A Critical Analysis of English for Ulama Program: A Collaboration Between West Java Loval Government and British Council Indonesia

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Abstract

Indonesia is a country with the largest Muslim population in the world, with Java having   the biggest number of Muslim scholars (ulamas), in Indonesia. Nonetheless, it is unfortunate that participation of Indonesian ulamas in international da'wa or sermon is very limited. One of the obstacles Ulamas face in proselytizing in foreign countries is the weak English language proficiency. English is today has become the most freqeuntly used international language in the 21st century, making it a lingua franca, and a valuable means of international communication. This articles assesses a program that involved the collaboration between West Java provincial government and the British Council Indonesia to provide English training for Ulamas in West Java. The program was tailored toward enhancing English proficiency of Ulamas, which in turn was expected to their ability to participate in proselytization activities and dialogues abroad. The objective of this research was to assess the evolution of the program to become the policy of West Java provincial governor, as well as the conduct, progress and performance of the program.   Motivation to learn and the leanrning community were some of the key factors that influnced the performance of the English for Ulama program.However, limited time and budget were some of the key obstacles that contrained program performance. Conclusions were used to draw several policy recommendations.

Keywords: *partnership; policy evaluation; public policy process*

Introduction

Violence associated with Islam has escalated in many parts of the world. This has led to the misperception that Islam teaches violence (Hefner, 2016), which has led to the stigmatization of Muslim communities, rising Islamophobia, especially in western countries. Consequently, there has been an increase in the demand for interfaith dialogs. Unfortunately, Indonesia despite being home to the largest Muslim population in the world (Beech & Suhartono, 2019; Hefner, 2016) rarely participates in international Islamic or interfaith dialogs. One possible impediment to this is language.

English has become the international language in the 21st century, and world's common language, (British Council, 2013). In that backdrop, West Java provincial governor, Ridwan Kamil (RK), proposed the idea of providing English training to ulamas or Muslim scholars in West Java to equip them with quality English, which can enable them to improve their communiocation abroad , including proselytization of the message of Islam as a religion of peace.

To achieve the above goal, West Java governor developed a program that envisaged the involvement ofthe British Council, which is an International Organization from the United Kingdom that conducts and promotes English cultural and educational activities. The British Council Indonesia (BC) expressed strong commitment to work together with West Java government in preparing and carrying out the English for Ulammas program in theprovince. On January 8th, 2019, the governor of West Java and the British council regional director, Paul Smith, signed a MoU that signaled the implementation of the *English for Ulamas in West Java*. The partnership is valid for two years since its signing and may be extended in accordance with the agreement of both parties.

The *English for West Java* Ulamass programs begun on March 2019, provided Ulamas with the opportunity to participate in the *English for Ulama* (EFU). EFU is an innovative program that uses a new approach in attaining English literacy for a specific targeted group. This is the first time in West Java's history that a trans-national partnership tailored to enhancing English literacy of ulamas has been established. Upon completing the program, those ulamas who have attained sufficient English proficiency, are expected to become active participants in internatonal dialogs between Islam and the West, that aimed at correcting misconceptions and misunderstanding about Islam.

To that end, the EFU program program has high potential at both the local and national level, if it achieved its objectives. The importance of research results was in identifying factors that influenced program performance which helped in determining how best to continue the program in West Java if necessary, and replicate it in other provinces in Indonesia

either under the same collaboration arrangement or based on an entirely new one that involves other foreign English language training institutions. The novelty of the results contributed knowledge on the discourse on improving interfaith harmony and understanding through the collaboration between the West and West Java provincial government in promoting interfaith dialogue at the international level.Meanwhile, results on the performance of EFU program design and implementation in West Java were used as inputs to improve the conduct of the program in West Java, and its repication in other provinces in Indonesia and even beyond (Araral, Fritzen, Howlett, Ramesh, & Wu, 2013).

Research on public policy evaluation mainly focuses on the policymaking process cycle of (Arwildayanto, 2018; Edwards, 2019; Fenna, 2019; Singgalen, Wiloso, & Sasongko, 2017; Smith, Moore, Cumming, & Boulton, 2019). In a previous research that evaluated an innovative program of health and service in Aotearoa, New Zealand, Smith et al (2019) assessed the policy process of the program right from the beginning to the evaluation stage. Results of the study highlighted the important role that clear goals and design contribute to its success and effectiveness, while the establishment of a review panel influenced program responsiveness.

Dye (2013) defines public policy as an action that a government choose to do or not to do, which may be tailored to regulating behavior, organize bureaucracies, and distribute benefits. Public policy has distinctive features, which play a significant role in the public policy process (Smith & Larimer, 2016).

There are several models of public policy analysis (Dye, 2013). Nonetheless, EFU program analysis was based on the process model. The policy process model takes into consideration all elements and phases of the public policy making cycle, including , identification of problems and agenda setting, formulating policy proposals, legitimating policies, implementing policies, and evaluating their effectiveness.

Policy evaluation helps in assessing program and project strengths and weaknesses, which makes it useful source of feedback, learning, and improvement (Dye, 2013). Dunn (2014) corroborates Dye (2013) argument by noting that evaluation generates policy-relevant information about the discrepancies between the expected and actual policy performance. Indicators of program/policy performance, include effectiveness, efficiency, and resilience.

