



## INDONESIA – U.S. COUNCIL ON RELIGION AND PLURALISM FOUNDING AND ROADMAP CONFERENCE:

August 10-11, 2016 | Yogyakarta, Indonesia

### **FINAL REPORT**

**The United States-Indonesia Society (USINDO)**

1625 Massachusetts Avenue NW, Suite 550  
**Washington, D.C. 20036**

Menara Thamrin, 14th Floor, Suite 1407  
**Jakarta, 10250**

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# Introduction and Executive Summary

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Indonesia and the United States, with our strong and varied religious traditions, have each historically valued diversity, religious tolerance, and pluralism. Although each country still has issues to address, and the composition of religions in each country is quite different, the issues being faced are similar.

In a world increasingly at risk owing to misunderstanding and intolerance of other religions, lack of appreciation of diversity, and religious extremism, it is important for the positive values of Indonesia and the United States to be shared and enhanced in both countries, as well as possibly more broadly. Yet, our two countries have not done so in a concerted way.

In response to this timely and ongoing need, the Founding and Roadmap Conference of the Indonesia – U.S. Council on Religion and Pluralism was held in Yogyakarta, Indonesia on August 10-11, 2016. It convened a select group of committed non-government leaders from the religious, academic, media, and civil society sectors from Indonesia and the United States. Government and donor representatives attended as observers or commenters.

The conference launched the Indonesia- U.S. Council on Religion and Pluralism. Council members shared their expectations of what they expected the Council to achieve, including developing a comprehensive understanding of the current state of interfaith relations in each country.

The Council defined and adopted three priority areas for its work:

- (1) Increasing religious understanding, mutual respect, and collaboration;
- (2) Identifying and fostering positive civic and religious education models that promote analytical thinking and respect; and
- (2) Empowering civil society to deter violent extremism.

The goals of the Council are to develop a shared understanding of how the United States and Indonesia are each religiously diverse and tolerant, identify the remaining challenges we each face in the sphere of religion and pluralism, and explore together what we might do collaboratively to address them.

Events in both countries since then have underscored the value of sharing our experience and wisely addressing each country's remaining challenges in this area. During the U.S. election, diversity, religious tolerance, and pluralism, and how to deal with them, have become mainstream issues. In Indonesia as well, such issues have re-emerged in recent months in the context of electoral

campaigns and current events, and have become subjects of increasing public awareness and discussion. Thus, the need of better public understanding of these issues, facilitated by civil society-led efforts such as the Council, is now more important than ever.

The Council is primarily interested in the implementation of initiatives that have impact in its chosen priority areas, not in meetings. To develop actionable programs, it established three Working Groups to lead Council work on each of the priority areas, and appointed Indonesian and US-Co-chairs and members for each Group. Each Working Group explored a range of possible programs and activities, and selected three to four actionable program ideas for the Council to carry out, after program refinement by the Working Groups:

Working Group One on Increasing Religious Understanding recommended:

- seminars, outreach, and exchange programs aimed at increasing religious understanding, primarily oriented toward religious leaders, educators and youth;
- digital outreach programs developed by youth on increasing understanding of religious issues; and
- enhancing the capacity of journalists in both countries to increase understanding of other religions and religion's role in broader issues.

Working Group Two on Religious Education Models identified three proposed programs:

- Increasing college level exchange programs on religious education including inter-religious education for teachers and students
- Creating or expanding US-Indonesia interreligious Homestay or Boarding School Exchanges for Teachers and Youth
- Bringing US and Indonesian religious educators together to share best practices on teaching about religious differences

Working Group Three made recommendations for programs intended to empower communities to deter violent extremism – as based on recent expert experience, a community-based approach was seen to be the most promising.

Recommendations included:

- Fostering community-led initiatives in countering violent extremism and sharing best practices with communities and governments through seminars, lectures and bilateral visits by practitioners and experts
- Create evidence-based research projects to produce effective narratives to counter misconceptions about Islam and the West, and to understand the factors that are effective in deterring violent extremism

The initially proposed programs are described further in this report.

To drive the Council's day-to day-work program, it established a nine-person Executive Committee (EC), which operates under oversight of the full Council membership. The EC consists of US and Indonesian Co-Chairs, the Co-Chairs of each of the three Working Groups, and the President of USINDO. Ms. Yenny Wahid is the Indonesian Co-Chair and Imam Jihad Turk is the US Co-Chair. (List of Working Group Co-Chairs and members is at Appendix B).

An initial list of experts to be members of a Panel of Experts was drawn up. The Panel of Experts will be expanded and become a resource for the Council on various specialized aspects of Working Group topics (initial list of Panel of experts is at Appendix C).

#### Next Steps:

The Executive Committee met on September 27 to review this report, and set guidelines and time-lines for meetings of each of the three Working Groups, which met October 12 and 13. The Working Groups are taking the initial ideas from the launch meeting and advancing them to a more formulated and prioritized set of recommended program concept papers, in consultation with Council members and members of the Panel of Experts, to formulate programs more precisely.

Programs recommended by the initial Working Group meetings will be reviewed and discussed at the Executive Committee in mid-December, and programs endorsed for shaping into Council initiatives to be implemented.

As mentioned at the Council's founding meeting, all Council programs depend on availability of funds. Funding decisions by donors usually depend upon their prior review of concrete program proposals. The next step will therefore be making the project concept papers into formal proposals to donors for funding the Council's initiatives. Such proposals will be done by the Council or its member organizations, depending on the nature of the proposed activity.

The Council also seeks funding from donors who endorse the concept and goals of the Council, and wish to enable its overall program and set of activities. Such general support will be essential, as it directly enhances the Council's capacity to write proposals for the individual initiatives and to implement them.

# Council's Background and Purpose

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## Background

When the U.S. and Indonesian Presidents met in Washington last fall and elevated the U.S.-Indonesia relationship to a "Strategic Partnership," they recognized a true partnership cannot be achieved by governments working on their own; it requires robust civil society participation in both countries. Thus they stated:

- "The two Presidents welcome civil society engagement and non-governmental tracks which will also be important to the vitality of their Strategic Partnership."

They highlighted one civil society effort for endorsement. They stated:

- "The two Presidents endorsed the Council on Religion and Pluralism, an innovative bilateral mechanism, designed to promote pluralism, tolerance, and moderation."

(Joint Statement, October 26, 2015)

## Importance of bi-national engagement on this topic now and in the years ahead

Indonesia and the United States, with our strong and varied religious traditions, have each historically valued diversity, religious tolerance, and pluralism. Although each country still has issues to address, and the composition of religions in each country is quite different, the issues being faced are similar.

In a world increasingly at risk owing to misunderstanding and intolerance of other religions, lack of appreciation of diversity, and religious extremism, it is important for the positive values of Indonesia and the United States to be shared and enhanced in both countries, as well as possibly more broadly. Yet, our two countries have not done so in a concerted way.

In response to this timely and ongoing need, the United States-Indonesia Society (USINDO), the sole NGO working exclusively to deepen the US-Indonesia bilateral relationship through bi-national civil society participation, organized and convene a select group of committed non-government Indonesian and American leaders from the religious, academic, media, and non-government sectors of each country, to launch the Indonesia-U.S. Council on

Religion and Pluralism, at a Founding and Roadmap Conference held in Yogyakarta, Indonesia, August 10-11, 2016.<sup>1</sup>

Events in both countries since then have underscored the value of sharing our experience and wisely addressing each country's remaining challenges in this area. During the U.S. election, diversity, religious tolerance, and pluralism, and how to deal with them, have become mainstream issues. In Indonesia as well, such issues have re-emerged in recent months in the context of electoral campaigns and current events, and have become subjects of increasing public awareness and discussion. Thus, the need of better public understanding of these issues, facilitated by civil society-led efforts such as the Council, is now more important than ever.

The goals of the Council are to develop a shared understanding of how the United States and Indonesia are each religiously diverse and tolerant, identify the remaining challenges we each face in the sphere of religion and pluralism, and explore together what we might do collaboratively to address them.

The conference convened the Council's members, panel of experts, and other interested foundation, private sector, and government representatives from both countries.

It launched the Council; developed its shared vision; and agreed on its Council's goals, objectives, and organizational structure.

The Council formed into three working groups centered on each of the Council's chosen objectives, which met to begin to design their strategies including possible concrete ways to implement them. These strategies were reviewed and adopted by the Council as a whole for further work.

An Executive Committee consisting of two Co-Chairs, the Co-Chairs of each Working Group, and the President of USINDO, was formed to undertake all Council activities between meetings in support of the three goals, and to report them to the full Council, which oversees the Executive Committee.<sup>2</sup>

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<sup>1</sup> In 2010, USINDO established the U.S. – Indonesia Joint Council on Higher Education Partnership, which has successfully worked to promote and expand university-to-university institutional partnerships, resulting in increased student exchanges between the U.S. and Indonesia.

<sup>2</sup> A list of Council members and Executive Committee members is included in Appendix A.



## EXPECTATIONS OF THE COUNCIL

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At the opening session of the Founding and Roadmap Conference, all Council and panel of experts members expressed their expectations for the Council.

