

## TERM OF REFERENCE

### CAPACITY BUILDING FOR SYNDICATION AMONG ISLAMIC MEDIA AND OTHER RELIGION'S ONLINE ORGANIZATIONS TO PROMOTE ALTERNATIVE NARRATIVES ON PVE AND TO ADDRESS RELIGIOUS DIMENSION OF COVID-19 CRISIS, BASED ON ASSESSMENT ON THE BEST PRACTICE AND LESSONS LEARNED ON ONLINE INITIATIVE OF COUNTER NARRATIVE IN INDONESIA

#### UNDER

### PREVENTING VIOLENT EXTREMISM THROUGH PROMOTING TOLERANCE AND RESPECT FOR DIVERSITY (Award ID 00112026; Output ID 00110865)

<b>Title of Grant</b>	Capacity building for syndication among Islamic media and other religion's online organizations to promote alternative narratives on PVE and to address religious dimension of COVID19 crisis, based on Assessment on the best practice and lessons learned on online initiative of counter narrative in Indonesia
<b>Project Name</b>	Preventing Violent Extremism through Promoting Tolerance and Respect for Diversity
<b>Grant Duration</b>	from 01/10/2020 to 31/03/2022
<b>Work Location</b>	Jakarta and other areas of Indonesia that will be the location of intervention
<b>Supervisor</b>	Misthohizzaman
<b>Maximum Budget</b>	USD 95,000

## 1. BACKGROUND AND EXPECTED OUTPUTS

The past decade has seen the number of violent, extremist, and terrorist activities have been increasing both globally and domestically. Since the aftermath of the Bali Bombings in 2002, eight out of nine regions worldwide have experienced increasing numbers of terrorist attacks. Although for the fourth constitutive year in 2018 has represented a 53 percent lower from its peak in 2014 (33,555 people were killed in terrorist attacks), and now the total number of deaths from terrorism at the lowest level since 2013, it is still considered as a significant global threat.<sup>1</sup>

Since 2017, the Government of Indonesia is committed to counter-terrorism and violent extremism, as demonstrated by the formulating the National Action Plan on Preventing and Countering Violent Extremism that leads to Terrorism, led by the National Counter-Terrorism Agency of the Republic of Indonesia (BNPT). In January 2019, the President of the Republic of Indonesia issued the Initiative Permit of the NAP on P/CVE and had assigned BNPT as the primary stakeholders responsible for developing and finalizing the NAP on P/CVE. Although the notable signs of progress have been made on the process, the need for further efforts remains.

In responding to that, UNDP has been implementing a PVE project called “**Preventing Violent Extremism through Promoting Tolerance and Respect for Diversity**” or the PROTECT Project phase I, which has contributed to the acceleration of the issuance of NAP on P/CVE. The first phase of the PROTECT Project has taken the leading role in facilitating a series of policy engagement on the NAP on P/CVE with various stakeholders, which lead to several advancements. This NAP on P/CVE is expected to be adopted for the implementation in 2020. Support not only the issuance of NAP on P/CVE, but also the project contributed to fill the knowledge gap on PVE, especially in the role of Moderate Islamic Organization in P/CVE, the level of radicalization through the mosque on State-Owned Universities, and the Implication of Regional Dynamic to the Islamic Organizations in Indonesia.

<sup>1</sup> Global Terrorism Index 2019, pp. 12, available at <http://visionofhumanity.org/app/uploads/2019/11/GTI-2019web.pdf>

Building on these achievements as well as lessons learned, for the next phase (2020-2023), UNDP Indonesia would like to continue the same three pillars of intervention; support the government policy of NAP on P/CVE both at the national and sub-national level, data and analysis and strengthening the capacity of P/CVE actors, such as religious-based organization, youth, and women.

The following outputs will achieve the proposed objective(s) through these activities and actions in Indonesia:

- Output 1** : Strengthening Policy Assistance in order to develop, coordinate, and implement the National Action Plan on P/CVE.
- Output 2** : National network, data, and trend analysis to stakeholders to prevent violent extremism and radicalism in Indonesia is available.
- Output 3** : Strengthened capacities and resilience of P/CVE actors towards the extremist narratives and processes of radicalization.

