they observed naturalistically? If multiple conditions were created, how were participants assigned to conditions, through random assignment or some other selection mechanism? Was the study conducted as a between-subjects or a within-subject design?

According to Miles and Huberman in Sutopo (2010), there are three qualitative data analysis techniques, namely data reduction, data presentation, and conclusion drawing. The reduction is done by sorting out important information from sources that are directly related to Pancasila education and the role of religious universities in efforts to build peace. After the interview data is reduced, the data is presented in the form of a descriptive qualitative analysis using an analytical knife from the three theories that will be used. After an in-depth analysis of relevant theories, the next stage is concluded to be a complete and comprehensive picture of the government's efforts to provide education, protection, and supervision of Indonesian citizens abroad to avoid the threat of radicalism.

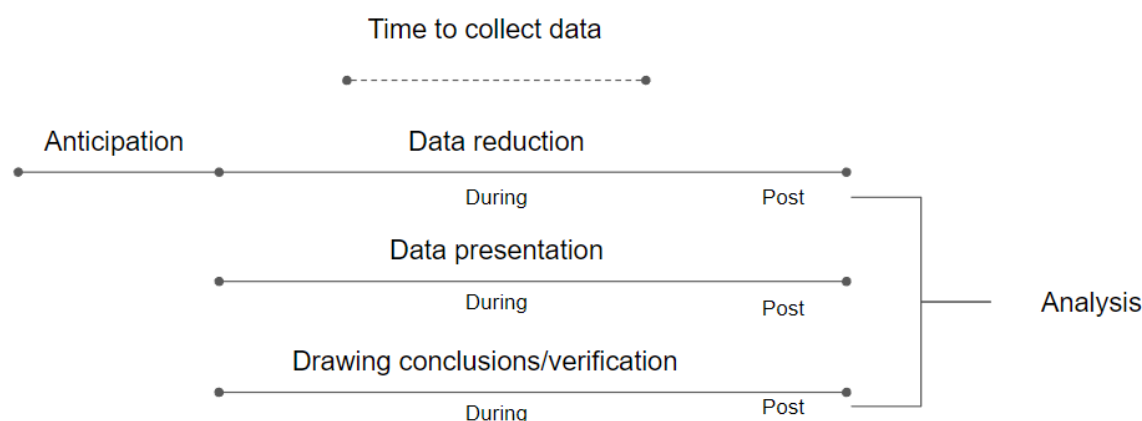


Figure 1. Research Flow

### 3. Results and Discussion

The defense strategy is a term that is often used in military studies. However, in some conditions, it is also necessary to analyze the defense of values, especially national values. Religious value is an ethical attitude run by its followers with confidence. Religion as a divine product that is historical and entrenched so far has succeeded in creating a value system in human civilization. Religion is also a human stronghold of various negative currents that can destroy civilization. So the role of religion in maintaining civilization is very strategic.

When religious values in humans fade, another ethical mechanism is needed to replace them. In some countries in the West, people began to roll away from religion by replacing it with a new form of belief, namely science. This new wave of trust continues to expand affecting civilization in the West. Trust in other than religion is a form of theology that is different from the usual so far we see religious people. However, if it is drawn to a strict line, the belief in science as new worship is nothing but to find the truth. While the truth in religion is believed to be God. According to Nurcholish Madjid in Akmal Tarigan (2011), That truth is the origin and purpose of all reality or the beginning and end of reality.

The tendency above makes serious attention for all of us especially if it is examined from the

perspective of national defense. One of Indonesia's national defense doctrines is the safety of the nation which includes all citizens, both those who are in the country and those who are active abroad. For Indonesian citizens who are domiciled abroad and have a different culture from Indonesia. The state must guarantee their safety. Congratulations on unfair treatment, discrimination, and other forms of crime. However, what is of serious concern is the defense of his religion which can change the joints of his life.

Indonesia is a country that embraces religion as the belief of its citizens. This means that every Indonesian citizen must have faith in religion according to the implementation of Pancasila values, especially the first principle. For Indonesia, religion with the state is a complementary entity. It was stated in the state ideology and constitution of the state that adopted religion as a set of values and legal resources.

The defense of religious values is also a concern for the implementation of Indonesian citizens' education in the Indonesian Foreign School (SILN) as an education organized by the government of the Republic of Indonesia through the Ministry of Foreign Affairs and the Indonesian Ministry of Education and Culture. Organizing education abroad is supporting the country against Indonesian citizens who are residing or domiciled abroad. SILN itself was formed and conceived as the nation's ideological defense strategy. At that time President Soeharto formed Seklah Indonesia abroad to plant Pancasila values so that they would be imprinted on the souls of a generation of people who lived, temporarily and permanently, forever protected from unsettling communist ideology. The Arena was the first Indonesian School established abroad was in the mainland of former Soviet Union countries, such as Moscow and Prague, (Gunaryadi 2018).