There are two main types of evaluations (Dold & Hanson, 2017) generally used in program evaluation, inter alia, formative and summative. Formative evaluations focus on improving the performance of a program, by providing feedback to improve program outcomes or increase efficiency (Guyadeen

& Seasons, 2016). Therefore, formative evaluation is done during either the adoption or modification phase of the program.

key respondents that included EFU program head, West Java local government officials, and EFU program participants.
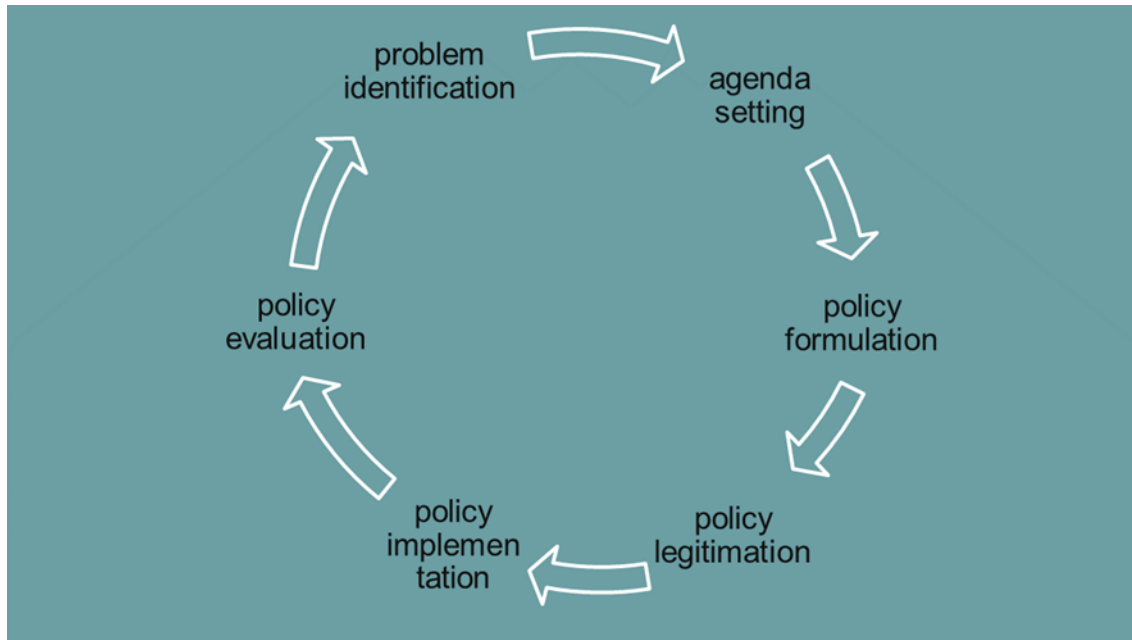

Figure 1. Dye's Policymaking Process

Source: Dye, 2013

METHOD

The study was based on qualitative research design (Schwandt, 2015). The research used the interpretivism paradigm, considers human (social) actions to have inherent meaning (Schwandt, 2003), to operationalize concepts and constructs. Methodolgy is based on The research also used an inductive approach, that starts from the "bottom-up, using the view of participants to build broader themes and generate a theory that connects themes."

Primary and secondary data were used. Collection of primary data involved conducting semi-structured interviews with

Meanwhille collection of secondary data, which consisted of documents and reports various format including MoU of *English for West Java*, trainers' log digital, videos, and evaluation report) from various relevant sources.. Interpretation of results was based on observing and analysis of patterns that were discernible in the data.

FINDING AND DISCUSSION

Despite the fact that studying policy-design process is complex (Howlett, 2014) as it is often internally coined between bureaucrats and target groups, understanding the process can generate vital knowledge for policy analysts, government, stakeholders, re-

searchers, or people who have interest in public policy.

Problem Identification

Indonesia and West Java has the largest Moslem population in the world (Hefner, 2016). Hhowever due to limited English proficiency, Indonesian Ulamas rarely participate in international engagements including delivering sermons. Thus, there is need to alleviate the obstacle by developing an English training program that is aimed at equipping ulamas with sufficient competence in English language communication. The head of the English for Indonesia program in the British council acknowledged that reality by noting that Indonesia suffers from limited English proficiency, including among ulamas. Moreover, the BC official added, the problem was also highlighted by the high demand for English Training among .

Rochefort and Donnelly (2012) in Araral et al (2013) characterize the linkage be-

bias". It relates to the political attention in defining the problem and garnering large-scale public support. To that end, sufficient description of issues or problems is an important strategy in strengthening policy agenda advantages.

Definition of the problem is essential to understand the agenda formation process. Two approaches rae used to define a problem , inter alia, bottom-up and top-down. The bottom-up approach relates to the identification of any problem by individuals or groups, while a top-down approach 'emphasizes the role of government leadership in creating issues and formulating policy' (Dye, 2013). To that end, problem identification is this case falls under the top-down category since the initiative , visibility and salience of the problem and devising a solution through subsequent collaboration with the British council came from West Java governor. The above narrative helps toward meeting the stakeholders' agenda.