1. Many noted they were looking forward to a rich dialogue on ideas of how to move toward a more tolerant and plural society in both the U.S. and Indonesia.
2. They also expected the Council would be able to build ways to strengthen mutual understanding in religious and pluralism issues at a people-to-people level in both countries.
3. They felt the Council should be able to engage in dialogue on what best practices can be applied in the two countries: for example how to promote the diverse, multicultural and tolerant version of Islam already present in Indonesia.
4. Most Council members stated their agreement that the Council should identify concrete programs that it can seek funds for and thus start to act upon.
5. Several Council members noted topics the Council should keep in mind when conducting its programs, such as:
  - strengthening religious education programs that promote accurate understanding of different faiths;
  - reclaiming the positive connotation of the word pluralism;
  - stopping forced religious conversion and unproductive religious conflicts;
  - increasing religious literacy in the mainstream media;
  - finding ways for media, particularly social media, to be used to promote interfaith understanding;
  - engaging more creatively with a larger set of actors beyond the Council, especially those who are not directly connected with religious issues but who have the power to shape dynamics in society;
  - involving women and youth in programs as they are the elementary seeds of tolerance or intolerance;

- moving interfaith vehicles beyond the elites and towards a more grassroots movement of social change;
- taking advantage of modern technological tools to advance interfaith efforts;
- actively collaborating with the governments of Indonesia and the U.S. in order to address the complexity of the issues being faced;
- addressing religious tensions and issues at the intra-faith level;
- supporting narratives that make it possible for people to connect to multiple identities without this having to result in interreligious tensions;
- developing messages and strategies that can be used to deter entrants into violent religious extremism, including:
  - (1) work centered at the community and mosque level that has recently been shown to be relatively more effective than national-scale efforts;
  - (2) work on designing and testing messages to get them to a state where they are effective on social media in either or both countries.
- engaging actors in the creative industry/private sector, such as Google and Facebook, in some of the above suggested areas.
- Represent leaders from multiple faiths.
- Try to achieve some balance between programs conducted in Indonesia and in the United States, and some programs that are jointly conducted in both countries which share best practices.

# STATE OF INTERFAITH RELATIONS IN INDONESIA AND THE U.S.

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As part of the opening session of the Founding and Roadmap Conference, the Council Members and Panel of Experts engaged in a sharing session on the state of interfaith relations in Indonesia and the U.S. Two lead speakers, Mr. Endy Bayuni and Rev. Susan Hayward, opened the discussion by presenting their views of the state of interfaith relations in the U.S. and Indonesia.

Mr. Endy Bayuni said that for a country as diverse as Indonesia, managing religious diversity has always been a challenge and Indonesia has inevitably had its share of religious tensions. However, what happens in certain parts of the country cannot be used to describe the state of interfaith relations in other parts of the country. As a general overview, the relations between different religious communities within Indonesia has been quite good, as tolerance and mutual respect have been embedded values.

However, there have been cases of violence caused by religious sentiment, such as the conflicts which have occurred between Muslims and Christians in Ambon and Poso, intra-faith violence against Ahmadiyah and Shiah Muslims, attacks on various places of worship, and many more. Although these incidents have happened in certain areas of the country, it is wrong to lump them all together. Also it is important to keep in mind that the task of managing interfaith relations and ensuring interfaith harmony is not solely that of the central government, but grassroots leaders as well. Solutions such as interfaith dialogue and building interfaith relations have been carried out even without the intervention of the state.

Rev. Susan Hayward shared that the history of the modern United States was a story of refugees pursuing religious freedom. Religious diversity was the norm in the U.S., however this did not always translate to pluralism. Challenges to pluralism in the U.S. have been connected with various immigration flows and xenophobia of new religious groups coming into the U.S. In addition, even though the U.S. is seen as a secular state, with clear separation between church and state, religious expression is very common in U.S. public life. Nowadays however, religious leaders are seen as playing less of a role in decision-making processes compared to the past.

There are positive and negative aspects of interfaith relations in the U.S. One of the most significant turning points affecting interfaith relations in the U.S. was the events of 9/11. Post - 9/11 there was an increase in anti-Islamic rhetoric and hate crimes. However it has also led to an increase in interfaith dialogues and interest in understanding other religions, especially Islam. Various programs

have been held to increase interreligious solidarity such as *iftars* with non-Muslims, and solidarity walks among people of different faiths. These programs are mainly driven by interfaith coalition building, such as the Washington Interfaith Network, the Interfaith Center of New York, and many more.

In the U.S., the separation of powers between church and state means there is no easy mechanism to teach about religions or interfaith issues in U.S. public schools. In addition, during times of elections, including many elections in U.S. history, interfaith tensions tend to rise because there are candidates who may play on religious sentiments for political gain.

Geopolitics also plays a major factor in negatively affecting interfaith relations, especially with conflicts in the Middle East that involve strong Anti-American rhetoric, misinterpretation about sharia law in many countries, and violent extremist actions that claim Islamic ties. Interfaith relations are affected by economic factors as well, such as the inability of people of certain faiths to obtain jobs that is perceived to be correlated with their religious faith. Although there is more religious diversity now in the executive and legislative branches of the U.S. government, there has also been a backlash against certain religious groups especially from white Christian supremacist groups.

Despite all these issues, the overall arc of moral history has been more towards pluralism in the U.S. The U.S. can draw on its past experience of how it addressed immigration flows without sparking interreligious tensions.

# COUNCIL GOALS AND OBJECTIVES

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After the meeting convened and formed the Council, the Council selected its three priority objectives -- its three highest areas of shared interest, experience, and concern – stated as follows:

- a) Increasing Religious Understanding, Mutual Respect, and Collaboration**
- b) Identifying and Fostering Positive Civic and Religious Education Models that Promote Analytical Thinking and Respect**
- c) Empowering Civil Society to Deter Violent Extremism**

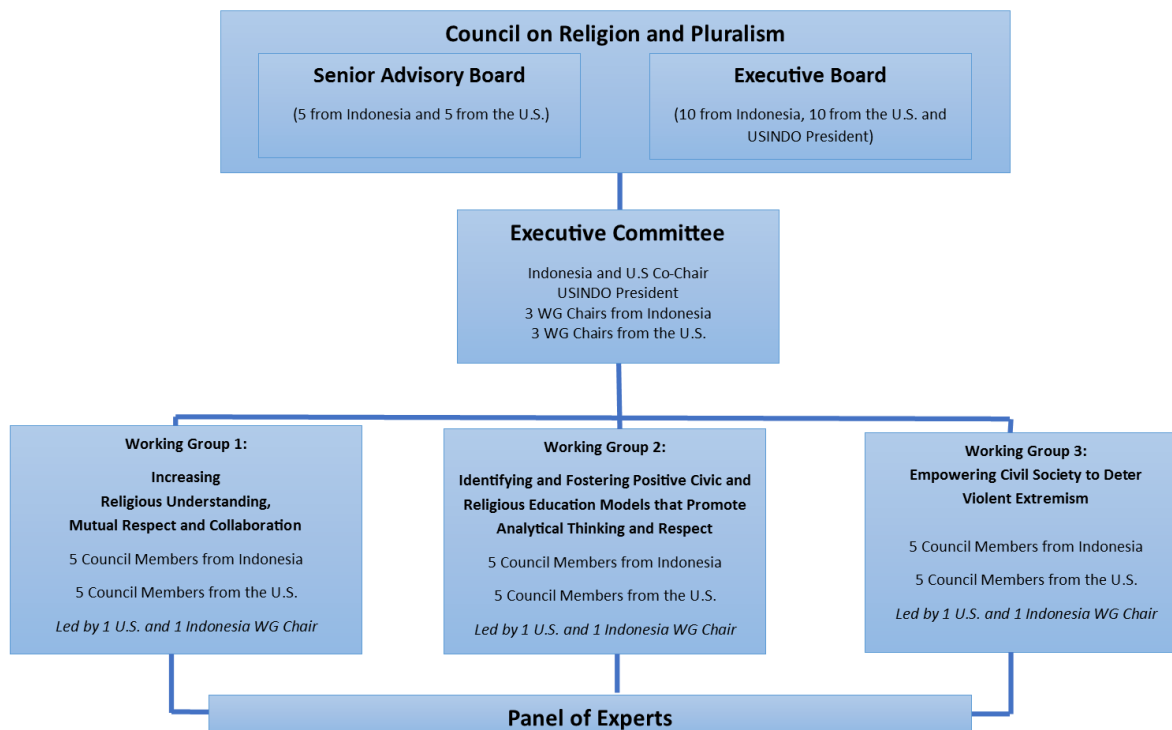
These three statements of purpose were decided after much deliberation and discussion. Although the fundamental definition of the terms are positive, several Council members felt that terms such as “Pluralism” and “Critical Thinking” still had a negative connotation in Indonesian and American society and thus should be avoided; others thought they were positive and beneficial.

The word “tolerance” was deemed too passive and not strong enough for the goals that the Council wanted to achieve. It was replaced with the more positive concept of building understanding, mutual respect, and collaborative efforts among different religious groups.

Lastly, the term countering violent extremism (CVE) was described by many as having become over-used and over-general. In light of new information showing promise of relatively more success in countering violent religious extremism through civil society community-based strengthening efforts, the term “CVE” was rephrased to become the more positively-stated and more specifically-described goal of “empowering civil society to deter violent extremism”.

# COUNCIL STRUCTURE

Structure of the Indonesia—U.S. Council on Religion and Pluralism



## Council

The Council on Religion and Pluralism is comprised of ten Executive Board members and five Senior Advisory Board members from each country, who reflect the diverse religious traditions in Indonesia and the United States, plus the President of USINDO, a bi-national NGO facilitating the Council.

The Council members include prominent religious leaders, academics, religious organization leaders, media leaders, and civil society representatives with knowledge of, expertise in, and networks relevant to the focus areas of the Council. The Council can be expanded if necessary.

The term of membership for all Senior Advisory and Executive Board Members is three years. Should Council members wish to relinquish their membership within the Council, they may do so within the interim period of membership.

All decisions that are made during meetings of the full Council are made by the Council Members and Senior Advisory Board Members meeting in Plenary Session.

### Executive Committee

The Council is primarily interested in the implementation of initiatives that have impact in its chosen priority areas, not in meetings.

To give the needed emphasis to implementation, the Council has formed an Executive Committee, whose role is to make the necessary operational decisions necessary to implement the Council's objectives through initiatives to be developed in the three selected priority areas. Thus, the Executive Committee is responsible for implementing the Council's initiatives.

The Executive Committee is led by two Co-Chairs from Indonesia and the U.S. The Council selected as its Co-Chairs of the Executive Committee, who also serve as Co-Chairs of the Council, Imam Jihad Turk, Founding President of Bayan Claremont, an Islamic graduate school in Southern California, and Ms. Yenny Wahid, Director, Wahid Foundation.