The Indonesian government made SILN a defense strategy for the Pancasila ideology. History proves that the establishment of SILN is effective in filtering communist and liberal ideologies that are not following the values of Pancasila. In its development, SILN has a role to educate Indonesian values its students. In addition, the Indonesian diaspora domiciled abroad formed a community of fellow Indonesian citizens to continue implementing the Pancasila values and culture of the archipelago as an anti-radicalism effort. There are several diaspora communities in the Netherlands, Saudi Arabia, and Malaysia according to their individual needs. For example religious community, the business community, the education community, and so on. All is done to keep strengthening Indonesian values to avoid adverse global flows, such as radicalism.

### *3.1 SILN Defense Strategy*

In this study there were 3 SILNs studied, namely; SILN Riyadh, SILN Den Haag, and SILN Kota Kinabalu. These three schools represent the countries that are the research locations, namely Saudi Arabia, the Netherlands, and Malaysia. The remaining distribution is certainly different in each SILN due to several factors, including; social factors, educational factors, and other factors. If examined from the social sector, the difference can be seen in the student quantity at the 3 SILN. In Den Haag, SILN students at all levels (elementary, junior high, high school) numbered only 30 students, while at SILN Riyadh there were 250 students, and in Kota Kinabalu 982 students. This striking difference is due to social factors from the



number of Indonesian Workers (TKI) who live in these 3 countries. Malaysia as the destination country for most migrant workers certainly has more SILN remaining quantity than other countries. (Kepala SILN Kinabalu 2018).

The TKI chose to send their children to SILN to keep their national values. Although living in the "country of people" is still of value and the spirit of Indonesianness is built. However, some are sent to local schools in Malaysia under certain conditions, for example, their parents have become citizens of Malaysia or one of their parents is a Malaysian citizen. This complex problem is complicated by the Head of SILN Kota Kinabalu, M. Istiqlal, According to Istiqlal, "parents who send their children to SILN whose derivatives are found in fields in the form of Community Learning, Center (CLC) are those who become field workers in oil palm plantations. Sometimes parents also don't care about their children's education in CLC, so the teachers in the field besides working as teachers, as well as diplomats and others take care of their parents' marriage certificates and other documents at the Consulate General in Kota Kinabalu. (Istiqlal 2018).

At present, SILN Kota Kinabalu has a total of more than 25,000 students spread throughout CLC in the fields and coastal areas. This amount is certainly very fantastic for SILN which organizes education abroad. The number of SILN students is directly proportional to the number of TKIs working in Kota Kinabalu. However, other factors also influence. In Malaysia, Indonesian citizens cannot be discharged from local Malaysian schools. The Malaysian state only educates its citizens. Do not accept students from foreign countries. Except for certain factors. To organize education, SILN Kota Kinabalu, is supported by education staff as many as 46 teachers and 15 education staff. (Istiqlal 2018).

In strengthening the defense strategy of the national values and culture of the archipelago through extra-school activities, namely scouts, traditional dances and regional musical instruments such as gamelan became a solid defense for students. Sometimes students attend national competitions organized by the Malaysian government. They proudly show the culture of the archipelago as a form of promotion. SILN Kota Kinabalu (SIKK) emphasizes that the School is the second home for students. This means that in this school they develop themselves with other student friends to learn about life. As a second home for them, teachers and all stakeholders in SIKK also act as their parents who are always present to meet their learning needs.

Istiqlal stressed that SIKK was designed as a family capable of replacing their parents who were busy working. SIKK is their place to devote all their feelings. So "all the teachers here are like their parents who can become protectors and places to share their feelings," (Istiqlal, interview, 25 September 2018). This makes the national endurance and ideology in SIKK Kinabalu. Students as subjects that characterize the educational environment have self-defense in planting religious values, Pancasila, and archipelago culture through comfortable schools and strong national characteristics to uphold national character to avoid the various currents of radicalism that develop in the international world today.

In the Netherlands, SILN which is also often called the Indonesia Den Haag School (SIDH) only has 30 students. In contrast to Malaysia, SIDH students only have the background of

children from diplomats assigned to the Indonesian Embassy in The Hague and then entrust their children to SIDH. Regulations in the Netherlands are more flexible in the field of education. Anyone has the right as if at a local Dutch school. Including one of the SIDH Teachers who sent their children to one of the favorite schools in the Netherlands where there was the King's son, one of his students. "My child seems to be at a local elementary school in The Hague, which incidentally the King's son also studies there". (Fatimah 2018).