Table 1. Stakeholders' Agenda Setting

RK	BC
Participation of West Java ulamas in International interfaith dialogs and da'wa	English training programs to enahnce English proficiency
Realization of RK's first 100-day plan	Promoting BC's program and learning and teaching websites

Source: Data Analysis

tween the emergence of a social problem and government response as "mobilization of

Agenda Setting

Understanding agenda-setting for every stakeholder is vital in the policy-making process. This is because attention that the policy problem draws from various stakeholders with various interests (Green-Pederson & Walgrave, 2014). Each stakeholder has an agenda setting that is translated into *English for West Java.*

The interest of RK was in faciltating West Java ulamas to counter negativity about Islam by proclaiming Islam as a religion of peace. Thus, the vision of RK was for West Java ulamas to represent Indonesia on the world's stage and showcase the diversity of Indonesian cultures and beliefs. He also wanted to promote the advancement and prominence of ulamas through delivering sermons in international forums beyond regions where they conduct their day to day services. In other words, RK had the ambition that West Java should in the fore front of cultivating tolerance and religion moderation.

Meanwhile, BC and the United Kingdom (UK) Embassy, had envisaged the need to promote English for Indonesians. The main goal of strengthening English proficiency among Indonesians was in order to help Indonesian enhance its competitiveness.. To achieve that goal, the BC initiated the *English for Indonesia (EfI)* program, which provided free access to high quality *LearnEnglish* and *TeachingEnglish* materials accessible from anywhere, and an-

ytime via digital platforms and applications Nevertheless, expedition of the program and expanding its reach, required customization of program content in line with needs of prospective learners. To achieve that the content BC deemed it necessary to estaglish partnerships with provinces, ministries, and other relevant organizations.

In identifying agenda setting, it is important to highlight the role of resource dependency. Every policy-maker or actor tries and has the desire to have access and control over resources that actor have. Consequently, every actor is willing to exchange some resources in order to obtain resources they do not have. In the context of RK and BC partnership, BC required a valuable partner who would assist in distributing widely the use of its English learning and teaching websites; on the other hand, RK had the need or necessity to obtain a resource that BC had and controls to improve English skills of West Java ulamas.

Policy Formulation

Policy formulation is the development of policy to tackle the problems that are identified in the public agenda (Araral et al, 2013). The initial dialog occurred in September 2018 when the governor of West Java held a meeting with the former UK ambassador to Indonesia. During the meeting, RK expressed his desire to enable West Java ulamas to participate in International engagement that involve proselytization and dialog on issues relates to Islam, while UK

ambassador presented the idea that UK embassy had an EFL that West Java could utilize to achieve West Java's goal of enhancing English proficiency of Ulamas.. RK expressed welcome to the idea. The complete process is displayed in figure 2.

The policy formulation stage emphasizes the importance of the interaction among actorsin developing and refineing policy options. To build an effective partnership, each partner must understand the goals of the partnership, agree with the responsi-
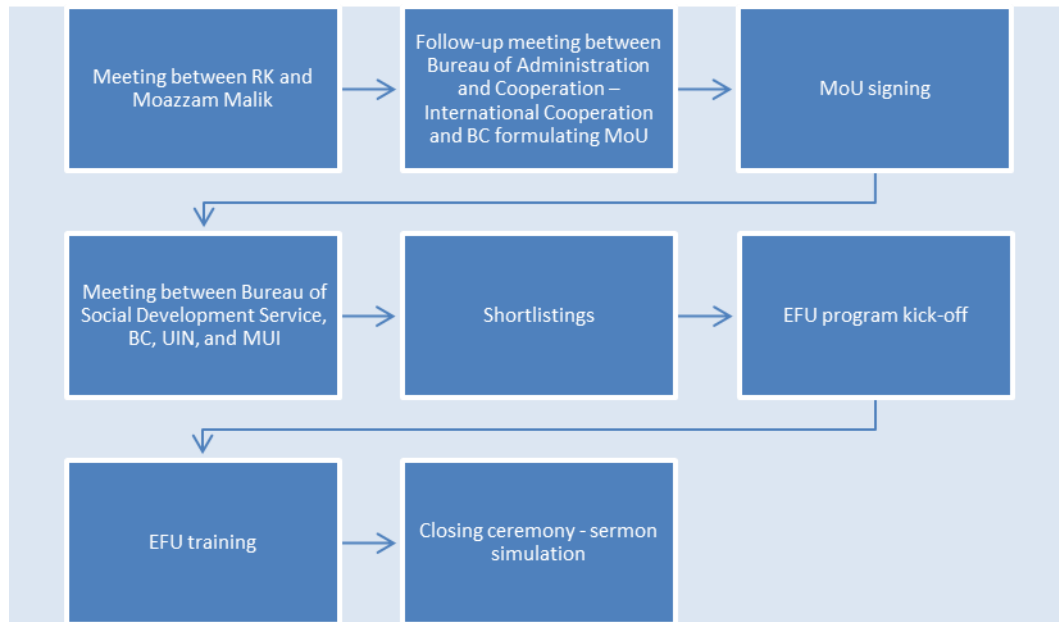

Figure 2. The Process of EFU

Two meetings were held between West Java provincial government and BC and UK embassy representative in Bandung. BC was represented by the Bureau of Administration and Cooperation – International Cooperation,. The meetings brainstormed, outlined, and developed a MoU to serve as the legal basis of the cooperation. BC agreed to develop a more customized program titled *English for West Java* to cover two aspects of development, which aligned with RK's first 100-day plan as West Java governor: 1) English for ulamas; and 2) English for teachers.

bilities, and participate in defining the costs, outcomes, and expected impact (Gazley, Bennet, & Littlepage, 2013). Therefore, during policy formulation, it is only restricted to policy actors who have an opinion on the subject and knowledgeable about the subject area which enables them to make comments (Schmidt, 2013**).** Thus, in this case, policy formulation involved the Bureau of Administration and Cooperation – International Cooperation UK embassy, and representatives of BC.