Furthermore, our efforts at preventing violent extremism are ultimately about emphasizing tolerance and respect for diversity through the welfare approach. One of our objectives is to capture the extreme views in society. Indeed, the number, scale, and success of extremist attacks in Indonesia have declined in recent years, but religious intolerance, which might be conducive to Terrorism, is rising among the public, especially youth. The growth of intolerance in the country is a serious threat.

Acts of Terrorism worldwide have challenged our ability to understand the radicalization phenomenon and, most importantly, generate the knowledge needed to make sense of such acts and prevent them. Research has become a valid tool for understanding radicalization, constructing collective intelligence, and taking practical steps to enable sharing expertise on this topic. One such area of knowledge-building is the investigation of the role of the internet, and social media in particular, in violent radicalization processes and Terrorism.<sup>2</sup>

Before 2008, the rising of intolerance cases in Indonesia did not change because it was less than 50 cases.<sup>3</sup> The number of cases that occurred fluctuated from 55 to 93 cases during 2008-2010.<sup>4</sup> Intolerant actors include state apparatus, Islamic organizations, hardline Muslim groups, and others. the number of cases increased gradually, i.e. from 158, 190, 204, to 213, respectively throughout 2014, 2015, 2016, and 2017.<sup>5</sup>

Based on the data explanation above, it is clear that access to religious intolerance is constantly increasing. This trend implies that the actual level of religious radicalization accompanied by violence in Indonesia is still high. It is possible to have a negative impact on the country and society.

Many claim that the Internet is increasingly an active vector for violent radicalization that facilitates the proliferation of extremist ideologies in low cost, fast, decentralized, and globally connected networks (Awan, 2011).<sup>6</sup> Terrorist groups are now heavily spread throughout the Internet and use this cyberspace in different ways, from online recruitment to violent content.

Importantly, it should be kept in mind very clearly that for digital natives, the Internet is a “natural” extension of the offline society as other generations know it. Indeed, Postmes & Brunsting (2002) brought early empirical evidence to

<sup>2</sup> Seraphin Alovera, et al, *Youth and Violent Extremism on Social Media: Mapping the Research*, Paris: UNESCO, 2017, pp. 7

<sup>3</sup> The Wahid Institute, *Laporan Tahunan The Wahid Institute 2008: Pluralism Beragama/Berkeyakinan di Indonesia* (Jakarta: The Wahid Institute, 2008).

<sup>4</sup> *Ibid.*; The Wahid Institute, *Annual Report Kebebasan Beragama dan Kehidupan Keagamaan di Indonesia Tahun 2009* (Jakarta: The Wahid Institute, 2009); The Wahid Institute, *Laporan Kebebasan Beragama/Berkeyakinan dan Toleransi 2010* (Jakarta: The Wahid Institute, 2010).

<sup>5</sup> The Wahid Institute, *Laporan Tahunan Kebebasan Beragama/Berkeyakinan dan Intoleransi 2014* (Jakarta: The Wahid Institute, 2014); The Wahid Institute, *Laporan Tahunan Kemerdekaan Beragama/Berkeyakinan (KBB) di Indonesia* (Jakarta: The Wahid Institute, 2015 and 2016 The Wahid Foundation, *A Measure of the Extent of Socio-Religious Intolerance and Radicalism within Muslim Society in Indonesia* (Jakarta: Wahid Foundation and Lembaga Survei Indonesia, 2017).

<sup>6</sup> Awan, A. N., Hoskins, A., & O’Loughlin, B. (2011). *Radicalization and media: Connectivity and terrorism in the new media ecology*. London; New York: Routledge. Alovera, Seraphin, et.al, *Youth and Violent Extremism on Social Media: Mapping the Research*, UNESCO: Paris, 2017, pp. 7

the fact that online action is often considered an equivalent alternative to offline activity (by activists and non-activists alike) and also argued that the web could promote identity formation and help build communities.<sup>7</sup>

It isn't easy to disentangle the Internet, the web, and social media literature before 2005, updating web-based social networks. Despite more focused research by the year 2010, social media were still subsumed in "the network" metaphor (Goede, 2012), which was used to encompass the entire Internet, including Web applications and derived platforms. The network metaphor carries with it a certain amount of values, such as transborder connectivity, and a platform that renders the world actionable and amenable to intervention. But it is also increasingly recognized as also being a technology risk, which carries with it a sense of danger with the rapid spread of viruses, rumors, and hatred. At the same time, as far as radicalization, extremism, and terrorism are concerned, the network is not only part of the problem, but also part of the solution. The Internet is not in and of itself a lever for radicalization, violent or otherwise, but the current uses of the social media and the issues of regulation of information online merit research as to whether they are effectively used as a contributor to the radicalization of ideas and of development of violent extremist mindsets, and possible actions, especially among young men and young women.<sup>8</sup>