Socially, the children who are schooled at SIDH, their parents are officials and diplomats. Unlike in Malaysia and Saudi Arabia, the average parent works as an ordinary migrant worker, including; Household assistants, and labor work. SIDH is a mainstay Indonesian school in Europe. Even some schools in Europe began to integrate their schools into The Hague. One of the SILN that will join soon is SILN Moscow. Din Wahid as the Education and Culture Attache of the Indonesian Embassy in The Hague said that "SILN Moscow will be integrated into SIDH. In the future, European SILN will be centered in SIDH with the concept of boarding and distance learning". (Wahid 2018).

At SIDH, students who live far from the school area are placed in a dormitory not far from the SIDH building. The majority of SIDH students who are Muslim and they live in free and liberal Western-style social conditions become a challenge. Especially teenagers who tend to be free. Some conditions must be experienced by SIDH, for example, once Indonesian students were moving from a local Dutch school to SIDH which brought a new culture to the local community. This was observed by the teacher of Islamic Religious Education (PAI) Halimah, Lc. "Transfer students from local schools tend to be contaminated with free local culture. So it is necessary to defend religious values to strengthen their character as Indonesians who have a distinctive Eastern culture". (Halimah 2018).

Religious education is a fence for students in SIDH to uphold morality during the free flow of the culture of their country of residence. Halimah has lived in the Netherlands for 15 years with her husband who is also a diplomat at the Indonesian Embassy in The Hague. In addition to teaching at SIDH, Halimah also takes care of Indonesian citizen associations in Indonesian mosques. The importance of the defense of the religious values of SIDH students in the Netherlands. Given that the Netherlands is a country whose citizens are starting to leave religion. Observations of researchers in the Netherlands are indeed many churches that function as mosques purchased by Turkey and Indonesia some churches no longer operate as places of worship.

In this condition of society, it is important to increase the defense strategy of the religious values of Indonesian citizens abroad, especially the Dutch so that they are not carried away by the negative currents of the wave of liberalism and atheism. So far SILN has used the Indonesian curriculum, which in this era used the 2013 Curriculum (K-13). It is expected that the impact of character education contained in K13 becomes more valuable for students to understand the character of the Indonesian people even though in practice they are more likely to meet with broader communities that are far different from typical Indonesian characters.

Unlike in Malaysia and Saudi Arabia, parents of students in SIDH are highly educated. Those

who attended SIDH were children of diplomat officials at the Indonesian Embassy. Can be analyzed that mentoring parents to students are more intense in SIDH. Different conditions occur in SIKK, according to who is also serving as a teacher at SIKK, saying that "In Malaysia or SIKK, some parents do not provide intense assistance to their children, instead tend to be less concerned about the education of their children". (Ato 2018).

The condition of students in SIKK according to researchers' observations is that socially children are only sent to school to abort obligations. In CLC, for example, parents prefer to work with their children rather than at school. However, with a strong government education program, these children were enrolled in the CLC with the help of teachers sent directly from Indonesia. This was conveyed directly by Mi'raj, CLC teacher in Lahadatu, Sabah, Malaysia. "Parents don't care so much about their children's education, they are busy working in the fields. So the teachers at CLC must play an active role in persuading parents to send their children to school and give direction to the importance of education to parents" (Mi'raj 2018).

### *3.2 Diaspora Defence Strategy*

The Indonesian Diaspora which is domiciled abroad is quite numerous, especially in Malaysia, Saudi Arabia, and the Netherlands as the most diaspora destination countries. Some diaspora collects themselves in an organization as an Indonesian diaspora organization, others do not gather themselves or attend different diaspora meetings. in this study, the diaspora that became the research resource persons were those who did not collect specifically the Indonesian diaspora, but they were diasporas who met in religious and educational communities.

The role of the Indonesian diaspora in maintaining religious values, Pancasila, and the culture of the archipelago abroad is quite significant. Socially, they get various challenges to express those values due to differences in social situations. In the Netherlands, for example, with conditions that are religious and social life far different, the diaspora must adapt to its environment by not eroding these values as Indonesian citizens. so also in Saudi Arabia and Malaysia, although the religious system built is almost the same as in Indonesia, in some ways the rules and political systems are far different. this is what then needs a defense strategy for national and religious values for the Indonesian diaspora who are domiciled abroad, especially in those three countries.