The Executive Committee also includes the Co-Chairs of the Working Groups in each of the Council's three priority areas, and the President of USINDO, a bi-national organization. The Co-Chairs of the Working Groups are part of the Executive Committee so they can work together with the other Working Groups on cross-cutting issues.

### Working Groups

The co-chairs of the three Working Groups are:

#### **Working Group I Co-chairs:**

- Dr. Bahrul Hayat (Indonesia)
- Rev. Susan Hayward (U.S)

#### **Working Group II Co-chairs:**

- Rev. Henriette-Lebang (Indonesia)
- Prof. Robert Hefner (U.S)

#### **Working Group III Co-chairs:**

- Yahya Cholil Staquf (Indonesia)
- Dr. Salam Al-Marayati (U.S)

### Panel of Experts

The Council is also supported by a Panel of Experts, which the Council, including its Executive Committee and Working Groups rely on for their knowledgeable advice and ideas to realize the goals that the Council has set out to achieve.

### Decision Making by Executive Committee between Council Meetings

Within the interim period between meetings of the Council, necessary implementation decisions in furtherance of the three Council-approved objectives will be made by the Executive Committee. However, the Executive Committee operates under the general guidance given by the Council, for example staying within the Council-selected priorities. It may consult other Council members whenever it feels further advice is needed. It reports actions taken between Council meetings to the full Council at regular intervals.



# WORKING GROUP PROJECT RECOMMENDATIONS FROM COUNCIL MEETING

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## Working Group I:

### **Increasing Religious Understanding, Mutual Respect, and Collaboration**

Working Group I of the Council was mandated to formulate the Council's effort in Increasing Religious Understanding, Mutual Respect and Collaboration.

Prof. Siti Syamsiyatun, the lead speaker from Indonesia, explained the history of religious diversity in Indonesia. Many civilizations have come to Indonesia and left a lasting impact even long after they have departed Indonesia. Various influences from different civilizations made Indonesian Muslims quite distinctive from Muslims in the Middle East.

Although Indonesia is receptive to influences from various civilizations, there has always been resistance toward efforts to create a uniformity of identity in Indonesia's diverse society. Thus, despite the fact that 90% of Indonesian citizens are Muslims, Indonesian Muslim communities are still characterized by their particular local wisdoms. Also, unlike many Middle Eastern countries, there has never been any agreement to base Indonesia's constitution on Sharia law.

The development of interreligious understanding in Indonesia is shaped both by informal / unintentional, and formal / intentional learning. Given that Indonesia's society has a strong sense of community, many informal learning happens through community engagement. Nevertheless, there are also activities designed by communities, schools or governments which bring together people from different religions to interact and build mutual understanding.

The lead speaker from the U.S., Imam Mohamed Magid, shared a brief history of Islam in the U.S. American Muslims in the 1970's used to rent churches for Friday prayers before they finally acquired the church and turned it into a mosque. For instance, the All Dulles Area Muslim Society (ADAMS) Center was a church before it became a mosque.

There were phases when Muslim communities in the U.S. were given a bad name, and there were tensions between Muslims and the rest of America. Take

the example of The Nation of Islam, one of the well-known Muslim movements in the U.S., which started as a movement of African-American Muslims. This movement was considered as a threat to the social *status quo* in America. Imam Warith Deen took a great role in developing the teachings of Islam as an inclusive and open religion rather than making it exclusive to the African-American community. Malcolm-X was also another figure who represented Islam in the field of human rights and civil rights.

However, all of these occurrences pale in comparison to the impact of 9 /11. After 9 /11, attention to interfaith work intensified. Jewish and Christian communities reached out and supported Muslim communities in times of need. It was a defining moment that intensified the relationship among interreligious leaders and showed that the American community was multi-congregational.

The relationship among religious leaders became a more solid relationship. The mosque and Koran burning incidents in New York also led to one of the biggest interfaith coalitions in the U.S., *Shoulder to Shoulder*. The coalition includes about thirty major organizations. Immigrants in America receive much support from this large coalition of religious leaders.

Nevertheless, challenges remain. In the United States, threats towards religious freedom sometimes come from people seeking higher office, and from laws that don't allow mosques to be built. Despite the remaining challenges, however, almost in every community where there's a conflict, usually an interfaith group has emerged. The emergence of these interfaith groups have helped communities become more resilient and created solidarity among different religious group.

After the two lead speakers presented their views of the situation in the U.S. and Indonesia, the Working Group identified the issues the Council should note.

The first concern was that rising extremist sentiments might erode the long-standing tradition of tolerance in Indonesia. Nevertheless, decentralization and democratization have allowed the Indonesian public to access a wider range of information, including information about religion. This access to information also led to the rise of religious movements; although smaller than existing ones such as Muhammadiyah and NU.

It is notable that despite the existence of large Islamic groups in Indonesia such as Nahdlatul Ulama (NU) and Muhammadiyah, most Indonesians do not affiliate themselves with any of the existing religious organizations. Hence, given this tendency of most Indonesians not to affiliate themselves existing organizations, it seems rather unlikely that a small, recently emerged extremist organization could establish itself widely or have broad appeal to the general public in Indonesia.

Additionally, it should be noted that one of the remaining challenges in Indonesia's interreligious relations is in addressing the socio-economic disparity among groups that happen to have different religions. Many interreligious and inter-ethnic conflicts in Indonesia were caused by socio-economic disparity among communities that happened to have a different religion or ethnicity. Oftentimes religion and ethnic differences were only the tip of the iceberg.

To carry on their mandate and address some of the concerns mentioned within the discussion, the Working Group proposed a series of programs and activities for youth, women, educators (especially in the field of social justice), journalists and law enforcement officers as they hold key roles in carrying out the mandate of the Working Group.

### **Tentative Program One: Seminars, Outreach and Exchange Programs**

The Working Group mentioned that inter-religious outreach initiatives should be made by the Council by convening top-level religious leaders, both in the U.S. and in Indonesia, to brainstorm ideas for implementable activities such as seminars and workshops at the grass-roots level.

Once the program receives buy-in from top-level religious leaders, programs such as workshops or symposia on religious understanding should be held at the grass-roots level. Priority should be given to involving youth-based religious organizations, the women's wing of existing religious organizations, or involving Indonesian imams who currently reside in the U.S.

As a further step to the seminars and outreach programs, the members felt that exchange programs have also proven to be more effective in developing understanding and tolerance compared to more conventional methods such as preaching or talks since it can provide direct involvement and interaction. As a start, the Council can take the role of an enabler by supporting programs conducted by USINDO or by U.S. Department of State via their international visitor program or other programs.

The exchange program may include visits to places of worship, religious organizations, and areas in both countries which previously suffered from interreligious conflict to better study how the communities in those areas have learned to coexist with each other after the conflict and create a more resilient community. In Indonesia, these case studies would be especially interesting given the significant changes that have happened over a period of two decades as a result of decentralization and democratization.

Mass exchange among congregations of different faith to promote interfaith dialogue may also promote solidarity among communities of different faiths. For example, strengthening Muslim-Jewish relations can help Muslim communities counter anti-Semitism, and for Jewish communities to counter Islamophobia.

Communities can also do a review of religious books in the public libraries to clarify verses that might create misinterpretation and misunderstandings.

Additionally, in order to reach out to women, the Council can collaborate with the women's wing of organizations by providing basic religious understanding through informal discussions.

### **Tentative Program Two: Digital Outreach Program by Youth**

The Council aims to engage youth groups in the formation of digital outreach programs which produce messages meant to counter religious misunderstandings and intolerance produced by the youth and for the youth. At the grass-roots level, the young generation who are more digitally literate and information-savvy should be the ones directly involved in formulating programs and messages that appeal to them so that the Council can promote inter-religious tolerance in a way that is understandable by youth. The Council is exploring further collaboration with partners such as Google Indonesia and companies focused on social media optimization to conduct the training for these youths to master effective social media skills and be able to produce tolerant social media messages.

### **Tentative Program Three: Strengthening Religious Understanding through Enhancing the Capacity of Journalism to Cover These Issues**

Journalists can be trained in basic journalism practices, ethics, values, and fairness, but also in methods and models of reporting about other religions and increasing religious understanding. There are many existing programs in this field and they can be used as a model for interreligious understanding exchanges among journalism students in Indonesian and American universities. It is important to involve the media in the Council as high-level journalism can bring significant impact in addressing various forms of ignorance such as phobias, suspicion, political rhetoric, etc. There is also an idea to expand the Council network for a brainstorming event after the meeting in both countries.

The Council proposed to conduct two programs in this regard. The first program would be targeted to undergraduate and graduate journalism students. It would address the lack of coursework programs on religion found in Indonesian schools of journalism and set up exchanges exposing students to these courses found at Missouri's School of Journalism. The second program would be focused on providing best practices for journalists covering religion.

Based on the Working Group meeting, Dr. Debra Mason, former director of Religion Newswriters Association (RNA), and Mr. Endy Bayuni, executive director of International Association of Religion Journalists (IARJ) have

developed a short concept paper outlining the details of this proposed exchange program for senior journalists. The program will involve up to 10 journalists and professors of journalism from the U.S. and Indonesia, to participate in a 10-day exchange to Indonesia and the U.S., respectively.

Indonesian participants in the program will be able learn how schools of journalism in the U.S. have conducted courses on religion reporting, meet with U.S. counterparts including those from the RNA, and meet with editors of major U.S. media outlets that recognize the importance of religions in their coverage.

American participants in the program will be able to learn how Indonesia is coping with the challenges of building a nation that respects freedom of religion and is home to a more tolerant brand of Islam in Southeast Asia, as well as meet with Indonesian media leaders and journalist organizations that are concerned on religious reporting.

### **Other Working Group I suggestions:**

The Working Group also recommended to:

- Seek funding from a third-party organization, foundation, private sector, U.S. and Indonesian government, as well as various religious communities themselves. We have several leads of foundations and funding sources who might be appropriate to approach for general support and/or support for specific activities.

Working Group I suggested that designing these programs be designed as an effort whose purpose is to build resilient communities and improve social justice, with inter-faith understanding as one of the means toward that end.

