

To Facilitate Dialogs, To Nurture Diversity

18 Inspirational Stories from
The Second Year of CONVEY Indonesia

CONVEY Indonesia is a program that aims to prevent radicalism and violent extremism and strengthen religious tolerance in Indonesia through a series of research-surveys, policy advocacy, and public campaigns based on the potential of religious education.

The CONVEY program was initiated by the applied research institute Center for the Study of Islam and Society (PPIM) of Syarif Hidayatullah State Islamic University (UIN) Jakarta and the United Nations Development Program (UNDP) in collaboration with various partners, including research centers, governmental/non-governmental organizations, and the private sector throughout Indonesia

This book contains inspirational stories and reflections from individuals who have been involved or participated in the second year of Indonesian CONVEY activities (April 2018-March 2019)



A Collaborative Project of:



*Empowered lives.
Resilient nations.*



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**18 Inspirational Stories from
The Second Year of CONVEY Indonesia**

Yosephine Dian Indraswari

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The Second Year of CONVEY Indonesia

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Foreword

Indonesia is a peaceful home for hundreds of ethnic groups, languages, diverse religions and beliefs. For more than 70 years, despite local conflicts, Indonesian people generally have lived in the spirit of “Unity in Diversity,” peace in ethnic and religious diversity. However, in the last few years, the phenomenon of intolerance and interpretation of religious teachings with violent extremism has grown, especially among young people. This phenomenon infiltrates various lines of life, including education, threatens the harmony of society, and is a challenge for stability and human development. Two national surveys conducted by the Center for the Study of Islam and Society (PPIM-UIN) in 2017 and 2018; each found that more than half of high school and college students in Indonesia, as well as teachers at all levels, had intolerant views and attitude towards religion other than theirs.

In this context, the prevention of violent extremism aimed at overcoming the root causes of terrorism is very necessary. In Indonesia, UNDP through the CONVEY project which is carried out in conjunction with PPIM-UIN Jakarta has supported national efforts to prevent violent extremism by encouraging

open and tolerant religious education through youth empowerment and community involvement.

In the second year, CONVEY partnered with 16 institutions, including campus-based research centers, civil society institutions, and the private sector continued producing evidence-based knowledge, which contributed to the increase of awareness and policy making. Public campaigns and PVE training have reached more than 16,000 people throughout the archipelago. Preventive campaigns in cyberspace with hashtags CONVEY #Meyakinimenghargai has reached at least 1.4 million people in the internet. More than 20 books have been produced, so that young people can get deeper into religious tolerance and moderation.

This book, which is proudly presented by UNDP to you, contains stories of changes and reflections from extraordinary people who have become part of the CONVEY journey in fostering an inclusive and tolerant society in Indonesia. The book also tells the success stories and challenges faced in preventing violent extremism in various regions and communities in Indonesia. May these stories deepen our knowledge, touch our hearts, and be an inspiration to those who strive for “Unity in Diversity” and peace in Indonesia.

Jakarta, 14 March 2019

Christophe Bahuët
Resident Representative
UNDP Indonesia

Preface

—Jamhari Makruf—

Team Leader CONVEY Indonesia

Religious diversity is one of Indonesia's treasure that we should be grateful for. On the other hand, it is also a challenge for the development of this country. The results of the PPIM 2018 survey on generation Z's religious attitudes show that 1 out of 3 young generations considers that intolerant actions against minorities are not wrong. These findings indicate that there is a potential that we should be aware of in caring for this nation's diversity. Like a fire in a husk, at any time the fire can ignite and cause division. Of course, we do not want such a thing to happen.

In the last few decades, Indonesia has experienced an increasing trend of extremism with violence, or commonly known as violent extremism. These various violent extremism cases occurred in Indonesia happened due to the factor of narrow religious understanding. Therefore, a prevention program is needed. However, many activities to prevent violent extremism need to address religious education. This is important to ensure the teaching of pro-peace understanding and tolerance religious education.

PPIM UIN Jakarta collaborated with UNDP Indonesia through the Indonesian CONVEY program

has successfully carried out a series of activities that directly embraced religious education. CONVEY Indonesia has succeeded in providing evidence-knowledge, a general description of the level of intolerance and radicalism in Indonesia, especially among youth. In the first year, Indonesian CONVEY had succeeded in making a good impact. The inspirational stories were then written in the book titled *"A Small Step for Nurturing Peace."* Not only that, CONVEY Indonesia continued to commit, carrying out prevention activities on violent extremism in the second year and continued to focus on religious education with the theme of *"Fostering Tolerant Religious Education to Prevent Violent Extremism in Indonesia"* held in March 2018 until March 2019.