Gunaryadi, who had spent 15 years in the Netherlands, said he was sad to be an Indonesian diaspora. He chose permanent residence in The Hague because of the demands of his job, namely the teacher and Deputy Principal of SIDH. During this time, he was engaged in education. Several things concern him as a diaspora in the Netherlands, namely adolescent association that is too free. "In the Netherlands, people began to leave religion with the principle of freedom. This liberal and free culture must be filtered out by Indonesian citizens who live here". (Gunaryadi 2018).

The importance of appreciation and internalization of religious values and Pancasila in the diaspora especially in children and adolescents as a defense strategy in an effort against anti-westernization and anti-liberalism in the Netherlands must be instilled in schools. SIDH

is the right educational institution to defend these values. However, because some other diasporas send their children to local schools, parents need to observe them. "At SIDH there is a teacher whose child is enrolled in a local Dutch school. Planting religious values and the Pancasila is the responsibility of parents at home. Some students who escaped our supervision were of course also significant in the number who attended local Dutch schools". (Gunaryadi 2018).

Tati, who has lived in the Netherlands for 38 years, lives in Utrecht by opening a car workshop business with her husband who is also a Dutch citizen. His son lives in Indonesia and is a police officer and some are still studying in Surabaya. Tati is a middle-aged woman who works daily as a Citizenship Education Teacher at SIDH. The strategy for defending religious values has been carried out with the church community. He joined the Indonesian Christian diaspora community in the Netherlands. For him, the religious community can be used as a place to share Indonesian values. "Through the (community) church, we build Pancasila values and the culture of the archipelago, we strive to preserve national and religious values to avoid the flow of radicalism". (Tati 2018).

The religious community has an important role in maintaining national values for the diaspora in the Netherlands. Besides Tati, there is also Halimah who also has lived in the Netherlands for 15 years taking care of Indonesian mosques in The Hague. The Islamic community at Masjid Indonesia is the central point of the Indonesian diaspora to share knowledge and discuss world phenomena. Halimah is a graduate of Al-Azhar University in Cairo, Egypt, who now lives in The Hague after being married and joining her husband who also works as a diplomat at the Indonesian Embassy in The Hague.

Halimah emphasized that the Indonesian Mosque community in The Hague played an important role in maintaining religious values, Pancasila, and archipelago culture to avoid the current radicalism that is now developing in several neighboring countries, such as Belgium and France. In the community, Halimah and friends opened Islamic discussions which did not only apply to Indonesian citizens, but also to foreigners who also prayed at the Indonesian Mosque in Den Haag. As a mosque administrator, Halimah has the right to determine the themes and sources of Islamic discussion. "In essence, all Islamic studies carried out at the Indonesian Mosque are to teach and foster moderate Islamic values". (Halimah 2018).

Halimah, who is also an Islamic Religious Education Teacher at SIDH, advised the Indonesian government, especially the Ministry of Education and the Ministry of Religion, to review the books to be circulated in educational institutions. Because he found some books written in Ayat Al-Qur'an and hadith that were wrong. Worrying if taught by a teacher who escapes these mistakes, instead arises different interpretations of a particular proposition. "My advice, PAI books, especially those sent here from the Ministry of Education and Culture and Ministry of Religion need to be evaluated and go through the selection phase first because there are still verses or hadiths that are wrong" (Halimah 2018).

The value defense strategy for the diaspora in the Netherlands is closely related to SILN. "There has been a case a few years ago, children from the Indonesian diaspora who were previously held at a local school and hanging out with local Dutch friends were then carried

away by free association, eventually transferring their schools to SIDH. as a teacher, of course, we are responsible for educating the child with certain protection so as not to influence his friends" (Gunaryadi 2018). The education system in the Netherlands is different from in Indonesia. to enter university, students must go to a certain level of school. So schools in the Netherlands are not general, but there are specificities depending on the level of understanding of students. So when they go to school at SIDH, they are equivalent to a general school that can access to enroll in universities in the Netherlands.

The Indonesian Diaspora in the Netherlands used the school as a defense strategy for religious values, Pancasila, and the culture of the archipelago. Some Indonesian diaspora were also invited to take part in the flag ceremony to commemorate Independence Day on August 17 at the Indonesian Embassy in The Hague. "The Indonesian Embassy also called SIDH students to be made ceremonial officers. Every year it is always held in the Indonesian Embassy hall." (Ripul 2018). This is part of an effort to increase and defend national values.

Unlike in the Netherlands, the Indonesian diaspora, which is domiciled in Malaysia, especially in Kota Kinabalu, Sabah, has more complex social conditions in response to the defense strategy of religious values, Pancasila, and archipelago culture. Indonesian Diasporas in Malaysia majority work as field workers. Even worse they are difficult to categorize diaspora when referring to certain documents. De facto are diasporas who have lived in Malaysia for a long time, have families in Malaysia, and have children in Malaysia, but de jure have no official documents showing that they are even diaspora and even Indonesian citizens.