- Work in collaboration with:
  - the U.S. Department of State and Indonesian Ministry of Foreign Affairs through its International Visitors Leaders Program and other relevant programs.
  - the GHR Foundation (a Catholic Foundation working globally in community development);
  - the Shoulder to Shoulder program of the Islamic Society of North America (ISNA) which connects interfaith organizations in solidarity with American Muslims to uphold the freedoms on which Americans of all faiths depend; and

- the American Chamber of Commerce in Indonesia to look for private companies who might be interested to fund the program of the Council as part of their Corporate Social Responsibility (CSR). It is important to show such companies the value of a stable Indonesia with resilient communities, which translates into a positive business environment.

Working Group I selected Mr. Bahrul Hayat as Working Group Co-Chair from Indonesia and Rev. Susan Hayward as Working Group Co-Chair from the U.S.

## **Working Group II:**

### **Identifying and Fostering Positive Civic and Religious Education Models that Promote Analytical Thinking and Respect**

The discussion opened with an explanation of the contemporary differences of religious education models in Indonesia and the United States, which was delivered by two lead speakers from each country. The lead speaker from Indonesia was Prof. Muhammad Ali; Imam Jihad Turk was lead speaker from the U.S. The Council members formulated twelve key findings, which were shortened into three recommendations for action within the Council, intended to be conducted over a two-year period.

Imam Jihad Turk opened the session by explaining the hardships faced by religious adherents in the United States. Although the U.S. is known for its freedom to exercise religious practices, there are still issues currently regarding the ability of Muslims to practice their daily prayers in public schools. Imam Turk stated that daily prayers at the opening of the day used to be a common practice in the United States public schools. Public schools have not done enough to accommodate and facilitate the freedom of such religious practices. As an answer, private institutions are starting to set up their own religious-based private schools. The government has supported the establishment of these religious-based private schools by giving them official recognition.

In addition, the state government is also recognizing the benefits of religious education during the weekends, delivered through Sunday schools and other forms of seminars and discussions.

However, this kind of endorsement has not been very successful in increasing awareness about the importance of religious studies. This is reflected in the percentage of U.S. Muslims who attend private religious institutions such as mosques that serve a weekend class to accommodate religious education not

delivered in U.S. public schools. A survey conducted in the U.S. points out that 83% of Muslims are hesitant to go to mosques due to the existence of threats. The threats received are varied, such as the threat posed by Islamophobia, and peer pressure. In addition, some imams of U.S. mosques lack adequate knowledge and ability to connect with younger generations, which are most in need of proper religious education.

To respond to these challenges, there is a need to provide seminars and facilities to train not only students but also religious leaders in the U.S. in the field of religious studies and leadership. There must also be a set of standards to be followed in order to educate the generations to come, starting as early as the elementary level.

Prof. Muhammad Ali explained how religious education is delivered in Indonesia. Education in Indonesia is divided into general education, managed by the Ministry of Education and Culture, and religious education, managed by the Ministry of Religious Affairs. Although each kind of education is regulated by the respective Ministries, there has been integration between general and religious education in the Indonesian public school system. The government cannot interfere with the content of religious education. Thus, religious institutions hold the ability to decide and set the standards in the religious education curriculum.

Nevertheless, several problems remain in the realm of religious education in Indonesia, such as lack of incompetence among some religious education teachers, separation of students based on their religion, and the lack of tolerance-based education in public and private schools.

Prof. Ali mentioned some new suggestions for how religious education can be improved to become an enabler of tolerance and the acceptability of pluralism. These include workshops, the introduction of civic values through training, an active enthusiastic way of learning, chaplaincy programs for religious leaders, specification of boarding schools, and standardization of religious education curriculum across institutions. To enable the success of these new methods, there has to be collaboration between governments, NGOs and private institutions.

The Working Group suggested twelve key activities, projects, and other programs to identify and foster positive civic and religious education models that promote analytical thinking and respect. All of the proposed programs are targeting students, scholars, teachers, and academics. The suggested programs were:

1. A college-level Islamic student exchange program, with the possibility of involving students of other faiths as well. It has to be noted that before participating in the exchange, all of the delegates should have been involved in an intra-religious conference in each of their home countries

to deepen the understanding of their own religion. \*(priority program; see further below)

2. Sending Indonesian religious students to seminars and workshops about religious understanding and pluralism in the U.S., especially ones related with Judaism and Christianity. This is taking into consideration the degree of negative sentiments by many Indonesian Muslims towards Christians and Jews. This can also be a two-way program whereby religious students from the U.S. can be sent to Indonesia to learn about Indonesian Islam.
3. Creating an Indonesia-U.S. Multi-Faith Assembly, which consists of a series of seminars, workshops, and training for religious-based school students and educators.
4. Certified Interfaith Youth Pilgrimage Program. This program will accommodate Youth with different religious background in conducting pilgrimage or visitation to various religious sacred places. This to be pursued in order to gain the knowledge and understanding on how each religious adherents also require the time and space to pray.
5. Developing an inter-religious education curriculum for public schools based on the phenomenological approach (Interreligious Phenomenological Curriculum). This would be done by doing a comparative study of the curricula in Indonesia and the U.S. and adding Modern Human Values Education to the curriculum. Modern Human Values Education is deemed necessary since there has been a degradation regarding the essence of essential human values.
6. Implementing interfaith approaches to religious education.
7. Interreligious homestay exchange programs for religious leaders and religious youth. This program will use a slightly different approach. Delegates will be placed in boarding schools (*pesantren*) in order to grasp in-depth experience of understanding the practices of particular religions. \*(priority program; see further below)
8. Humanitarian interreligious collaboration curriculum.
9. Hold one or several conferences for religious educators on how to teach about religious differences and tolerance among people of different religions. \*(priority program; see further below)
10. Training of religious education facilitators.



11. Commissioning experts and experienced consultants to develop the modules for interreligious education.
12. Collaborative research on religion and pluralism.

As Working Group II was looking only at activities that would likely be pursued in the next two years, the Council Members agreed to select three priority programs among the proposed twelve. The priority programs were selected based on the necessity of “Building a Mutual Learning Platform and Providing Supporting Materials on Teaching Religious Differences”.

Based on a subsequent Working Group meeting, the three programs will be further refined to ensure no overlap with Working Group I, and to make sure they build on and do not duplicate existing programs elsewhere.

### **Tentative Program One: College Level Exchange Programs for Teachers and Students**

The first priority is the development of college level exchange programs for teachers and students from different religious backgrounds. This program was chosen for its aim to consolidate, promote, and expand the existing exchange programs. This program will also include a multi-faith program to visit various religious holy sites to deepen the knowledge of the delegates about the value of each religion. This program will also be reflected through the creation of educational videos from and for students who are currently studying in religious-based schools in both Indonesia and the U.S.

### **Tentative Program Two: Interreligious Homestay or Boarding School Exchanges for Teachers and Youth**

The Working Group Members also agreed to concentrate on the encouragement of interreligious homestay or boarding school exchanges for teachers and youths. Details of this were to be discussed by Working Group II.

### **Tentative Program Three: Hold a Conference on Teaching about Religious Differences**

The Working Group Members agreed to hold a conference on how to conduct proper teaching about religious differences in the various levels of education. Prior to the conference, joint research programs could be conducted to explore how religious and civic plurality is taught both within religious institutions and public institutions in the two countries. Thus, this conference would be product-oriented and have the aim of creating a data pool or resource bank on best practices that will actually be used and identify the relevant stakeholders who

would benefit from this kind of data in both countries. The outcome of this conference would then be used in fostering the creation of interfaith approaches to religious education curriculum and interreligious phenomenological curriculum.

### **Working Group II Suggestions Regarding Funding**

Working Group II also acknowledged the importance of funding and resources to support the proposed activities. It recommended the Council's funding approach include the following, among others:

- Google, Bayan Claremont Association, The Henry Luce Foundation, Muhammadiyah, Nahdlatul Ulama (NU), Rotary Club, Asia Society, and the East-West Center.
- Government-related educational bodies such as Indonesia's Educational Fund Management Institution (LPDP) and Fulbright were also suggested as possible donors.

The group elected as Working Group co-chairs Rev. Henriette-Lebang from Indonesia and Dr. Robert Hefner from the United States.

## **Working Group III:**

### **Empowering Civil Society to Deter Violent Extremism**

The two lead speakers from Working Group III, Ms. Yenny Wahid and USINDO President David Merrill, presented a brief overview of the state of countering violent extremism (CVE) programs in Indonesia and the US, as well as the issues and factors affecting the success of these programs.

As the lead speaker from the Indonesian side, Ms. Yenny Wahid presented a snapshot of intolerance and radicalism in Indonesia. She presented the findings of a recent survey conducted by the Wahid Foundation on cases of religious intolerance in Indonesia. According to the survey, sentiments of intolerance in Indonesia are still quite high; 38.4% of the respondents indicated that they would deny the fulfillment of civil rights of non-Muslims in performing their religious rights and participation in public leadership. Another troubling statistic was that although 72% of the Indonesian Muslims surveyed said that they reject radicalism and do not approve of radical acts, 7.7% responded that they were inclined to conduct radical acts if given the opportunity; if this number is

projected onto the total population of 150 million Indonesian Muslims then this translates to around 11 million people.

The results of her survey showed that there are six factors that have a positive correlation with intolerant attitudes and radicalism, including a feeling of alienation and deprivation of rights, general intolerance, frequency in following religious news such as the conflicts in the Middle East, support towards radical groups, exposure towards sermon materials that contain hatred and suspicion, as well as a literal understanding of *muamalah* (social norms) and *jihad*, using violence. However, support towards democratic values has a negative correlation with intolerant attitudes, and age has a negative correlation with tendencies to become radicalized -- meaning the more a person supports democratic values, the less likely he is to harbor intolerant attitudes. Also, the older they are, the less likely they are to join acts of radicalism.