Before 2005-06, most of the research on the uses of the internet and social media focused on political extremism, mainly white supremacists in the USA, via the operations of their websites as precursors of social media (Adams & Roscigno, 2004). Their "oppositional culture" was examined either in traditional ways (modes of recruitment, types of actions) or in terms of outreach capacity (focusing on affinities, group identity). The Internet is presented as a new, cheap and easy-to-integrate medium that adds to the communication strategies of such fringe groups.<sup>9</sup>

Indonesia has an estimated 76 million Indonesians who connect regularly on Facebook, establishing the nation as the fourth largest user of the world, after India, the United States and Brazil. Indonesia is also the fifth-largest user of Twitter, after the United States, Brazil, Japan, and the United Kingdom.<sup>10</sup> The Institute for Policy Analysis of Conflict (IPAC) examines how Indonesian extremists use Facebook, Twitter, and various mobile phone applications such as WhatsApp and Telegram. In recent research, Lefevre (2014) shows that the use of social media in Indonesia by extremists is progressing. They use social media, such as Facebook and Twitter, to communicate with young people, to train and to fundraise online. Recruitment is done through online games, propaganda videos on YouTube, and calls to purchase weapons. The proliferation of ISIS propaganda via individual Twitter accounts has raised concerns about the possibility of "lone actor" attacks. That being said, the report points out that such attacks are extremely rare in Indonesia.<sup>11</sup>

Past research in Indonesia has indicated the prevalence of violent radicalism in educational institutions (Setara Foundation, 2015; Wahid Institute, 2016; Maarif Institute, 2015), and on social media (Alvara Research Center, 2017). Overseas research activities have made a similar conclusion regarding online media: Rand Corporation in 2014 confirmed that web-based media plays an important role in the process of radicalization among educated terrorists and extremists. Field data has affirmed that social media increased the chance of individual or group turning radical, as a result of outreach, involvement, information, communication, and propaganda from extremists. In line with that finding, Brookings Institute in 2016 reported that more than 46,000 Twitter accounts are controlled by ISIS supporters to post violent materials and content and to recruit new followers through Youtube, Google, Facebook, etc. The increase in connectivity on the internet has exacerbated this severe problem. As such, scholars, policymakers and practitioners who are concerned with this domestic and global violence threat began to re-frame their approaches based on online media and social media.<sup>12</sup>

No empirical evidence was found that Facebook, Twitter, and other platforms have a causal impact on the outcomes of violent radicalization among young people, nor is there evidence to contradict it. Facebook is possibly a space of

<sup>7</sup> Postmes, T., & Brunsting, S. (2002). Collective action in the age of the Internet mass communication and online mobilization. *Social Science Computer Review*, 20(3), 290-301.

<sup>8</sup> Alava, Seraphin, et.al, *Youth and Violent Extremism on Social Media: Mapping the Research*, UNESCO: Paris, 2017, pp. 13-14

<sup>9</sup> Adams, Josh, & Roscigno, Vincent. (2004/08/14/2004 Annual Meeting, San Francisco). *White Supremacists, Oppositional Culture, and the World Wide Web*.

<sup>10</sup> Alava, Seraphin, et.al, *Youth and Violent Extremism on Social Media: Mapping the Research*, UNESCO: Paris, 2017, pp. 34

<sup>11</sup> Alava, Seraphin, et.al, *Youth and Violent Extremism on Social Media: Mapping the Research*, UNESCO: Paris, 2017, pp. 35

<sup>12</sup> Thoyibi M., Khisbiyah, Yayah, *Contestation of Islamic Discourse on the Internet: Moderatism, Extremism and Hyper-Nationalism*, PSB-PS: Surakarta, 2017, pp. 1-2.

the first approach for online radicalization and space where extremist ideas are disseminated, without necessarily transitioning to violent beliefs or violent actions by receivers of such content.<sup>13</sup>

In Indonesia, recently many actors are working on creation of counter-narrative in social media. However, they tend to exist individually, and the impact has not been optimized. It would be more effective if those platforms collaborate to prevent violent extremism. Therefore, following the assessment of best practice and lessons learned from online initiative of counter narrative in Indonesia, the project aims to build capacity building for syndication among those actors, especially Islamic online media and other religion's online media to promote peaceful narrative. The project will also incorporate some measure in responding the COVID-19 corona virus pandemic in the activities conducted under this activities, such as development and explore religious perspectives regarding the importance of having healthy life-style, and disseminate through their existing online platform as well as offline activities.