Some diasporas in Malaysia even choose to apply to become Malaysian citizens. An ironic thing like this is commonplace in Malaysia. Because of the gap between local Malaysian workers and Indonesian migrant workers from Indonesia, in the end, many also chose to move citizenship. But the researcher met with Pak Agus, a security officer at the Indonesian Consulate General in Kota Kinabalu who had lived in Kinabalu for more than 30 years but still had a "passport of Garuda."

### *3.3 Defense Strategy of the Threat of Radicalism*

The ideology of radicalism that developed through education became a concern for education officials. SILN as one of the schools organized by the government of the Republic of Indonesia which is located abroad also needs to get more attention because in several countries there have been terrorist attacks and radicalism ideologies. Then a powerful defense strategy is needed to improve the defense system of the universe. Likewise, the Indonesian diaspora is domiciled or permanent residents abroad who are active in the global community. Not a few of them worry about the rampant acts of terrorism and radicalism. Concerns affect two types of threats, namely the threat of being a victim of acts of terrorism and radicalism, and the threat of being perpetrators of terrorism and radicalism. Both of these threats are our concern, especially the state in protecting and protecting its citizens who are outside the legal territory of their country.

SILN and the Indonesian diaspora can be used as National Resources (Sumdanas) from HR which can be a defense strategy of religious values, Pancasila, and archipelago culture. One

area for national defense is Human Resources (HR). SILN and the Indonesian diaspora in 3 countries are the focus of research as a potential source to counteract the flow of radicalism.

### *3.4 Strategy for Defending SILN Countries and Indonesian Diaspora*

State defense is a right and obligation of every citizen to defend the country. SILN as an educational institution has an important role in maintaining the spirit of state defense to remain excellent through the education it runs. At 3 SILN there were similarities in the strategy of defending the country, namely with school activities that introduced and promoted the culture of the archipelago. Not infrequently they also become the play for the cultural promotion. In SIDH for example, students were invited to become choir guides during the flag ceremony to commemorate the Independence Day at the Indonesian Embassy in The Hague. Their national defense characters were also built through traditional musical instruments provided by the school, such as West Javanese angklung, Javanese gamelan, flute, and so on.

Then at SIKK in Malaysia, students besides learning musical instruments and promoting Nusantara Culture's "budaya Nusantara", also participated in extra school activities such as Scouts and Paskibra. They are also often involved in competitions held by the Malaysian government. "SIKK students often display archipelago handicrafts, Nusantara dances and scouting attitudes in typical Indonesian scouts. They also often win in various competitions both locally and regionally". (Hans 2018)

The Indonesian Diaspora, as previously explained, has a defense strategy through religious communities and regional communities such as arisan. To increase awareness of defending the country, these communities exchanged specialties for their region in Indonesia with a menu of Indonesian specialties. From the perspective of defending the country, this also included efforts to defend the country in terms of the culture of the archipelago, namely archipelago cuisine. This was also applied at the Indonesian Embassy all over the world. there are certain events such as Hari Raya, and the Indonesian Independence Day Commemoration, the Indonesian Embassy is cooking a typical Indonesian problem, which consists of; rendang, tofu-tempe, pepes, sayur lodeh, soup, fried rice, and so on to preserve the love of Indonesian diaspora abroad to continue to defend the country because of its diverse and unique characteristics.

Every citizen participates to maintain the integrity of the NKRI region, carried out based on the love of the homeland. Love of the homeland is a manifestation of citizens who love their homeland as a living space in carrying out their lives. Get to know and love the homeland which has sources of wealth, fertility, and natural beauty to always be maintained and maintained. Understanding the history of the struggle of the Indonesian people, loving and preserving the environment, and maintaining a good name and scent of the Indonesian homeland.

### *3.5 Pancasila as the Antithesis of Radicalism*

Pancasila is a set of noble values for the life of the nation and state. All citizens always live according to the Pancasila in all sectors of life, anytime and anywhere. Pancasila is a

collection of universal values for humanity, especially the people of Indonesia. Pancasila is also a spirit of life for nation and state to fight for the ideals of the Unitary State of the Republic of Indonesia. Historically, the emergence of Pancasila cannot be separated from the situation of the Indonesian nation's struggle toward independence. With the desire to escape the shackles of foreign occupation and the shackles of world ideology at the time, namely liberalism and communism, the national leaders sincerely explored the values of their own country which would be used as a guide and basis for independent Indonesia.