The survey also explored the various ways in which people obtained their religious information. The largest source is from TV sermons (28.61%), mosques (24.59%), religious leaders such as *ustadz* (18.03%), public schools (6.78%), *pesantren* (3.87%), *madrasah* (3.5%), parents (2.76%), religious organizations (1.34%), and from YouTube and Facebook (1.05%)

Based on these data, there are five important elements in communication theory that need to be taken into consideration to understand how radicalism is conducted: the sender, the message, the receiver, the means of conveying the message, and the overall environmental context. The environmental context is within the realm of the government's influence, however civil society groups can intervene in the messages themselves and the means through which these messages are conveyed to the target audience. An example of this is the effort to create counter-narratives in the form of video projects that feature former terrorists speaking out against the violent acts that they did and warning against others from doing the same.

As lead speaker from the U.S., David Merrill presented the findings of four experts on CVE who were unable to attend the meeting: US CVE experts Ms. Rabia Chaudry (a member of the Council), Mr. Alejandro Beutel, Prof. Julie Chernov Hwang; and Indonesian CVE expert Mr. Noor Huda Ismail. Mr. Beutel, Prof. Hwang, and Mr. Huda are on the Council's Panel of Experts.

According to Ms. Chaudry, one issue in U.S. CVE is that it concentrates on Muslims, but disregards other extremists such as white supremacists. There are not a large number of successful CVE programs in the US, but the ones that are successful tend to be community led. They tend to be localized to a particular mosque or a particular community, where the leader knows the community and knows the audience that they need to target, as well as what kind of message needs to be sent.

An interesting dilemma in U.S. is that funding for CVE programs is often more easily obtainable than funding for research, so that programs are being conducted without the adequate needs assessment or research of what content actually works, which should be done beforehand. Currently, there is still no consensus based on accurate information or research about what motivates people to engage in terrorism and acts of violent extremism.

This sentiment was echoed by Mr. Beutel's paper. Beutel believes that more adequate background research for CVE programs should be conducted. However, this research must be conducted more rapidly than traditional academic models and in coordination with field practitioners in order to rapidly generate actionable and effective insights. Mr. Beutel highlighted three current research papers that provide a comprehensive look at CVE:

1. "Public Private Partnerships to Counter Violent Extremism: Field Principles for Action" by Alejandro Beutel and Peter Weinberger (link: <http://bit.ly/2cRlon1> )
2. A literature review on CVE published by the Australian Department of Defence (link: <http://bit.ly/2c5VI9k> )
3. "Countering Violent Extremism and Risk Reduction: A Guide to Programme Design and Evaluation" by James Khalil and Martine Zeuthen (link: <http://bit.ly/2cZhFyg> ).

Mr. Beutel also calls for a partnership between government and non-government institutions to build trust and work together in CVE programs. In conducting these programs, it is important to identify a clear division of labor between government and non-government institutions as to which programs are best managed by which institutions. In addition, it is important to distinguish between CVE-specific activities, which directly address ideologically motivated violence, and CVE-relevant ones, which help create the necessary environment for citizens to prevent radicalization in the first place.

Prof. Hwang on the other hand, emphasized two important elements of CVE where programming today is most needed, i.e. counter-radicalization and disengagement/reintegration. Counter-radicalization programs can be done through education, the production of counter-narratives, social media campaigns, as well as counseling and socialization. Disengagement and reintegration programs address former members of terrorist groups who choose to abandon violence and are looking to reintegrate back into society. It is important to build a relationship of trust with these former members and provide them with the life skills training and professional development they need to reintegrate back into society.

Mr. Noor Huda's research highlighted the need to develop specific messages for specific target audiences in CVE programs. According to him, there are three different types of messaging that can be formulated in CVE programs:

- (1) starting from more generic, positive and value-based messages promoting tolerance to the general public such as families and schools, to
- (2) a continuum of messaging that is more locally relevant and locally led in order to encourage communities to actively promote tolerance and reject violence, and
- (3) more specific messages targeted to individuals in prisons and radical mosques and *pesantrens*.

An example for this third point is to show to these individuals interviews of jailed former jihadists who found that they couldn't carry out their violent acts when the time came, because they knew that it was fundamentally wrong, too brutal, or because of such issues as the seeming arbitrary nature of the decisions of IS when faced with similar circumstances. The Working Group noted that a similar effort could be done in both the U.S. and Indonesia, and that lessons learned from de-radicalized terrorists might be one good way to design preventive messages.

After the sharing session, the Working Group began their discussion on the important points that should be kept in mind in U.S. CVE and Indonesian CVE and what works best in both cases.

An important issue that the Council needed to address was the definition of CVE itself. CVE has become synonymous with government-led programs and even seen as a modern-day version of "cointelpro", which is a term for government programs aimed at surveilling, infiltrating, discrediting and disrupting domestic political organizations. The term has also been overused in an attempt to gain funding for programs, so much so that donors have become skeptical of CVE programs and their intended effectiveness.

The Council also noted that the recent abundance of CVE programs both in the U.S. and Indonesia had its positive and negative aspects. On a positive side, the abundance of CVE programs has given great support to community-led initiatives. It supposedly amplifies the counter-narrative to extremist messaging and it bolsters partnerships between law enforcement and communities, as law enforcement needs community support to conduct successful CVE programs.

However, the problem with current CVE programs in the U.S. is that there is a propensity for profiling and targeting of people from Middle Eastern backgrounds. Another important negative aspect is that CVE programs are usually led by law-enforcement agencies when in reality the issue of CVE deals

with a non-criminal space, because the people who are potentially radicalized have not yet committed a crime but they are thinking about or have the potential to do so.

Dr. Al-Marayati presented a framework of how CVE is being managed at the moment in the U.S. He presented a pyramid with four layers, with the bottom layer being healthy communities, where people have an outlet to discuss their grievances such as issues of Islamophobia, the conflict in the Middle East and how it affects the U.S.' relationship with the Muslim world, etc. The second layer comprises the group of troubled individuals, i.e. those facing an identity crisis, have family or work related issues, or are victims of a hate crime. The third layer consists of those individuals who have exhibited anti-social behavior, such as depression, joining into a gang, etc. And the fourth layer are those individuals who have resorted to violent extremist acts to express their frustrations.

The current approach in CVE programs in the U.S. has been very top-down, where government and law enforcement officials have been focused on rooting out the terrorists and troubled individuals in order to create healthy communities. The process, he said, should be reversed, and the focus should be on building healthy communities where there can be good communication among members of society, people can deal with grievances, and also receive proper Islamic education. CVE programs should focus on equipping communities to deal with these issues, so that it can then prevent individuals from becoming radicalized.

Extremist groups such as ISIS try to recruit in the second and third layers, where they send out messages to people that their depression or problems are caused by anti-Muslim sentiment by other groups and they should join ISIS in order to combat this. Thus, the second and third layers are potential spaces for intervention, where experts in non-criminal areas such as mental health experts and religious counselors can intervene with cases and help these troubled individuals before they devolve into terrorists. As for the topmost area of individuals who have been radicalized, this is where the partnership between communities and law enforcement can happen. CVE programs are supposed to give communities the jurisdiction and the space to deal with the issues, but when a particular case has evolved into a criminal nature, then this can be dealt with by law enforcement.

However, the Council members noted that in both the U.S. and Indonesia it is difficult to identify those individuals who have the potential to become radicalized. The only way is if the community knows that these individuals are troubled and the community members have a non-law enforcement agency that they can approach to deal with these issues. As such, the government's role in CVE programs must be supportive of community-led initiatives, but not interfere with or influence these initiatives too much as it will not resonate well with the communities who are suspicious of government surveillance and influence.

Based on these discussions, the Working Group members suggested two actionable programs that could be undertaken to address the issues of violent extremism.

### **Tentative Program One: Fostering Community-Led Initiatives in Countering Violent Extremism and Sharing Best Practices**

The Council acknowledged the power of the community in programs to counter violent extremism. As such, they wanted to design programs that would harness this power and give the community a pivotal role in the fight against violent extremism.

Among the possible derivatives of this program are:

- (1) reorienting government policies to develop bottom-up rather than top-down CVE strategies by developing focus groups of think tanks, government officials, community leaders and academia to assess current CVE policies and their effectiveness;
- (2) building upon the role of healthy communities and healthy identity formation among American Muslims and Indonesian Muslims;
- (3) identifying and providing resources to communities for civic engagement and building up purpose-driven mosques;
- (4) combatting anti-Muslim bias and countering the ISIS narrative by developing forums and providing victim assistance of hate crimes, discrimination and harassment;
- (5) creating intervention programs in collaboration with public and mental health sectors, social services and religious mentorship,
- (6) creating healthy partnerships between communities and law enforcement; and
- (7) conducting programs on de-radicalization and disengagement in the criminal space.

Some of the programs mentioned above have already been conducted successfully in the United States and some have been conducted successfully in Indonesia.

The Council could facilitate the exchange of best practices between Americans and Indonesians, by bringing in American CVE experts to Indonesia or vice

versa and have them present at seminars, lectures or meetings held with partners at civil society or government institutions.

Some of the institutions mentioned were the Muslim Public Affairs Council (MPAC), the Indonesian National Agency for Counterterrorism (BNPT), the Institute for Policy Analysis of Conflict (IPAC), and the Carter Center, among others. The Council would be responsible for reaching out to the CVE experts and connecting them to the host institutions that would fund the seminars or lectures.

For example, one of the short-term plans that was proposed by the Working Group members would be to bring a council member such as Dr. Salam Al-Marayati to Indonesia, in cooperation with organizations such as BNPT, to explain the pyramidal framework on how CVE was being managed in the U.S and what could Indonesia learn from this.

As part of these sharing best practices, the Council could provide an additional training module to be included in these programs, drawing in part on successful community-led CVE experience in the US, and through this would be able to engage local leaders who do not necessarily represent religious leadership but have a large impact on their surrounding communities.

Furthermore, the Council members also noted the importance of creating village-level information and training modules for empowering communities to deter violent extremism. This program is designed to be implemented in Indonesia as there are already existing efforts by other organizations such as the World Bank and AusAID to conduct local-level training.