Policy Adoption

Policy adoption entailed several mechanisms and instruments that were used. Stakeholders cooperated in various ways and capacity that were based on the functions and responsibilties of each to translate the MoU into the an operational EFU program.

West Java Local Government

Adopting the policy was the responsibility of the West Java government agency, the Bureau of Social Development Service (Biro Yanbangsos). Thus, the West Java

in the following manner: (1) Sending ulamas and *pesantren* leaders to western countries as West Java ambassadors of peace; (2) building an understanding, tolerance, and partnership between Islam in West Java and other religious beliefs in the world; (3) enhance consciousness about diversity and interfaith dialogs for a better world; (4) equip ulamas with certified English proficiency, Islamic knowledge, and multicultural perception; (5) prepare West Java ulamma to serve as catalysts of human development in West Java.
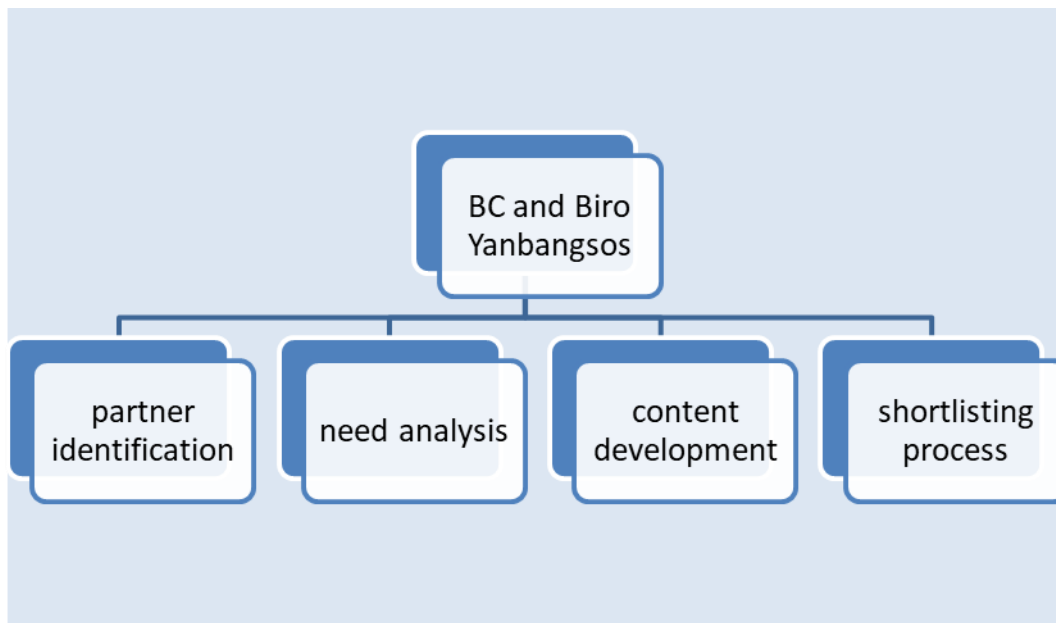

Figure 3. Collective Policy Adoption Stage

governor delegated the task of working out the mechanisms of adopting the EFU program to the Biro Yanbangsos, West Java provincial government agency. Subsequently, Biro Yanbangsos had to interpret RK's agenda into the objectives of EFU

The implementation of EFU program occurred in phases. The first phase involved meetings between West Java provincial government representatives and BC that discussed budget related issues. Three (3) consecutive meetings followed between January and March 2019 that discussed partner

identification of the program, needs analysis of ulamas, EFU program content/curriculum development and process of selecting the participants.