The Defense Strategy of religious values, Pancasila, and archipelago culture on SILN students and Indonesian diaspora abroad as an anti-radicalism effort becomes a data if using the defense strategy glasses which are thoroughly explored through the national defense doctrine and universal defense system owned by the Indonesian government. the limits of the defense strategy can be formulated through threat mapping. Radicalism as a non-military threat is a serious concern because the actions concluded from radicalism have destructive power which is equally or worse than a military threat.

The people of the universe as a supporting component are those who are ready to face all kinds of threats with various professions involved. SILN has a defense strategy by filling school activities and lessons in schools that emphasize noble national and religious values to avoid disturbing currents of radicalism. Likewise the Indonesian diaspora who live abroad to communicate with each other to build unity so as not to be easily dragged into the flow of radicalism in each country of residence.

Thus, if the country is well-executed, the whole system will run well and the people will jointly support the implementation of this country with a full struggle to achieve common goals. From the data presented above, it can provide a clear picture that Indonesian citizens, both those at the education and diaspora levels who work as professional and non-professional migrant workers always support the Unitary Republic of Indonesia and the Pancasila ideology as the final state ideology. As well as being tolerant towards other religious people. Only a small number of people think they need a stronger government system. Meaning in general. Our Indonesian citizens are safe in other countries. They still have a strong spirit of nationalism and instill and promote diverse cultural values of the archipelago.

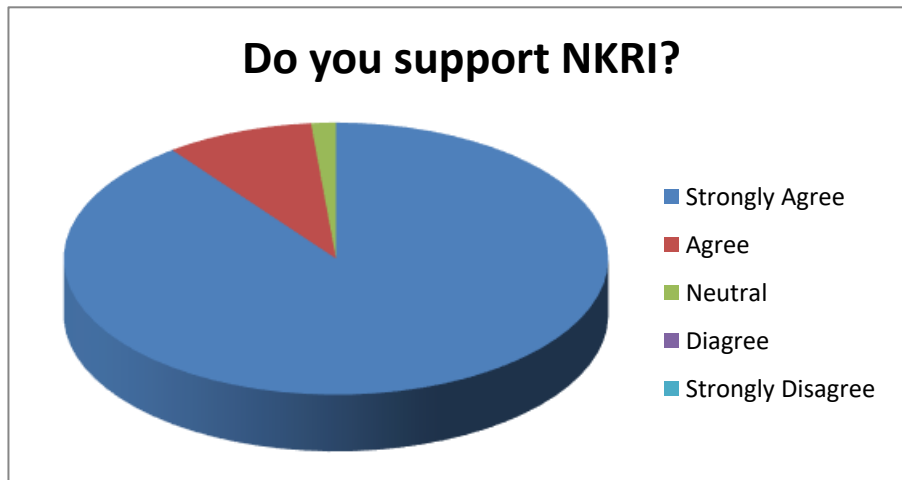
### *3.6 Baseline Data*

The following are the results of the answers to religious perceptions and national attitudes from SILN students at the SMP education unit level who were randomly selected:

#### *3.6.1 Statistics and Data Analysis*

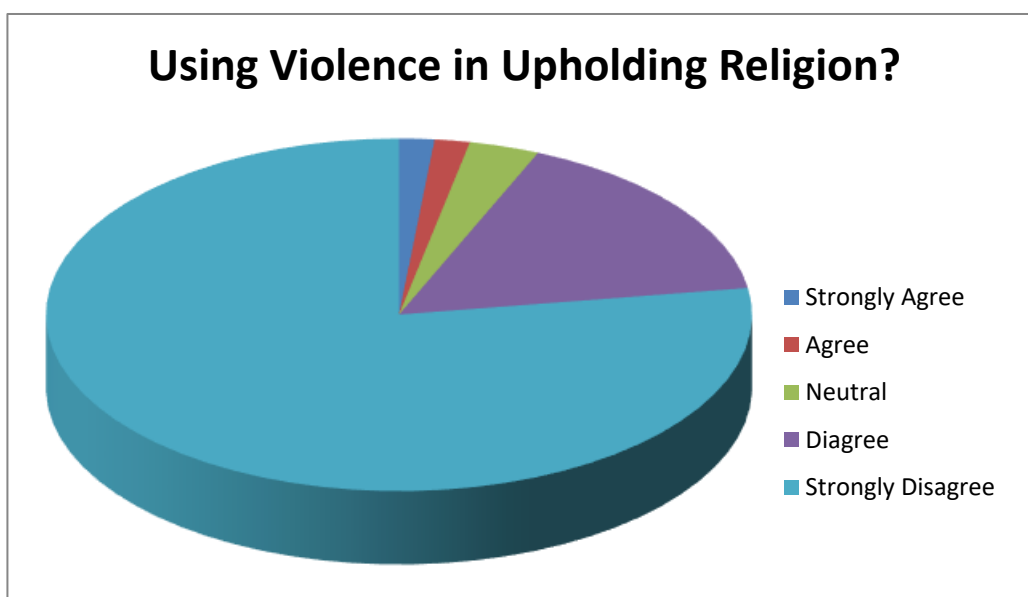
Of the 68 SILN students at the junior high school level, 61 students answered in support of the category Strongly Agree (SS) towards the Unitary State of the Republic of Indonesia (NKRI). While a total of 6 students answered Agree (S), then 1 person Neutral (N). From the location mapping, those who answered Agree (S) were 2 Dutch SIDH students, 2 Saudi Arabian SIR students, and 2 Malaysian SIKK students. Then those who answered Strongly Agree (SS) were 28 SIKK students, 27 SIR students, and 6 SIDH students. As for those who