In its journey of carrying 16 prevention of violent extremism activities in the second year, there were certainly lots of interesting stories and best practices that can be conveyed to the wider community. A wise man says that experience is the best teacher; therefore, the best experience that gives the meaning of diversity should be told again so that more people can benefit from implementing this program.

There is an interesting story about how the journey of a study opens a person's view of how beautiful diversity and mutual respect are. Dorita Setiawan, one of the PPIM researchers who traveled to Thailand, felt firsthand how religious practices other than Islam were carried out in Thailand primarily in terms of Religious Education, and also how the government

and surrounding communities treated Islam as the minority there. From the trip, Dorita concluded that what happened is not only the problems of interfaith conflict but also the existence of stigma and prejudice between each other. So, no matter where, there will always be distortion between majority and minority religions, especially if rooms for interfaith meeting do not take place.

Another story comes from Eastern Indonesia, South Sulawesi. Arez, a young man who was once a perpetrator of violence, attended the Boardgame for the peace training program. The funny thing is, there was no other motive for him to take part in this activity besides getting free food and the experience of staying at a hotel. However, it turned out that Arez experienced a significant change after attending this training. From the supporters of the khilafah ideology to being an agent of peace. His heart was moved when watching the Jihad Selfie movie. From Arez's case, we can see that we still have enormous potential to continue working to spread the message of peace, especially among youth.

In addition to the two stories above, there are still many interesting stories that took place during the implementation of this second year of Indonesian CONVEY. As Hans Kung said - *"No peace in the world without peace among religion."* This statement is certainly true; many divisions occur because of religious background. Therefore, the prevention of violent extremism through moderate and tolerant

religious education needs to be voiced continuously. Hopefully, this fragment of stories can give hope and open the hearts of every reader to participate in spreading the message of peace and caring for diversity. Let's celebrate diversity by believing in the faith in our hearts and also respecting differences.

Happy reading!

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CONVEY and the Common Dream

The orange nuanced building that stands firmly is twenty-seven years old. It looks beautiful with its green lines overlaid with red bricks. The neatly groomed shady trees are calming while flowing, soothing, and cooling the air. The three floors in this building are filled with routines and busy life. There is something new from the last visit last year. The lobby room looks neater and has an access key that can only be opened with fingerprints. In Ciputat district, precisely on Kertamukti Road, the Countering Violent Extremism for Youth (CONVEY) program is being run every day.

CONVEY is a program organized by PPIM (Center for Islamic and Community Studies) UIN Syarif Hidayatullah, Jakarta and UNDP (United Nations Development Program) Indonesia. Since 2017 CONVEY has collaborated with more than 25 communities and organizations that strive for peace with the same



Ismatu Ropi, Deputy Project Manager of CONVEY, also senior researcher at the Center for the Study of Islam and Society (PPIM), and a lecturer at the Faculty of Islamic Theology of UIN Jakarta

goal which is preventing extremism and violence in Indonesia. Young people are targeted because based on various studies, there is a tendency of an increase in intolerance and radicalism among this group. Ismatu Ropi (Ismet), Deputy Managerial CONVEY, said there was a tendency to strengthen religious sentiment in young groups and a sense of pride in being part of an exclusive group. The main target of the CONVEY is directed to the young millennial group, although it still involves various other different groups.

Before the CONVEY project began, PPIM initially gathered around sixty institutions from all over Indonesia including NGOs, campus circles, BNPT and so on, to sit down and form a collaboration related to the P/CVE issue. So far, collective awareness had

existed, but each organization ran its own program without cooperation. PPIM initiated the sharing of work results and a joint movement platform. The strength of CONVEY, according to Saiful Umam, Director of PPIM, is on survey and research. Therefore, the CONVEY work program was then formulated through a series of surveys, research, policy advocacy and public interaction based on religious education. This program is considered quite successful and there are many parties who would like to replicate, including foreign governments, such as the Philippines and Maldives.

The result of CONVEY programs, akin to the planting of teak trees, according to Ismet, will only be seen ten years from now. Ismet hopes that CONVEY can mainstream the moderate ways of religion, one of which is through the door of the Ministry of Religion as a state institution. *"We learned from gender friends; they managed to mainstream the issue to various lines,"* said Ismet again, *"Moderation in religion, the Ministry of Religion needs to understand this first"*. According to Ismet, CONVEY's biggest achievement is on the results of research that are very real, so that they can become a solid foundation to provide input into policy making. This is evident from the fact that BNPT currently always asks for the latest updates from CONVEY. The policy formulation of the National Action Plan for the Prevention of Extremism (RAN PE), which is being formulated by BNPT, refers to the results of the much quoted CONVEY research. The results of

its research are also used as the basis for setting the background to explain why the policy is important and necessary. This policy is being pursued to immediately become a Presidential Regulation. Ismet envisages that in the future there will be more positive things that this CONVEY program can facilitate.