At the partner identification stage, Biro Yanbangsos appointed UIN Sunan

The participants had to meet the requirements that they were ulamas and belonged to an Islamic organization. The reason for the criterion of the participants being members of the Islamic organization was that West Java provincial government
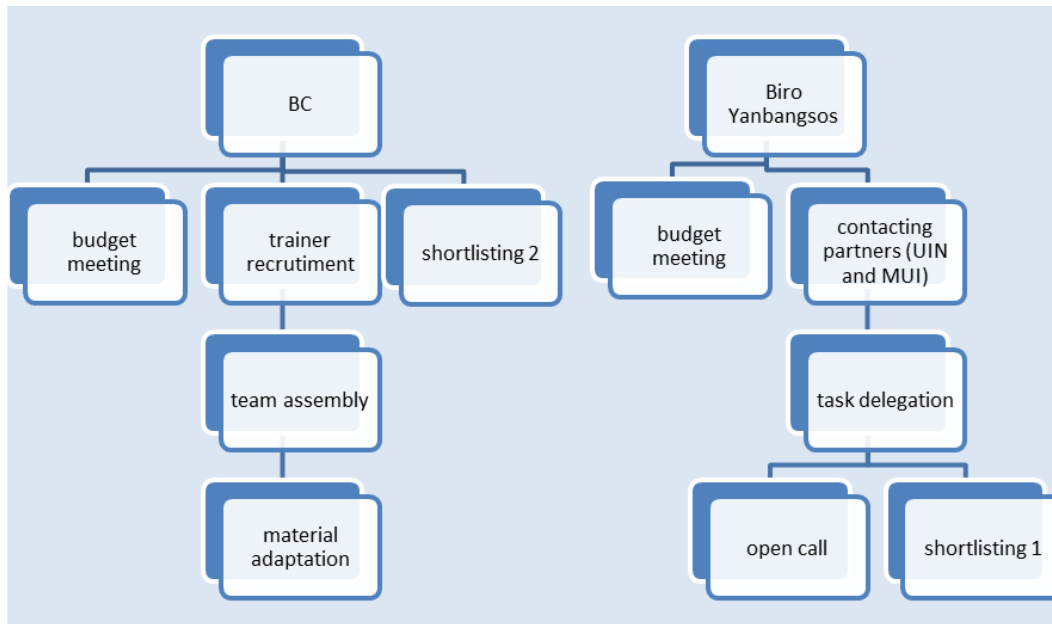

Figure 4. Individual Policy Adoption Stage

Gunung Djati and MUI as their partners. The reason for the choice was that both UIN and MUI were knowlegeable and had expertise in handling issues that relate to religious affairs. Thus, other institutions such as Bandung Institute of Technology (ITB) or Padjajaran University (Unpad), were considered not as appropriate and relevant to EFU program as UIN and MUI. This was coupled with the fact that Biro Yanbangsos has collaborated with UIN on many occasions . Druing EFU program implementation, UIN and MUI were entrusted with different responsibilities as shown in table 2.

provides financial assistance to Islamic organizations every year. Thus, it is only logical that one of RK objectives is to enhance the participation and contribution of Islamic organizations to the development of West Java so that they are not only passive beneficiaires of benefits of development but also contribute actively to its realization.. This point was highlighted in an interveiw with a member of staff of Biro Yanbangsos who noted that:

'Islamic society organizations in West Java often receive financial support from the government, Pak RK wants them to be morally responsible of what

they receivet. It's like take and give. Those Islamic society organizations are expected to be the "long hand" of the government.'

The British Council

In translating RK's political vision, the BC attempted to align with the wishes and expectations of West Java provincial governor with its interests. As has been mentioned in the agenda setting stage section, BC's agenda was to promote

'Biro Yanbansos asked us to involve a local language center, and they appointed UIN. So, UIN will be the local partner because the government wants the program to be sustained and UIN will ensure its continuity.'

In decision-making, policy option should be made objectively and efficiently. To achieve that, decision-makers must involve epistemic communities in policy formulation. EC are loose groups of experts or

Table 2. MUI and UIN Responsibilities of in EFU program

MUI	UIN
Outlining the qualification for open call	Preparing the test material and test venue for shortlisting 1
Disseminating open call information	Developing curriculum/content of
Selecting eligible ulamas	Organizing and monitoring program implementation

expnasion of English language learning through its EfI program. Each program under EfI is customized in accordance with needs of partners. Thus, in adopting the MoU, BC had to collaborate with Biro Yanbangsos with the assistance of UIN and MUI. Besides, BC held a separate meeting among members of its own team to discuss the technicalities program implementation. What is noteworthy, was the request of Biro Yanbangsos to BC to involve UIN as a partner in EFU program. The excerpt of an interview with the Head of *English for Indonesia* program in BC, shows what she said:

knowledge "providers" for the decision-making process—who open up new opportunities that exert influence on policy alternatives. Haas (1992 p.16) defines epistemic communities as groups of professionals, often from a variety of different disciplines that produce policy-relevant knowledge about complex technical issues.

The development of EFU program involved epistemic communities like UIN and MUI. The two institutions influenced decision-making relating to EFU program through imparting their expertise on program formulation mechanisms. Haas (1992, p.22) underscores the importance of actors'

underscores the importance of actors' expertise in defining complex problems. UIN and MUI did not not only contribute knowledge or expertise to the program, but also political judgement. What distinquishes UIN and MUI from other interest groups and policy networks is the their highly specialized expertise that equips them with the ability to make legitimate contribution to knowledge on the program course materials, conduct and selecttion of participants (Dunlop, 2013).

Target population is one of the fundamental elements of policy design. Target populations are the people, groups, and organizations, who are impacted by the policy. They may be selected based on their direct linkage to goal achievement, especially because they are considered either "deserving or undeserving" (Smith & Larimer, 2016).

Schneider and Ingram (1993) uses political power and perceived social constructions of deserving and undeserving groups to categorise target population into four main groups. Based on stakeholders' agenda, policy-makers can choose beneficiaries of preferred action from among different target groups (Schneider, 2013). In the context of EFU program, the target group of EFU was West Java ulamas, who can be classified as defendants who lack political power but have strong social connections and importance. In light opf EFU program, they are constructed as "good but weak or helpless" people that need assistance.