answered Neutral (N) only 1 student from SIR Saudi Arabia. (Graph as below).



Graph 1. Support of NKRI

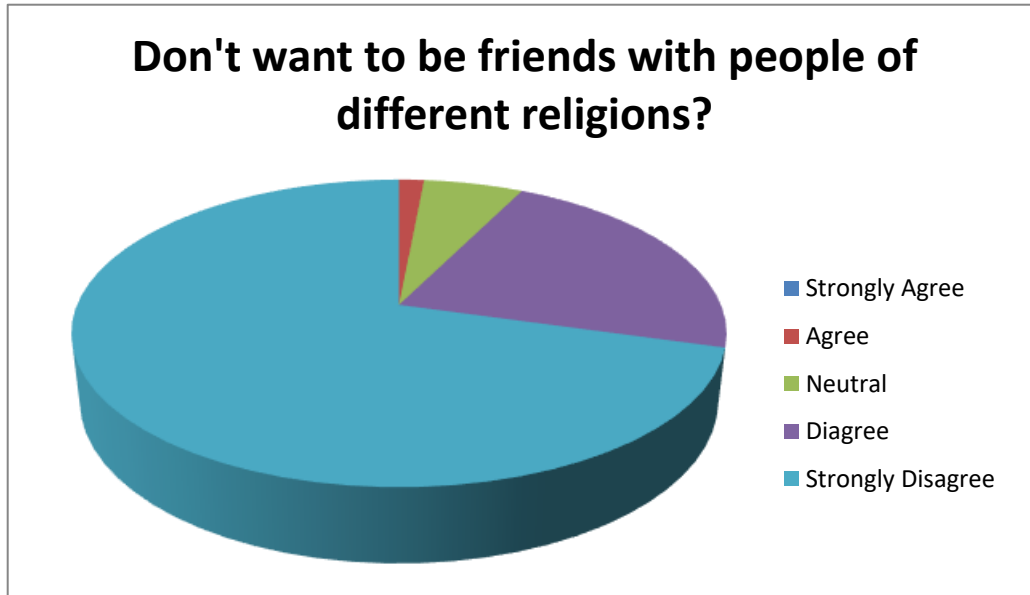
Diagrams in answering the question are more varied. All answer choices are filled with the distribution of answers that are still dominated by positive values or respond negatively to the use of violence in enforcing religion. A total of 48 students answered Strongly Disagree (STS), 10 students Disagree (TS), 2 students Neutral (N), 1 student Agree (S), then interestingly 1 student answered Strongly Agree (SS) on the use of violence in upholding religion. According to the distribution of the data, there are 3 students at SIR, 3 students at SIDH, and 4 students at SIKK who answered Disagree (TS) on the use of violence in religion. As for those who answered Neutral (N), there were 1 student from SIR and 1 student from SIKK. Then 1 SIKK student answered Strongly Agree (SS) and 1 SIR student answered Agree (S) towards the use of violence in enforcing religion. (Graph as below).