### Misinformation of COVID-19 in Indonesia

The first COVID-19 case in Indonesia was officially confirmed by the Government of Indonesia on March 2<sup>nd</sup>, 2020 and currently the infection has spread nationwide in 34 provinces of Indonesia. To avoid the escalation of damaged caused by COVID-19 in Indonesia, one of the most crucial issues on pandemic managements is the transparency of transparent data and information from the government. This action is also important to reduce the misleading information for the citizens.<sup>14</sup>

Disappointingly, the incomplete information and numerous rumors about coronavirus have been spread on social media. Since pandemic is a highly multidimensional crisis, this situation also led to widespread the public narratives around the COVID-19 pandemics tend to give rise to religious dimension such as a few religious masses gathering or ceremonies that were being an Outbreak's center, and xenophobic response targeting Chinese communities. As per March 10<sup>th</sup>, 2020, Indonesia has arrested six over coronavirus internet hoaxes, for instance, six Indonesians have been arrested for allegedly spreading misinformation online about the deadly coronavirus. All six suspects are accused of violating laws banning the spread of misinformation.<sup>15</sup> Reflecting on this case, the right way to respond to the pandemic by spreading facts in the fight against Coronavirus is important, to reduce the misinformation and an unstoppable of the hoax.

Therefore, through PROTECT Project, UNDP aims to reduce misinformation about COVID-19 by strengthening the capacity for Syndication among Islamic Media and also embrace religious-based organizations in spreading alternative narratives on preventing violent extremism and to address the religious dimension of COVID-19 by upholding the tolerance and respect for diversity values in a social media.

## 2. KEY ACTIVITIES AND PERFORMANCE TARGETS

The proposed activities should demonstrate how to strengthen the capacity of the religious-based organizations and their youth wings in the prevention of violent extremism and promote tolerance and respect for diversity. At the minimum, the proposed activities are expected to:

1. To conduct an assessment on the best practice and lessons learned on the online initiative of counter-narrative in Indonesia with a specific chapter on the effort of religious-based organization and its youth and women wings

<sup>13</sup> Alava, Seraphin, et.al, *Youth and Violent Extremism on Social Media: Mapping the Research*, UNESCO: Paris, 2017, pp. 43-44.

<sup>14</sup> The Center of Political Studies, LIPI, "Data Transparency and Misinformation of COVID-19 in Indonesia", April 2020, available at <http://www.politik.lipi.go.id/kolom/kolom-2/politik-nasional/1365-data-transparency-and-misinformation-of-covid-19-in-indonesia>

<sup>15</sup> The Jakarta Post, "Indonesia arrest six over coronavirus internet hoaxes", March 2020, available at <https://www.thejakartapost.com/news/2020/03/10/indonesia-arrests-six-over-coronavirus-internet-hoaxes.html>

2. To facilitate the efforts in strengthening the syndication among Islamic online media and other religion's online media, as well as embracing religious-based organizations to promote alternative narratives on PVE and to address the religious dimension of COVID-19 crisis
3. To develop shareable content to promote tolerance and respect for diversity

The proposed activities should target of Islamic online media, other religious-based online media, as well as embracing religious-based organizations. At least 50 percent of participant is expected to be female.

In this regard, the selected NGOs/CSOs will focus its efforts on undertaking several activities:

1. **To conduct an assessment on the best practice and lessons learned on the online initiative of counter-narrative in Indonesia**, this shall include the holding of Focus Group Discussion (FGDs), in-depth interview, baseline survey among online media of the religious-based organization.
2. **To conduct a series of capacity building activities to strengthening Islamic online media and other religion's online media on preventing violent extremism as well as to promote tolerance and respect for diversity**, this shall include online and offline workshop with topics related to prevention of violent extremism, promoting tolerance and respect for diversity in social and mass media, including on how to response fake news, hate speech, and COVID-19 crisis. The participants should include religious-based organizations as well.
3. **To produce shareable content to promote tolerance and respect for diversity**, this shall include video, shareable online content, and books of human interest stories regarding promoting tolerance and respect for diversity with contribution from all participants involved.