During the policy adoption process, time became a major issue. This was because being an innovative program, BC, UIN, and MUI had to develop new course materials as well as adapt that to the English proficiency level of prospective participants. Time required to travel between Jakarta and Bandung, was a key obstacle to communication efficiency. Time constraints did not allow sufficient time for English trainers to study all personal statements of 30 prospective participants, which hampered a good understanding of their respective backgrounds.

Policy Implementation

Policy implementation (Smith & Larimer, 2016) relates to activities and endeavors that connect policy intent to a successful policy outcome. Lester and Goggin (1998) argue that the essential characteristic of the implementation process is the timely and satisfactory performance of certain necessary tasks related to carrying out policy objectives or intent. EFU had the goal of improving English language skills and confidence of West Java ulamas, which would enable them to deliver sermons with confidence during interfaith dialogues and forums that discussed Islam in foreign countries. The program was financed by the West Java provncial government and the BC/UK embassy to Indonesia/UK government.

The short listed on candidates comprised 30 individuals, who hailed from 7 different Islamic organizations, including

Nahdhatul Ulama (13 participants), Muham-madiyah (8 participants), Syarikat Islam (1 participant); Mathlaul Anwar (1 participant), Persis (2 participants), Persatuan Umat Islam (1 participant), and and other Islamic organizations (4 participants).

Closer observation of the shortlisted listed of candidates revealed something surprising: inclusion of participants who lacked even the basic English competence. It was as if the main goal was to have participants, regardless of ability to learn English during the EFU program, that as widely as possible were representative a cross section of Islamic organizations in West Java province. What was also notable was the inclusion of 4 participants, who belong to Islamic organizations that are not acknowldged and on the official list of Indonesian Ulemma council, West Java chapter (MUI West Java). The good example was Abasiyah, which while a legal organization in West Java, is not on the list of Islamic organizations that appear on the list of MUI West Java.

The conduct of the EFU program training commensed on 28 March 28 and ended on 11 April 11, 2019, Lessons begun at 8 AM and finsihed at 5 PM. The training exercise was expected to equip participants with English literacy, knowledge of western cultures, and cross cultural communications. English was the language used during instruction and communication in most program activities. Modules that BC prepared for the participants every day were

aimed at enabling participants to acquire skills that included vocabulary, grammar, and practice in speaking and writing. What is regretable, however, is that teaching team leader did not have sufficient knowledge about the program curriculum and its objecives. According to the information obtained, the teaching lead was only tasked with enabling participants to develop confidence in speaking English. To that end, there was no way program materials that BC prepared could be changed or modified in light of the reality of the competence and ability of participants that varied.

To evaluate the performance of participants, instructors observed and monitored the training process, which was complemented by giving feedback that was aimed at showing the progress and room for improvement. Participants were engaged in presentations, discussions, and carried out individual and group tasks. Evaluation of performance on activities was based on trainer observations of trainees as they carried out the tasks assigned to them as well as feedback from program organizers and fellow participants.

Thus, while the program had a clear and specific objective, which was to encourage and enhance the confidence of participants to speak in English there was no formal assessment of participants performance on EFU program activities.. The implication is that it is not easy to determine whether or not the program achieved its goal. This is because, as
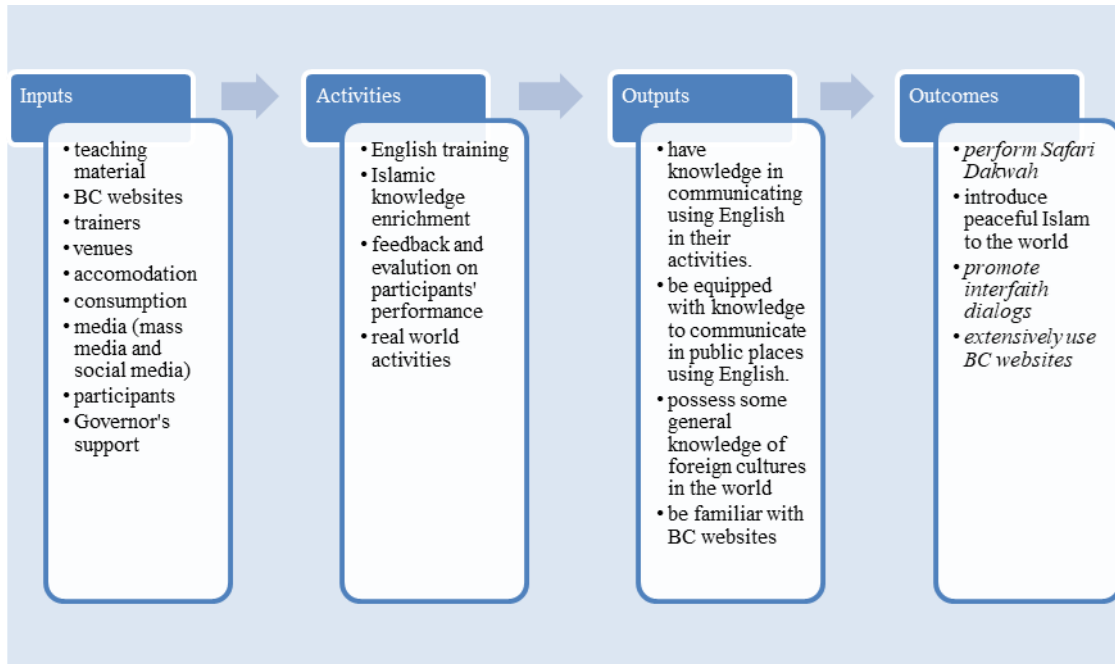
Figure 5. EFU Program Logic Model
Source: W.K. Kellogg Foundation, 2006