### **Tentative Program Two: Create Research-Based Alternative and Counter-Narratives to Counter Misconceptions about Islam and the West**

The Council could pursue ways to promote narratives about Indonesian Islam to counter the misconceptions that many Americans have about Islam and its compatibility with modern society and democracy. Alternatively, the Council could work together with Indonesian television preachers, who also have significant social media presence, to do TV productions about American Muslims in the U.S. and how they are able to coexist despite the persecutions reported in mainstream media. Funding for this program could come from the collaboration with media outlets as they will be benefiting from the content generated through these programs.

Subject to further project identification by WG III, the Council will also seek to produce a video for use either in the US, Indonesia, or both, that is effective in empowering communities to deter individuals from pursuing violent religious extremism. However, doing so will require prior evidence-based research on



what messages are effective. The Council may encourage joint research proposals from researchers in both countries on this subject.

Among the messages that the Council feels should be communicated better are regarding:

- Theological arguments such as what is the correct understanding of Jihad as well as discussion over verses in the Qur'an that have been used to incite violence.
- Geopolitical elements such as the conflict in the Middle East and how it affects misconceptions about the US and its relationship with the Muslim world.
- Bringing to the forefront the narrative of Indonesian Islam, which has been able to coexist with modern democratic values.
- Exposing the confessions of returnee fighters and their assessments or refutations of the violent acts that they were forced to commit.
- Empathetic acknowledgement and discussion of grievances such as Islamophobia.
- Providing information to family members or friends on where they can get help if they feel that they know someone who is being radicalized or is showing indicators of committing a radical act in the near future.

The Working Group selected as its co-chairs Ms. Yenny Wahid from Indonesia, and Dr. Salam Al-Marayati from the U.S. However, as Ms. Wahid was elected to be the Indonesian Co-Chair of the Council / Executive Committee during the later afternoon session, Mr. Yahya Cholil Staquf was chosen to replace her as the Working Group's Indonesian co-chair.

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## POST-CONFERENCE ACTIVITIES:

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### **Press Release – August 15:**

The council issued a press release on August 15 (Appendix F).

### **Public Outreach Seminar in Jakarta – August 12**

In cooperation with the United States – Indonesia Society (USINDO), the Council organized a public outreach seminar titled “Building Bridges, Breaking Barriers: Understanding the Contemporary Context of Pluralism and Diversity in the U.S. and Indonesia” in Jakarta on August 12, 2016. Three American Council members and two Indonesian Council members were invited to give their perspectives on this issue and also to engage the audience and invited media representatives in a lively question and answer session that followed. The aim of this seminar was to inform the public of the Council’s establishment and also to increase public awareness on the issues of religion and pluralism that the Council was addressing.

### **Outreach Meeting with Indonesian National Counterterrorism Agency (BNPT) – April 2016**

On the Indonesian side of the Council, Indonesian Co-Chair Yenny Wahid, arranged for a meeting with the Indonesian National Counterterrorism Agency (BNPT) to introduce the Council and explore possible avenues for collaboration particularly in the programs of Working Group III.

Through this meeting, it was generally recognized that although government activities and NGO activities were very different ways of addressing terrorism, it was useful for each to be broadly aware of what the other was doing, and to be able to communicate from time to time. The Indonesian government expressed an interest in developing preventive education against terrorism, particularly for the family of convicted terrorists.

### **Outreach Meeting with Indonesian Minister of Religious Affairs on October 2016 and Upcoming Ministry of Religious Affairs Trip to the U.S. in March 2017**

Indonesian Council members also conducted an outreach meeting with the Indonesian Minister of Religious Affairs on October 7, 2016. Present at this meeting were: Minister Lukman Hakim – Minister of Religious Affairs of the Republic of Indonesia, Dr. Ferimeldi – Head of the Religious Harmony Center, Ministry of Religious Affairs (MORA) of the Republic of Indonesia, Yenny Wahid

– Indonesian Co-Chair of the Indonesia-U.S. Council on Religion and Pluralism, Rev. Henriette Lebang – Indonesian Chair Working Group II of the Council, and Hazelia Margaretha – USINDO Country Representative.

Through this meeting the Council members informed the Minister of the Council's recent establishment and opened up discussion on possibilities of future collaboration. Among the results of this meeting include a possible visit in March 2017 by a delegation of senior MORA officials to Washington DC and Los Angeles in order to meet U.S. Council members and the various organizations they are affiliated with to exchange views and develop possible collaboration on various issues.

### **Teleconference with Indonesian *pesantren* Leaders – October 12**

Members of Working Group II of the Council, including Prof. Robert Hefner and Prof. Muhammad Ali, participated in a teleconference with Indonesian *pesantren* Leaders visiting the U.S. The *pesantren* leaders conveyed their enthusiasm to work together with the Council especially with regard to the Council's proposed program to conduct joint conferences linking educators and religious leaders from both countries, as well as exchange programs for student and faculty members.

### **Upcoming Meeting with Delegation from Harvard Kennedy School – January, 2017**

The Council is already being seen as a network for American delegations to gain insight on the state of interfaith and pluralism issues in Indonesia. For example, 30 Harvard Kennedy School graduate students plan in January 2017 to meet and get insights from the Indonesian Council Members of the Indonesia-U.S. Council on Religion and Pluralism in Jakarta and Yogyakarta on Indonesia's achievements and challenges in religious tolerance, economic growth, and education.

## NEXT STEPS:

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### WORK PROGRAM INTERNALLY AND WITH PARTNERS

Based on the results of the discussion in the Working Group and final Plenary Group Sessions, the Council identified the importance of the following factors in the implementation of its next steps after the Founding and Roadmap Conference:

- Identify existing exchange and training programs in the three priority areas of the Council. All three Working Groups acknowledged the importance of exchange programs to give a more direct and impactful exposure to individuals in building their understanding and tolerance towards different religions.
- Tap into existing or prospective programs by other non-governmental organizations, such as the Luce Foundation, Ford Foundation, Asia Foundation, USAID, World Bank, AusAID, the Carter Center, and several others.
- Given the complexity and cross-cutting nature of the issues being faced, the Council will collaborate with the government of Indonesia and the U.S. to identify existing programs on interfaith relations and public diplomacy, such as the International Visitor Leadership Program (IVLP) held by the U.S. Department of State or any religious related program done by Indonesian Ministry of Foreign Affairs.
- Inform the existence of the Council and explore potential collaboration with the government of Indonesia and the U.S., including but not limited to ministries and government agencies dealing with religious affairs, education, economic development, commerce and labor, democracy, human rights, and security.
- Conduct joint research and in-depth discussions on specific topics in each of the priority areas of the Council, including but not limited to: (1) research on the reinterpretation of sacred texts; (2) research on the appropriate curriculum and teaching method for religious and civic education; and (3) research to identify the right messenger, message and means for countering radical narratives.
- Conduct brainstorming gatherings in Washington D.C. and Jakarta on potential programs and proposals by looking at existing programs and the donors that are interested in those programs.

- Explore opportunities for outreach, partnership, and programming focused on the intersection of religion, prosperity and development – including the private sector, business councils, development organizations, and other relevant civil society groups.
- Ensure that funding proposals for the Council's programs are written with a specific angle customized according to each donor's interests. In addition, the Council will also reach out to potential donors in the private sector.
- Put special attention to involve more youth, women and religious educators and leaders in the various programs of the Council.
- The Council also has reached out to the Indonesian Ministry of Religious Affairs and has developed concrete possible collaboration in 2017.

## **PUBLIC OUTREACH**

Increase public exposure and outreach of the Council through the use of various social media outlets, including the creation of an official Council website, Facebook page, and Twitter account. In the meantime, the information about the Council can be viewed in: <http://www.usindo.org/indonesia-u-s-council-on-religion-and-pluralism/>

Encouraging Council members to write articles in the mass media about the Council and efforts to increase interreligious tolerance.

- One such article by Katherine Marshall has appeared in the Huffington Post (link: <http://huff.to/2bPbRw0> )
- An interview with the Council's Indonesian Co-Chair, Ms. Yenny Wahid, was conducted by the American Chamber of Commerce in Indonesia (AMCHAM Indonesia) (link: <https://goo.gl/8ccjQM>)
- An interview with a major US newspaper is being arranged for when Council programs are further defined.

## **INTERNAL TECHNICAL AND ADMINISTRATIVE FOLLOW UP**

In addition, for the immediate short-term, the Council has conducted several technical and administrative follow-up actions, such as:

- Written the report of the Indonesia – U.S. Council on Religion and Pluralism Founding and Roadmap Conference. [Completed in draft September 15]

- Circulated the report to Executive Committee members for comments and additional inputs. [September 15]
- Conducted the first meeting of the Executive Committee [September 23].
- Conducted meetings of each of the Council's three Working Groups on October 12 and 13 to create more refined 2-3 page concept papers of what each Working Group plans to do.
- The Executive Committee will give guidance on what should be done by each of the Working Groups in their own meeting(s) to follow, to further develop specific proposals, and to report back.