It is expected that the several activities above shall consist of gendered-responsive values to promote women's involvement to prevent violent extremism, not only limited to balance gender representation, but also ensuring the active involvement of women participation.

With the support of UNDP, the selected NGOs/CSOs will also need to conduct engagement and coordination with the local government to ensure a smooth implementation of the project.

INDICATOR(S)	DATA SOURCE	BASELINE	MILESTONES			
			Period 1 Year 1 (2020)	Period 2 Year 2 (2021)	Period 3 Year 3 (2022)	FINAL TARGET
1.1 Conduct a series of capacity building activities to strengthening Islamic online media and other religion's online media on preventing violent extremism as well as to promote tolerance and respect for diversity, including how to response COVID-19 crisis in the religious dimention	<ul style="list-style-type: none"> <li>• Activity Report</li> <li>• Minutes of the meeting,</li> <li>• List of participants</li> <li>• Pre-test and post test</li> <li>• Contents product</li> <li>• Documentations</li> </ul>		<ul style="list-style-type: none"> <li>• At least 3 workshops conducted</li> <li>• attended by at least 144 participants (50% of participant is women)</li> <li>• at least 150 contents produced and shared online</li> <li>• produced 1 compiled human-interest stories with contribution from participants</li> </ul>	<ul style="list-style-type: none"> <li>• At least 6 workshops conducted</li> <li>• attended by at least 288 participants (50% of participant is women)</li> <li>• at least 600 contents produced and shared online</li> <li>• produced 1 compiled human-interest stories with contribution from participants</li> </ul>	<ul style="list-style-type: none"> <li>• At least 3 workshops attended by 144 participants (50% of participant is women)</li> <li>• at least 150 contents produced and shared online</li> <li>• produced 1 compiled human-interest stories with contribution from participants</li> </ul>	<ul style="list-style-type: none"> <li>• At least 12 workshops conducted</li> <li>• at least engaging 576 participants (50% of participant is women)</li> <li>• 1t least 900 contents produced and shared online</li> <li>• produced 1 compiled human-interest stories with contribution from participants</li> <li>• submitted reports should include list of participants, minute of meeting, link to the produced contents, and documentati ons</li> </ul>

1.2. Conduct an assessment on the best practice and lessons learned on the online initiative of counter-narrative in Indonesia with specific chapter on the effort of the religious-based organization and their youth and women wings	<ul style="list-style-type: none"> <li>• Activity Report</li> <li>• Minutes of the meeting,</li> <li>• List of participants</li> <li>• Documentations</li> </ul>		<ul style="list-style-type: none"> <li>• involving at least 12 religious-based organizations</li> <li>• submitted reports should include list of participants, minute of meeting, link to the previous produced contents, and documentations produced</li> </ul>	•	•	<ul style="list-style-type: none"> <li>• involving at least 12 religious-based organizations</li> <li>• submitted reports should include list of participants, minute of meeting, link to the previous produced contents, and documentations produced</li> </ul>
1.3 Produce videos on promoting tolerance and respect for diversity	<ul style="list-style-type: none"> <li>• Activity Report</li> <li>• Minutes of the meeting,</li> <li>• List of participants</li> <li>• Produced contents</li> <li>• Documentations</li> </ul>		<ul style="list-style-type: none"> <li>• At least 3 videos produced</li> </ul>	<ul style="list-style-type: none"> <li>• At least 12 videos produced</li> </ul>	At least 3 videos produced	<ul style="list-style-type: none"> <li>• At least 18 videos produced</li> </ul>
1.4 Produce publications ready for printing on Human Interest Stories with contributor from participants involved in the activities	<ul style="list-style-type: none"> <li>• Activity Report</li> <li>• Minutes of the meeting</li> <li>• List of participants</li> <li>• Dummy of the publication</li> <li>• Documentations</li> </ul>			<ul style="list-style-type: none"> <li>• 1 publication ready for printing</li> </ul>	<ul style="list-style-type: none"> <li>• 1 publication ready for printing</li> </ul>	<ul style="list-style-type: none"> <li>• 2 publications ready for printing</li> </ul>
1.5 Produced shareable content on promoting tolerance and respect for diversity	<ul style="list-style-type: none"> <li>• Activity Report</li> <li>• Minutes of the meeting</li> <li>• List of participants</li> <li>• Produced contents</li> <li>• Documentations</li> </ul>		<ul style="list-style-type: none"> <li>• At least 150 contents produced and shared in social media</li> <li>• At least 6 articles produced</li> </ul>	<ul style="list-style-type: none"> <li>• At least 600 contents produced and shared in social media</li> <li>• At least 24 articles produced</li> </ul>	<ul style="list-style-type: none"> <li>• At least 150 contents produced and shared in social media</li> <li>• At least 6 articles produced</li> </ul>	<ul style="list-style-type: none"> <li>• At least 900 shareable content produced</li> <li>• At least 36 articles produced and shared</li> </ul>