Gultom (2016) argues, English teachers should assess and evaluate students to gauge the performance on the learning tasks, efficacy of teaching methods, relevancy and appropriateness of teaching materials.

Policy Evaluation

Evaluation plays an important part in policy-making processes (Pal, 2014). Evaluation attempts to whether an intervention has been successful, and where performance falls short of experctations helps in identifying areas for improvement. Program evaluation entails conducting a systematic assessment (Rossi, Lipsey & Freeman 2004) that generates information about program performance which reults are used in improving the program or guide future decisions (Pal, 2014). Evaluation puts an emphasis on both program operation and outcomes. Thus, evalua-

tion is not only concerned with program effectiveness but also the program delivery process including organizational methods used to deliver the program, program inputs (for instance resources), program outputs (for instance tangible measures of a program), and cost effectiveness (Howlett, Ramesh, & Perl 2009). Finally, program evaluation is used to determine both the efficiency and effectiveness, relating to the comparion between program output and inputs used and program ouput and goals and objectives, respectively.

Input Evaluation

The program was jointly funded by BC and West Java provincial government shared responsibilities in providing resources that were used to finance program activities. BC was responsible for developing English training course materials and facilitators/

instructors, while West Java provincial government provided other resources. As the program lasted only for 10 effective days, the shortlisting of participants played a crucial role. In order for leanring to be effective and efficient, participants were rerquired to have at least pre intermediate level English competence, It is a requirement that two of the shortlisted candidates, who later became participants, did not meet because they had elementary level English language attainment.

To that end, one inference that can be drawn is that EFU was a politically nuanced program. Haas (1992) underscores the role of epistemic communities in the policy-making process. The epistemic communities make a choice among different target groups to become beneficiries while others are ecluded from the program. It is such a role in the program that enables the epistemic communities to make legitmate claims about of being main producers of knowledge in this area (Dunlop 2013). The inclusion of the two ulamas who otherwise would not qualify for EFU program was for UIN and MUI insitutions, considered necessary based on fairness and religious legitmation of the program considerations. The two participants were the representatives of Mathaul Anwar and Syarikat Islam Islamic organizations. The fact that both are Ph.D degree holders, and one obtained the doctorate in Egypt and a respected senior ulama, were the factors that lent support to their inclusion in the EFU program by MU and UIN.

Schneider and Ingram (1993) in Dunlop (2017) argued taking into account the political power of the program target population, their social construction such as whether they are deserving or undeserving, helps in shedding light on elements of policy design of. The authority over Islamic knowledge and practices that UIN and MUI have, was politically relevant to the EC's elements: 1) sharing beliefs, which are derived from their analysis of practices , which enables them to make informed contributions to policy actions and desired outcomes; and (2) share notions of validity that internally defined based on subjective criteria involving weighing and validating knowledge in the domain of their expertise (Haas, 1992 in Dunlop, 2017).

Whether EFU is a political program or not, all actors involved in this program agree that West Java provincial government and the UK Embassy fully supported the program, which was a strong factor that made it possible and infunced the much that it achieved. The fact that EFU was the first collaboration that involved local government and a foreign institution that benefited Ulemmas, was another point in the program favor.

Evaluation Activities

It must be noted, though, that EFU had another aim, which was to promote EfI and BC websites *LearnEnglish* and *TeachingEnglish.* The tools on websites were used as

Output Evaluation

By the end of EFU program, participants were expected to: (1) have acquired knowledge that would enable them to communicate using English language in their activities; (2) be equipped with knowledge to communicate in public places using English; and (3) possess some general knowledge of foreign cultures in the world.

Adult language learners typically exert a great deal of effort to acquire a second language and require continuing effort to sustain the competence. On completing the program, many participants were able to sustain their use of the knowledge they acquired during the training program. Some participants have since been able to demonstrate their knowledge while teaching English at their places of work in Islamic schools/*pesantren*. Another use to which participants are putting English profiency is engaging in social media activities. Many former participants of EFU program, posted content that was developed using English on their Youtube channels and Instagram accounts.

Thus, based on the above outcomes, an inference can be made that the program succeeded in achieved its first objective. Nevertheless, measuring achievements for obejctive 2 and 3 is difficult due largely to absence of supporting data. This is especially so because the program design did not incorporate a structured monitoring and evaluation activity.