Graph 2. Using Violence in Upholding Religion

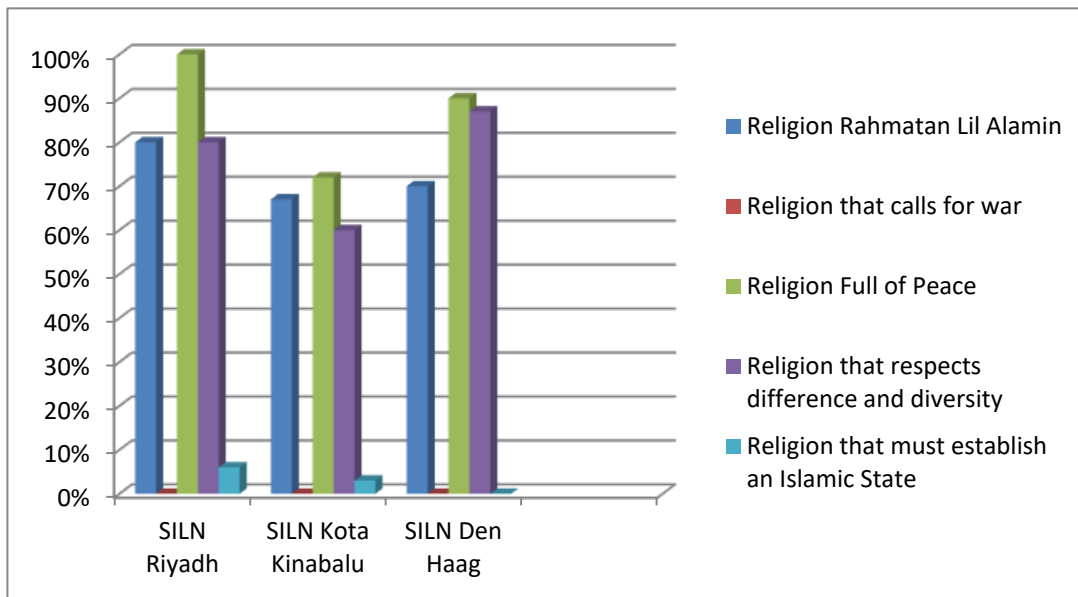


The diagram below shows that 48 students stated Strongly Disagree (STS), 15 students Disagree (TS), 4 students Neutral (N), and 1 student answered Agree (S) on the attitude of not wanting to be friends with people of different religions. In general, the tolerance attitude implied in question 5 is shared by most of the SILN students in 3 countries. Only a few students chose to be neutral and agreed to acts of intolerance between religious communities.



Graph 3. The attitude of not wanting to be friends with people of different religions

The graph below shows the perceptions of SILN students in 3 countries at the high school level with open-ended questions with more than one answer choice for each question. For students at SIR, the answer choice of Islam "religion of peace" is always chosen by all students until it reaches 100%. However, interestingly, some of them as much as 6% or 2 students also chose Islam as "a religion that must establish an Islamic State". Meanwhile, those who chose the answer "*Islam is rahmatan lil alamin*" and "religion that respects differences and diversity" were chosen by 81% of students at SIR or as many as 27 students. The answer "religion that invites war" was not chosen at all by students at SIR.



Graph 4. Perceptions of SILN students in 3 countries

#### 4. Conclusion

The results of the study provide an overview of the perceptions and attitudes of religion and nationality in SILN students in 3 countries and how the defense strategies of the school environment and the Indonesian diaspora face the current of radicalism. Some of the data presented can be summarized as follows:

First, SILN was a pilot school in the New Order era with the aim of efforts to defend the Pancasila ideology strategy for Indonesian students living abroad because of the professional factors of their parents. The first SILN established in the Soviet Union was the government's strategy toward off communist ideologies that developed in the Soviets so as not to affect Indonesian citizens domiciled in the Soviet Union. This strategy has made SILN up to now according to the country's mission of instilling Pancasila values.

Secondly, the Indonesian Diaspora has a strategy of defending religious values, Pancasila, and the Culture of the archipelago through the communities of Indonesian citizens who are spread through religious similarities, and the similarity of ethnic groups in Indonesia. They are incorporated in several organizations such as mosques, church organizations, tribal organizations, and professional organizations. Each organization or community shares and tells about the latest conditions in Indonesia. It is not uncommon for them to also exchange typical Indonesian souvenirs and Indonesian specialties. in the context of anti-radicalism, religious communities in houses of worship are more often carried out by socialization and studies that can provide knowledge about the current world trends that they must be aware of.

Third, Pancasila is an effective and significant value system and ethical system as the antithesis of developing radicalism in the world. Pancasila can survive amid radicalism with universal values. Even when countries with other ideologies were destroyed by the actions of terrorism and radicalism, the Pancasila still survived. This means that Pancasila is well

established to become a defense strategy against radicalism. Furthermore, the Pancasila can be a synthesis of world ideologies such as communism, liberalism, and other religious ideologies that develop in the world.

### Acknowledgments

Thank you for the grant of research funds from the Research and Publishing Center of UIN Syarif Hidayatullah Jakarta, Thank you to the Indonesian Embassies in Saudi Arabia, Malaysia, and the Netherlands for assisting researchers in collecting field data. Thank you to all parties involved in the research and publication of the results of this research.

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