In addition to achieve above expected outputs and activities, the selected partner obliges to provide technical oversight and assistance to beneficiaries during start-up activities. All the process should have identified gender and also should to have gender balance. Disbursement plan of cash grants shall be in line with technical oversight and assistance plan. To ensure the quality of deliverables, they must also develop monitoring plan and undertake regular monitoring and reporting of implementation progress.

Payment for the NGO/CSO will be made upon certification of work accomplished and delivered by UNDP. The Payment installment will be as follows:

No	Milestone / Documentation	Target Delivery Date
1	Approved contract and scope of services	Upon signing of contract
2	Developed a detail work plan and TOR for each activity	By the end of October 2020
3	Conduct a series of capacity building activities to strengthening Islamic online media and other religion's online media on preventing violent extremism as well as to promote tolerance and respect for diversity, including how to response COVID-19 crisis in the religious dimension: <ul style="list-style-type: none"> <li>at least engaging 576 participants (50% of participant is women)               <ul style="list-style-type: none"> <li>At least 3 workshops attended by 144 participants conducted for 2020</li> <li>At least 6 workshops attended by 288 participants conducted for 2021</li> <li>At least 5 workshops attended by 144 participants conducted for 2022</li> </ul> </li> <li>produced 1 compiled human-interest stories with contribution from participants</li> <li>submitted reports should include list of participants, minute of meeting, link to the produced contents, and documentations</li> </ul>	<ul style="list-style-type: none"> <li>by the end of December 2020</li> <li>by the end of November 2021</li> <li>by the end of February 2022</li> </ul>
4.	Conducted an assessment on the best practice and lessons learned on the online initiative of counter-narrative in Indonesia with specific chapter on the effort of the religious-based organization and their youth and women wings: <ul style="list-style-type: none"> <li>involving at least 12 religious-based organizations</li> <li>submitted reports should include list of participants, minute of meeting, link to the previous produced contents, and documentations</li> </ul>	<ul style="list-style-type: none"> <li>By the 2<sup>nd</sup> week of December 2020</li> </ul>
5	Produce 18 video on promoting tolerance and respect for diversity: <ul style="list-style-type: none"> <li>At least produce 18 videos:               <ul style="list-style-type: none"> <li>3 videos produced for 2020</li> <li>12 videos produced for 2021</li> <li>3 videos produced for 2022</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>by the 2<sup>nd</sup> week of December 2020</li> <li>by the end of December 2021</li> <li>by the end of February 2022</li> </ul>
6	Produce 2 publications ready for printing on Human Interest Stories with contributor from participants involved in the activities: <ul style="list-style-type: none"> <li>1 publication for 2021</li> <li>1 publication for 2022</li> </ul>	<ul style="list-style-type: none"> <li>by the end of June 2021</li> <li>by the end of February 2020</li> </ul>
7	Produced shareable content on promoting tolerance and respect for diversity: <ul style="list-style-type: none"> <li>At least 900 contents produced:               <ul style="list-style-type: none"> <li>150 contents produced and shared for 2020</li> <li>600 contents produced and shared for 2021</li> <li>150 contents produced and shared for 2022</li> </ul> </li> <li>At least 36 articles produced and shared through online               <ul style="list-style-type: none"> <li>6 articles for 2020</li> <li>24 articles for 2021</li> <li>6 articles for 2022</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>by the end of November 2020</li> <li>by the end of November 2021</li> <li>by the end of February 2022</li> </ul>
10	Final report	By the 2 <sup>nd</sup> week of March 2022

### 3. LOCATION AND TARGET BENEFICIARIES

The selected organization will work in Jakarta and other areas in Indonesia, ensuring effective coordination and facilitation of activities. The location of intervention will be identified and selected based on the agreement with

UNDP and related stakeholders. The organization will be responsible to remain in regular communications with focal points from UNDP Indonesia Country Office and government stakeholders.