Outcomes Evaluation

Identifying contributing factors to successful outcomes is essential (Hurlbert & Gupta, 2015). Outcomes can be achieved if planned activities are achieved to the extent that level pre-determined at the outset. The program did not only generate benefits for direct participants (ulamas), but also the West Java provincial government and the BC. Upon completion of the program, participants will in future serve as emissaries of peace for West Java provincial government. Almuni of EFU program will be sent to western countries to conduct *Safari Dakwah* which is aimed at introducing Islam as a peaceful religion to the world as well as promote interfaith dialogs.

However, budget constraints have so far prevented the realization of the above objective. Based on an interview the author conducted with Biro Yanbangsos officials, budget constraints that West Java provincial government faces has meant that approval of the budget for sending EFU programs participants to Western countries as emissaries of peace could be realized immediately after the completion of the program. Nonetheless, the provincial government was able to approve funding for five EFU participants who were slated to visit five cities in the UK (London, Manchester, Birmingham, Cardiff, and Bristol). The five participants were the participants who delivered sermon simulation on the closing day of the program.

Table 3. Three Realms of Policy Success

Process Success	Program Success	Political success
Preserving government policy goals and instruments	Implementation in line with objectives	Enhancing electoral prospects or reputation of governments and leaders
Conferring legitimacy on the policy	Achievement of desired outcomes	Controlling policy agenda and easing the business of governing
Building a sustainable coalition	Creating benefit for a target group	Sustaining the broad values and direction of government
Symbolizing innovation and influence	Meets policy domain criteria	Opposition to political benefits for government is virtually non-existent, and/or support is virtually universal
Opposition to process is virtually non-existent, and/or support is virtually universal	Opposition to program aims, values, and means of achieving them is virtually non-existent, and/or support is virtually universal	

However, there are still doubts as to the exact number of all the participants who will be able to visit Western countries as part of the program. What was clear, though, is that while the Biro Yangbangsos was not sure of when all the participants will be sent to Western countries to deliver *Safari Dakwah* and engage in interfaith dialog as part of EFU program objectives, the provincial government remained committed to its responsibility to send all the 30 former EFU participants to Western countries to enable them have *Safari Dakwah* experience, as stated in program objectives, as and when resources become available.

Policy Improvement

McConnell (2010: 351) argues that a policy can be considered successful if it achieves the goals and attracts no criticism of any significance. He also notes that understanding three elements of the program, inter alia, process, program, and politics, is crucial for identifying areas that perform in accordance with expectations and those that fall short,

hence need improvement

McConnell (2010) argues that the success of a policy process occurs when the government defines problems, assesses policy options, designs instruments, engages stakeholders, and takes decisions while attracting little or no criticism. A good example is in stakeholder engagement. EFU program levarged good practices in stakeholder engagement. Based on an interview with all stakeholders, they expressed no complaints about their involvement in the program. The reason for that was that as Rinkus, Dobsona, Gore, and Dreelin (2015) argue, successful collaboration promote high quality and enduring agreements. Besides, successful collaboration enhances social capital and improves relations among stakeholders.

Thus, the sucess of EFU program, can be measured by comparing output and outcome with several performance indicators. While EFU program can be considered achieved sucess on one of the progra, objectives, the same can nto be said about its performance of the other two objectives. Moreover, it is not easy to determine whether the program achieved the desired outcomes for the target group. One of the weaknesses of the program was lack of structured monitoring and evaluation of program process and performance , which in turn would help to establish whether or not the program was effective (achieved program objectives). One of the problems was that EFU program has political nuanses,

the achievement of which is not easy to gauge in the short and medium term.

Conclusion

This study aimed to examine the policy process and conduct an evaluation of EFU program performance. The evaluation of the EFU program was timely because it constiuted an emerging public policy that involved various stakeholders and actors in the provision of English training for ulamas. The study carried out an in-depth assessment of the policy-making process, making it possible to discover and examine the involvement of actors, power relations, and program implementation practices.

EFU program entailed providing English training for ulamas in West Java, enhance ulamas' confidence in giving sermons in English, which in turn would enable them to participate actively in international interfaith dialogs. One of the unusual features of the EFU policy making process was the inclusion of epistemic communities. The epistemic communities were a crucial factor in the policy process because their decision shaped the program, facilitated and enanched relations among key players, hence served a factor that strengthened cohesion of the network of players. Every actor knew their responsibilities and acted accordingly.

The implementation of EFU program can be considered a success as it achieved its main aim –enhance the Confidence of

ulammas by teaching them English, which in turn prepared them to participate in inter-faith dialogs abroad. Besides, the program was innovative – as it was the first of its kind to harness cooperation between a local government and an international institution in English training provision for ulama. Thus, the sucess and innovative nature of EFU in West Java implies that it can be continued to train other ulamas in West Java as well as replicated elsewhere in other provinces in Indonesia. Despite the strong support of West Java and BC for the program, one of the areas that proved problematic was lack of sufficient funding to finance the last phase of the program, that is to send program participants to Western countries to practice what they learned. In light of that several areas of the program need improvement, including, program planning especially budgeting to ensure that sufficient financial resources are available when needed, developing a well streamlined direction of the program process that clearly allocates activities to relevenat stakeholders and timeline required to achieve the goals, and ensuring that during program planning and design phase, structured evaluation of the performance of participants and program conduct (training materails, instructors, teaching methods) is included in line with program logic and intended out-comes.

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