# APPENDICES

## APPENDIX A: List of Council Members and Co-Chairs

Co-Chairs	
United States	Indonesia
<b>Imam Jihad Turk</b> Founding President, Bayan Claremont	<b>Yenny Wahid</b> Director, The Wahid Foundation

Senior Advisory Board	
United States	Indonesia
<b>Galen Carey</b> Vice President for Government Affairs, National Association of Evangelicals (NAE)	<b>Rev. Agustinus Ulahayanan</b> Executive Secretary for the Commission for Interreligious and Interfaith Affairs Bishop's Conference of Indonesia (KWI)
<b>Jim Winkler</b> President and General Secretary, National Council of Churches	<b>Prof. Azyumardi Azra</b> Director, Syarif Hidayatullah State Islamic University
<b>Imam Mohamed Magid</b> Executive Director, All Dulles Area Muslim Society (ADAMS) and Former President, Islamic Society of North America	<b>KH. Hasyim Muzadi</b> Presidential Advisory Council Member and Former Chairman of Nahdlatul Ulama
<b>Elder Randy D. Funk</b> General Authority Seventy, The Church of Jesus Christ of Latter-day Saints	<b>Rev. Dr. Henriette-Lebang</b> General Chairperson, Communion of Churches in Indonesia (CCI)
<b>Salam Al-Marayati</b> President, Muslim Public Affairs Council (MPAC)	<b>Dr. Muhammad Sirajuddin Syamsuddin</b> Presidium of Inter Religious Council Indonesia and Former President of Muhammadiyah
<b>Representative from U.S. Conference of Catholic Bishops</b>	<b>Major Gen. (Ret) Sang Nyoman Suwisma</b> Chairman, Parisada Hindu Dharma Indonesia (PHDI)  Represented by: KS Arsana, Chairman for International Affairs, Parisada Hindu Dharma Indonesia (PHDI)

Executive Board	
United States	Indonesia
<b>Rabbi David Rosen</b> International Director for Interreligious Affairs, American Jewish Committee (AJC)  Represented by: Robert Silverman, U.S. Director, Muslim-Jewish Relations, American Jewish Committee	<b>Dr. Abdul Mu'ti</b> Secretary General, Muhammadiyah
<b>Dr. Debra L. Mason</b> Director of the Center on Religion and the Professions, Missouri School of Journalism and Former Director of Religion News writers Association (RNA)	<b>Dr. Bahrul Hayat</b> Senior Lecturer, State Islamic University and Vice Chairman of the Executive Board, the Istiqlal State Mosque
<b>Prof. James Hoesterey</b> Assistant Professor, Department of Religion, Emory College of Arts and Sciences	<b>Dr. Chandra Setiawan</b> Rector of President University and Former Chairman, Council of Confucian Religion in Indonesia (MATAKIN)
<b>Imam Jihad Turk</b> Founding President, Bayan Claremont	<b>Endy Bayuni</b> Executive Director, International Association of Religion Journalists (IARJ) and Editor-in- chief, the Jakarta Post
<b>Prof. Katherine Marshall</b> Senior Fellow, Georgetown's Berkley Center for Religion, Peace and World Affairs	<b>Prof. Muhammad Ali</b> Associate Professor in Islamic Studies, Religious Studies Department, University of California
<b>Imam Plemon El-Amin</b> Imam Emeritus, Atlanta Masjid of Al-Islam	<b>Prof. Dr. Philip Wijaya</b> Former Secretary General, Indonesian Buddhists Association (Walubi)
<b>Rabia Chaudry</b> Jennings Randolph Senior Fellow, United States Institute of Peace (USIP)	<b>Imam Shamsi Ali</b> Imam <i>Islamic Center New York</i>
<b>Prof. Robert Hefner</b> Director of the Institute on Culture, Religion, and World Affairs (CURA) at Boston University	<b>Dr. Siti Syamsiatun</b> Executive Director, Indonesia Consortium of Religious Studies (ICRS)
<b>Rev. Susan Hayward</b> Director of Religion & Inclusive Societies, United States Institute of Peace (USIP)	<b>Yahya Cholil Staquf</b> Secretary General for Supreme Council, Nahdlatul Ulama (NU)
<b>Dr. William F. Vendley</b> Secretary General, Religions for Peace International	<b>Yenny Wahid</b> Director, The Wahid Foundation



Represented by: Rev. Kyoichi Sugino, Deputy Secretary General, Religions for Peace International	
<b>Ambassador David Merrill</b> President, USINDO [bi-national organization]	

## **APPENDIX B: List of Working Group Co-Chairs and Council Members**

### **Working Group I – Increasing Religious Understanding, Mutual Respect, and Collaboration**

#### **Co-chairs:**

- Dr. Bahrul Hayat (Indonesia)
  - Rev. Susan Hayward (U.S)
- 
1. Dr. Debra L. Mason
  2. Endy Bayuni
  3. Fajar Riza UI-Haq
  4. Galen Carey
  5. Jim Winkler
  6. Prof. Katherine Marshall
  7. Imam Mohamed Magid
  8. Dr. Muhammad Sirajuddin Syamsuddin
  9. Prof. Dr. Philip Wijaya
  10. Imam Plemon El-Amin
  11. Elder Randy D. Funk
  12. Dr. Siti Syamsiyatun
  13. Imam Shamsi Ali

### **Working Group II – Identifying and Fostering Positive Civic and Religious Education Models that Promote Analytical Thinking and Respect**

#### **Co-chairs:**

- Rev. Henriette-Lebang (Indonesia)
  - Prof. Robert Hefner (U.S)
- 
1. Dr. Abdul Mu'ti
  2. Rev. Agustinus Ulahayanan
  3. Prof. Azyumardi Azra
  4. Dr. Chandra Setiawan
  5. Rabbi David Rosen
  6. Dr. Dicky Sofjan
  7. KH Hasyim Muzadi
  8. Imam Jihad Turk
  9. K.S. Arsana
  10. Prof. Muhammad Ali
  11. Robert Silverman
  12. Sang Nyoman Suwisma
  13. Dr. Zainal Abidin Bagir

### **Working Group III – Empowering Civil Society to Deter Violent Extremism**

#### **Co-chairs:**

- Yahya Cholil Staquf (Indonesia)
- Dr. Salam Al-Marayati (U.S)

1. Alejandro J. Beutel
2. USINDO President David Merrill
3. Prof. James Hoesterey
4. Prof. Julie Chernov Hwang
5. Rev. Kyoichi Sugino
6. Noor Huda Ismail
7. Rabia Chaudry
8. Seamus Hughes
9. William Vendley
10. Yenny Wahid
11. Dr. Nadirsyah Hosen

**APPENDIX C: Panel of Experts**

<b>Panel of Experts</b>
<b>Alejandro J. Beutel</b> Researcher for Countering Violent Extremism at the National Consortium for the Study of Terrorism and Responses to Terrorism (START)
<b>Prof. R William Liddle</b> Professor Emeritus, Ohio State University and Specialist on Indonesian Politics
<b>Dr. Dicky Sofjan</b> Core Doctoral Faculty, Indonesian Consortium for Religious Studies (ICRS)
<b>Fajar Riza UI Haq</b> Executive Director, Ma'arif Institute for Culture and Humanity
<b>Prof. Julie Chernov Hwang</b> Associate Professor of Political Science and International Relations, Goucher College
<b>Dr. H. Nadirsyah Hosen</b> Senior Lecturer on Syariah and Indonesian Law, Faculty of Law, Monash University
<b>Noor Huda Ismail</b> Executive Director, Yayasan Prasasti Perdamaian
<b>Seamus Hughes</b> Deputy Director of the Program on Extremism, George Washington University
<b>Dr. Zainal Abidin Bagir</b> Executive Director, Center for Religious and Cross-cultural Studies (CRCS)

**APPENDIX D: Agenda of the Founding and Roadmap Conference****August 9<sup>th</sup>, 2016**

<b>Time</b>	<b>Activities</b>	<b>Venue/Lead Speakers and Moderator</b>
18:00	Depart to Restaurant for Welcoming Dinner	<i>Hotel Lobby</i>
18.30 - 20.00	Welcoming Dinner	<i>Sekar Kedhaton Restaurant</i>

**August 10<sup>th</sup>, 2016**

<b>Time</b>	<b>Activities</b>	<b>Venue/Lead Speakers and Moderator</b>
8:15 – 8:45	Registration	<i>Karaton I</i>
8:45 – 9:15	Opening/ Welcoming Remarks from: <ul style="list-style-type: none"> <li>• Ambassador David Merrill, USINDO President</li> <li>• United States Chargé d'Affaires Brian McFeeters</li> <li>• U.S. Special Representative to the Muslim Communities Shaarik Zafar</li> <li>• Ambassador Esti Andayani, Director General for Information and Public Diplomacy, Indonesian Ministry of Foreign Affairs</li> </ul>	<i>Karaton I</i>
9:15 – 9:25	Group Photo Session	<i>Karaton I</i>
9:25 – 9:35	Coffee Break 1	<i>Karaton I</i>
9:35 – 9:50	The Council's Purpose and Expectations for Its Outcome	Ambassador David Merrill
9:50 – 11:50	Sharing Session: Preliminary Views and Expectations of the Council on Religion and Pluralism  <i>Each Senior Advisory and Executive Board Member will have 2-3 minutes to introduce themselves, share their views, followed by 30 minutes of discussion</i>	<i>Karaton I</i>  Moderator: Prof. Azyumardi Azra
11:50 – 12:50	Lunch	<i>Executive Lounge</i>

12:50 – 14:20	<p>Sharing Session: Insights on the State of Interfaith Relations in the U.S. &amp; Indonesia</p> <p><i>One American and one Indonesian Lead Speaker will have 15 minutes each to exchange insights on issues of religion &amp; pluralism in each country, followed by an hour discussion.</i></p>	<p><i>Karaton I</i></p> <p>Indonesia Lead Speaker: Endy Bayuni</p> <p>US Lead Speaker: Rev. Susan Hayward</p>
14:20 – 14:35	Coffee Break 2	<i>Pre-Function Karaton I</i>
14:35 – 17:35	<p>Plenary Discussion on:</p> <ul style="list-style-type: none"> <li>• Goals &amp; Objectives: <ul style="list-style-type: none"> <li>i. Increasing Religious Understanding and Tolerance</li> <li>ii. Promoting Religious Education Models of Critical Thinking and Respect</li> <li>iii. Countering Violent Extremism</li> <li>iv. Such other goals as the Council members may choose</li> </ul> </li> <li>• Adoption of goals and objectives</li> <li>• Organizational Structure and Functions</li> <li>• Term of Membership</li> <li>• Announcement of Working Group Membership</li> </ul>	<p><i>Karaton I</i></p> <p>Moderator: Ambassador David Merrill</p>
17:35 – 17:45	Closing of the Conference Day 1	<i>Pre-Function Karaton I</i>
18:15	Convene to depart to Dinner venue	<i>Hotel Lobby</i>
18:45 – 20:00	Dinner	<i>Bale Raos Restaurant</i>