#### 4. ELIGIBILITY AND SELECTION PROCESS

The grant recipient (civil society or non-governmental organization, academia) with experience At least 5 (five) years working in the area of prevention violent extremism (PVE), promoting tolerance, diversity, and peace-campaign; working collaboratively with the other religious-based organizations, shall complete and submit the Grant Proposal in accordance with UNDP's Low Value Grant Proposal Template (**ANNEX A**) [and the Request for Information (RFI) From CSO/NGO (**ANNEX B**)<sup>16</sup>]

All grant proposals shall be subject to grant selection processes, which consist of a Pre-screening against the selection criteria and Full Review by the CSO Steering Committee.

The Selection Criteria are as follows:

- a) Method (30%): Proposed methodology, workplan, approach, timeline, completeness of deliverables.
- b) Identity (20%): Registration status, having a specific status if that is necessary in the country context, etc.
- c) Capacity (20%): specialized knowledge and experience on similar engagement, standard operating procedure, financial report (audit report if available)
- d) Submission Requirements (30%): ideas presented including any requirements with regards to utilization of resources, reporting, duration, and other formal criteria.

Only those organization obtaining a minimum of 70% in the technical evaluation will be considered for the financial evaluation round.

No	Description of the Criteria	Points Obtainable
<b>1</b>	<b>Eligibility and Expertise of the Organization</b>	<b>200</b>
1.1	Reputation of Organization and Staff Credibility / Reliability / Industry Standing	10
1.2	General Organizational Capability which is likely to affect implementation: management structure, financial stability and project financing capacity, project management controls, extent to which any work would be subcontracted	30
1.3	Relevance of specialized knowledge and experience on similar engagements: <ul style="list-style-type: none"> <li>At least 5 (five) years working experience in the area of prevention of violent extremism (PVE), promoting tolerance, diversity, and peace-campaign through online;</li> <li>Experience in working collaboratively with the other online media of the religious-based organizations;</li> <li>Experience in conducting capacity building activities, coordination meeting and seminars for stakeholders, women, and youth at the community level;</li> <li>Experience in the area of promotion of peace, tolerance, and respect for diversity through various ways, offline and online, including using communication tools;</li> <li>Experience in engaging and coordinating with government officials and local government;</li> <li>Excellent written and verbal communication skills in English and Indonesian</li> </ul>	80
1.4	Permit to work in Indonesia	35
1.5	Quality assurance procedures, risk mitigation measures and management plan	30

<sup>16</sup> Applicable for grant value more than USD 50,000.

1.6	Organizational commitment to sustainability. It demonstrates significant commitment to sustainability through some other means, for example internal policy documents on women empowerment, youth engagement, or membership of institutions promoting such issues on tolerance and respect for diversity.	15
<b>2</b>	<b>Proposed Methodology, Approach and Implementation Plan</b>	<b>300</b>
2.1	Understanding of the aspects of the tasks, the proposed <b>activities</b> appropriate, practical, and consistent with the objectives and expected results.	35
2.2	Description of the Proposer's approach and methodology for meeting or exceeding the requirements of the Terms of Reference.	65
2.3	Details on how the different service elements shall be organized, controlled and delivered.	50
2.4	Description of available performance monitoring and evaluation mechanisms and tools; how they shall be adopted and used for a specific requirement.	35
2.5	Assessment of the implementation plan proposed including whether the activities are properly sequenced and if these are logical and realistic	80
2.6	<p>Demonstration of ability to plan, integrate and effectively implement sustainability measures in the execution of the contract.</p> <p><i>Sustainability:</i></p> <p>The proposed action like to have tangible impacts to the target groups</p> <p>The proposal likely to have multiplier effects. (including scope for replication and extension of the outcome of the action and dissemination of information.)</p> <p>The expected results of the proposed actions sustainable</p> <ul style="list-style-type: none"> <li>financially (<i>how will the activities be financed after the funding ends?</i>)</li> <li>institutionally (<i>will structures allowing the activities to continue be in place at the end of the action? Will there be local "ownership" of the results of the action?</i>) (</li> <li>at policy level (where applicable) (<i>what will be the structural impact of the action — e.g. will it lead to improved legislation, codes of conduct, methods, etc?</i>)?</li> <li>environmentally (if applicable) (<i>will the action have a negative/positive environmental impact?</i>)</li> </ul>	<p>8</p> <p>9</p> <p>9</p> <p>9</p>
<b>3</b>	<b>Management Structure and Key Personnel</b>	<b>200</b>
3.1	Composition and structure of the team proposed. Are the proposed roles of the management and the team of key personnel suitable for the provision of the necessary services?	70
3.2	Qualifications of key personnel proposed	
	<p>1. Project Manager/ Coordinator</p> <ul style="list-style-type: none"> <li>Strong knowledge and at least 5 (five) year-experience of project management and successful performance in implementation of projects in prevention violent extremism, promoting tolerance, respect for diversity and youth engagements, online media managements, peace campaign through online.</li> <li>3 (three) years of experience in programme/project management and implementation capacity with focus on networking and social media.</li> <li>Experience in needs assessments, analysis, and development of logical framework, as well as formulation of realistic activity implementation plan.</li> <li>Experience in team management, mentorship and on the job capacity building with specific focus on youth, social media, promoting tolerance and respect for diversity, and preventing violent extremism</li> <li>Experience in the usage of social media is mandatory</li> <li>Languages required: English, Indonesian</li> </ul>	<p>35</p> <p>7</p> <p>7</p> <p>6</p> <p>6</p> <p>4</p> <p>5</p>
	<p>2. Project Officer</p> <ul style="list-style-type: none"> <li>Sound knowledge and at least 3 (three) year-experience of; community engagement and mobilization, youth and women organization, as well as facilitation skills.</li> </ul>	<p>35</p> <p>8</p>

	<ul style="list-style-type: none"> <li>• Sound 2 (two) years-experience in project implementation capacity with focus on preventing violent extremism, promoting tolerance and respect for diversity and youth engagement through online media</li> <li>• Experience in direct implementation and supervision of activities with focus on online media on preventing violent extremism and promoting tolerance.</li> <li>• Experience in providing on the design and facilitate training sessions to beneficiaries</li> <li>• Ability to comprehend, understand, and speak of local languages and dialects.</li> </ul>	7 7 7 6
	3. Capacity Building officer <ul style="list-style-type: none"> <li>• Specific skills and minimum 3 (three) year-experience in Preventing Violent Extremism, Promoting Tolerance and Respect for Diversity, Youth engagement, Women engagement, and Social Media.</li> <li>• Experience in advocating syndication of online media of the Religious-based organization, women organization, and Youth.</li> <li>• Involving in community empowerment and community customary project is desirable.</li> </ul>	35 15 10 10
	4. Monitoring and Reporting <ul style="list-style-type: none"> <li>• Sound knowledge and experience of development sector or PVE, Promoting tolerance and respect for diversity, Youth and Social Media issues.</li> <li>• Sound knowledge and experience in developing results monitoring framework and plan, as well as managing monitoring and reporting processes.</li> <li>• Strong experience in report writing</li> <li>• Familiar with research, data collection, analysis, and management.</li> <li>• Languages required: English, Indonesian.</li> </ul>	25 5 5 5 5
<b>Total</b>		<b>700</b>
<b>Financial Evaluation</b>		<b>Points obtainable</b>
<b>Utilization of Resources and Value for Money</b>		
1	Price offered based on the price schedule format	300
<b>Total</b>		<b>300</b>

## 5. REPORTING

The NGO/ CSO will provide a finalized work plan prior to implementation. The NGO/CSO needs to provide monthly progress report in cumulative updates on implementation progress, results against targets, challenges and mitigation, gender targeting, changes introduce during implementation on the ground (if any), within 7 days following the end of the month. The reports should be provided with relevant evidence and supporting documents such as attendance lists, Minutes of the Meeting (MoM), high resolutions photos documentation, media coverage, etc to support the activities reported. The NGO/CSO will submit a comprehensive narrative and financial completion report at the end of the assignment.

The NGO/CSO will maintain regular communication with undp protect project to provide regular feedback on implementation progress, results, challenges, and bottlenecks; as well as collaborate with undp to facilitate regular or ad hoc monitoring visit.



The NGO/CSO will provide **periodic** (monthly & quarterly) and submit **a final report** to undp at the end of assignment period.