**August 11<sup>th</sup>, 2016**

<b>Time</b>	<b>Activities</b>	<b>Venue/Lead Speakers and Moderator</b>
8:30 – 9:00	Registration	<i>Pre-Function Karaton I</i>
9:00 – 10:00	<p>Working Group Discussion Agenda to be discussed in each Working Group:</p> <ul style="list-style-type: none"> <li>One American and one Indonesian Lead Speaker will have 10 minutes each to share the respective experiences of the U.S. &amp; Indonesia in the focus area of the Working Group.</li> <li>The two lead speakers will lead a group discussion to identify best practices and attain a shared understanding of the key issues to be addressed (40 minutes)</li> </ul>	<p><b>Breakout Room 1 – Increasing Religious Understanding:</b> (<i>Pemandangan I</i>) Indonesia Lead Speaker: Dr. Siti Syamsiatun</p> <p>U.S. Lead Speaker on Interfaith: Imam Mohamad Magid</p>
10:00 – 10:15	Coffee Break 1	<b>Breakout Room 2 – Religious Education:</b> ( <i>Pemandangan II</i> ) Indonesia Lead Speaker: Prof. Muhammad Ali
10:15 – 12:00	<p>Working Group Discussion (<b><u>continued</u></b>) Agenda to be discussed in each Working Group:</p> <ul style="list-style-type: none"> <li>Discuss possible activities that might be refined and undertaken if funding from non-government sources were potentially available</li> <li>Identify activities that can be conducted ahead of or without external funding (i.e., creating networks, etc.)</li> <li>Exchange views on possible funding sources and well defined approaches</li> <li>Selection of Working Group Chair (30 minutes)</li> </ul>	<p>US Lead Speaker on: Imam Jihad Turk</p> <p><b>Breakout Room 3 - CVE:</b> (<i>Venue: Pemandangan III</i>) Indonesia Lead Speaker: Mrs. Yenny Wahid</p> <p>US Lead Speaker: <i>Ambassador David Merrill</i></p>
12:00 – 13:00	Lunch	<i>Executive Lounge</i>

13:00 – 15:20	<p>Plenary Session to Reconvene Results of Working Group Discussion:</p> <ul style="list-style-type: none"> <li>• Share results of each Working Group discussion (20 minutes per Working Group)</li> <li>• Obtain inputs from other Working Groups</li> <li>• Plenary discussion to revise or adopt the working group suggestions.</li> <li>• Possible Next Steps for the Council</li> </ul>	<i>Karaton I</i>
15:20 – 15:35	Coffee Break 2	<i>Pre-Function Karaton I</i>
15:35 – 16:20	Plenary Session to nominate and select two Co-Chairs of the Council	<i>Karaton I</i> Moderator: Ambassador David Merrill
16:20 – 16:30	Closing of the Roadmap Conference	<i>Karaton I</i>
16:30 – 17:15	Free Time	
17:15	<i>Depart for Pesantren</i> (Al-Munawar, Krapyak Islamic Boarding School) Visit (optional).	<i>Hotel Lobby</i>
17:45 – 19:15	<i>Pesantren</i> (Islamic Boarding School) Al-Munawar, Krapyak, Visit (optional).	
19:15	Return to Hotel	
19:15 –	Free Time	



## **APPENDIX E: Press Release**



### **PRESS RELEASE**

#### **ANNOUNCING THE CREATION OF THE INDONESIA - U.S. COUNCIL ON RELIGION AND PLURALISM**

**Yogyakarta, Indonesia**

**August 15, 2016**

The United States-Indonesia Society (USINDO) and committed non-government Indonesian and American leaders from the religious, academic, and non-government sectors of each country announce the creation of the Indonesia-U.S. Council on Religion and Pluralism in Yogyakarta, Indonesia, on August 11, 2016.

An independent, bi-national, non-governmental body, the Council is also welcomed by the two governments. Presidents Jokowi and Obama have “endorsed the Council on Religion and Pluralism, an innovative bilateral mechanism, designed to promote pluralism, tolerance, and moderation.”

Indonesia and the United States, with our strong and varied religious traditions, have each historically valued diversity, religious tolerance, and pluralism. Although each country still has issues to address, and the composition of religions in each country is quite different, the issues being faced are similar. In a world increasingly at risk owing to misunderstanding and intolerance of other religions, lack of appreciation of diversity, and religious extremism, it is important for the positive values of Indonesia and the United States to be shared and enhanced in both countries, as well as more broadly. Yet, our two countries have not done so in a concerted way.

The Council will therefore develop a shared understanding of how the United States and Indonesia are each religiously diverse and tolerant, identify the remaining challenges we each face in the sphere of religion and pluralism, and explore what the people of our two countries we might do together in these areas.

The founding meeting of the council held in Yogyakarta, Indonesia convened the Council's members and identified priority areas of shared interest, experience, and concern. They are:

- a) Increasing Religious Understanding, Mutual Respect, and Collaboration
- b) Identifying and Fostering Positive Civic and Religious Education Models that Promote Analytical Thinking and Respect
- c) Empowering Civil Society to Deter Violent Extremism

The Council will strengthen networks between and in both countries, and has begun to identify proposed concrete initiatives in the priority areas which may be undertaken by the Council. Activities selected for implementation will be compelling, relevant, not done effectively previously, draw on the unique composition of the Council, and use an evidence-based process. These would, subject to further refinement and availability of resources, start to address the Council's selected goals.

### **Council Members, Co-Chairs, and Working Groups**

A complete list of the Council Members is attached.

The Council selected as its Co-Chairs Imam Jihad Turk, Founding President of Bayan Claremont, an Islamic graduate school in Southern California, and Ibu Yenny Wahid, Director, the Wahid Foundation. They will lead a bi-national Executive Committee to implement the Council's initiatives under the oversight of the Council. The Executive Committee includes the Co-Chairs of Working Groups in each of the Council's three priority areas, and the President of USINDO, a bi-national organization.



## SIARAN PERS

### **PENGUMUMAN PEMBENTUKAN *THE INDONESIA - U.S. COUNCIL ON RELIGION AND PLURALISM***

**Yogyakarta, Indonesia**

**15 Agustus 2016**

The United States – Indonesia Society (USINDO) dan perwakilan masyarakat madani yang terdiri dari tokoh agama, akademisi, perwakilan media dan lembaga swadaya masyarakat (LSM) dari Amerika dan Indonesia mengumumkan pembentukan *the Indonesia-U.S. Council on Religion and Pluralism* (CRP) di Yogyakarta, Indonesia pada 11 Agustus 2016.

Badan yang bersifat independen, terkait dua bangsa dan non-pemerintah ini disambut dengan baik oleh pemerintah kedua negara. Presiden Jokowi dan Presiden Obama “mendukung terbentuknya *the Indonesia-U.S. Council on Religion and Pluralism* sebagai sebuah mekanisme bilateral yang inovatif dan bertujuan untuk mempromosikan pluralism, toleransi, dan kemoderatan.”

Indonesia dan Amerika Serikat, dengan tradisi keagamaan yang kuat dan beragam, memiliki sejarah dalam menghargai keberagaman, toleransi agama, dan pluralisme. Meskipun komposisi agama di kedua negara ini cukup berbeda, tetapi masalah yang dihadapi hampir sama. Dunia masa kini tengah dihadapkan dengan berbagai permasalahan seperti kesalahpahaman dan intoleransi terhadap agama lain, kurangnya rasa menghargai akan keragaman, dan menguatnya ekstrimisme agama. Untuk itu Indonesia dan Amerika Serikat bisa berbagi and mengembangkan nilai-nilai positif yang dianutnya untuk masyarakat kedua negara maupun di belahan dunia lainnya. Indonesia dan Amerika perlu secara terpadu melakukan hal ini.

Berangkat dari hal ini, melalui CRP, kedua negara dapat menumbuhkan pemahaman bersama dan mengidentifikasi tantangan dan permasalahan dalam bidang keagamaan dan pluralisme, serta menggali upaya-upaya kerjasama yang dapat dilakukan masyarakat kedua negara dalam bidang-bidang ini.

Pertemuan pertama para penggagas di Yogyakarta, Indonesia, dihadiri oleh seluruh anggota CRP dan telah menyepakati tiga area prioritas, yakni:

- Meningkatkan pemahaman, sikap saling menghargai dan kolaborasi antar agama.
- Mengidentifikasi dan menguatkan model pendidikan agama dan pendidikan kewarganegaraan yang positif dan mempromosikan pemikiran analitis dan saling menghormati.
- Memberdayakan masyarakat madani untuk mencegah kekerasan berbasis ekstrimisme.

CRP akan memperkuat hubungan kedua negara, dan telah mulai mengidentifikasi beberapa usulan-usulan konkret di tiga area prioritas tersebut. Kegiatan yang akan diimplementasikan nantinya diharapkan akan menarik, relevan, berbasis data, dan bersumber pada keunikan dan keragaman anggota CRP. Pelaksanaan program-program ini, yang juga bergantung dengan adanya ketersediaan dana, diharapkan dapat merealisasikan tujuan-tujuan yang telah disepakati oleh para anggota CRP.

### **Council Members, Co-Chairs, and Working Groups**

Daftar lengkap para anggota CRP terlampir.

CRP telah memilih satu ketua dari Amerika yaitu Imam Jihad Turk, Presiden dan Pendiri, Bayan Claremont, Universitas Islam Pasca-Sarjana di Southern California, dan satu ketua dari Indonesia yaitu Ibu Yenny Wahid, Director, the Wahid Foundation. Imam Jihad Turk dan Ibu Yenny Wahid akan memimpin *Executive Committee* yang berada di dalam CRP untuk mengimplementasikan kegiatan-kegiatan badan ini. *Executive Committee* juga terdiri dari Ketua dari masing-masing *Working Group* dan Presiden USINDO, sebagai representasi organisasi kedua negara.

**Lampiran:** Daftar Anggota *the Indonesia-U.S. Council on Religion and Pluralism*