Safeguarding our Indonesian Home

Fuad Jabali is one of the key figures. A middle-aged man who is friendly and always appears wearing a *peci*¹ at CONVEY records many stories. According to him, many people have felt anxious since 2002, the Bali bombing tragedy. The terrorists who perpetrated this horrible act came from Islamic boarding schools and madrasas. Both of these institutions gained so much notoriety in international media coverage that many urged the government to dissolve them immediately because they were considered as hotbeds for the regeneration of terrorists and extremists. An unfair thing, according to Fuad, is that because only a small number of Islamic boarding school and madrasas are hard-leaning. Most of them are actually really helpful for the lower class people to be able to go to school without paying tuition fees. Fuad even admitted that he could go to school thanks to the presence of Islamic boarding schools and madrasas.

Most of the post-Bali bombings religious de-radicalization program, according to Fuad, considered Islamic boarding schools and madrasas merely as objects of intervention. Rarely did these

¹ A traditional hat in Indonesia, commonly worn by men during special occasions or ceremonies.



two institutions become strategic entry points for collaboration. Their role was always marginal, not explored, just being merely the object of exploitation. PPIM then developed the CONVEY program whose basic idea was to empower institutions such as Islamic boarding schools, madrasas and Religious Colleges (PTK) that were directly related to the issue of preventing violent extremism and terrorism. The trick was to connect these institutions with various outside resources that care about preventing violent extremism and terrorism. Fuad admitted that this was not easy because the logic of thinking, skills and communication skills of the people in these institutions still needed to be developed and improved.

PPIM helps connect the resources to a wider

Fuad Jabali, CONVEY Project Manager and senior researcher at the Center for the Study of Islam and Society (PPIM) and lecturer at the Faculty of Culture and Humanities of UIN Jakarta



The CONVEY Project Management Unit (PMU) team were posing together in the CONVEY DAY #MeyakiniMenghargai Festival Appreciation event held at Thamrin, 20 February 2019.

The exhibition arena where the dissemination of the results of this activity took place was filled in by approximately 400 participants from various youth, community, and governmental institutions.

world network and introduces religious institutions to institutions outside of religion. Another challenge is programs to prevent extremism violence, even though it involves many institutions, but is not connected to one another. PPIM helps facilitate by sitting down together, sharing experiences and knowledge resources. Another weakness is that there has not been any good evidence-based policy established regarding efforts to prevent violent extremism and terrorism. The only existing knowledge is in the form of responses to events or current news.

CONVEY's dream was initially to empower institutions that were considered weak at the grassroots level. But the limitations of the time, in which the program works on an annual basis,

only enables it to cooperate with institutions at the medium level. Islamic Religious Colleges (PTKI) are involved because they can strengthen their networks while empowering existing campus institutions. Rarely do people see PTKI as a strategic partner. Fuad acknowledged that he had not found the right formula for a Public Service Announcement (PSA) program. This year PPIM involved professionals to maintain quality, but it did not feel right. CONVEY is not just an ordinary project; it is a strong effort to safeguard the Indonesian national home.

The understanding of the idealism of protecting Indonesia made PPIM design a CONVEY program with a strategy to develop more resources in the program, not in the administrative segment. The budget allocation is as much as possible channeled to the partners and as minimum as possible to the PPIM component so that many programs can be produced. This is in line with the partners that grow in volunteerism within the movement. PeaceGen, for example, has proven successful in internalizing the values of the struggle for peace. They grow from within and really fight with the foundation of care so that they are in line with what CONVEY believes. *"It's not business as usual but investment in the nation is long-term and very large,"* Fuad said. The nice thing about CONVEY, according to Fuad is the meeting with diverse kinds of people. He stated that he could learn new things from different people every time. There is uniqueness in every implementation and program's

“It’s not business as usual but investment in the nation is long-term and very large,” Fuad said.

people. Meetings in diversity strengthen the faith even more. Believing and Respecting, that’s what really happening.

Teachers, Faith and Diversity

Who teaches us to write and read? Who teaches us the various fields of science? We become smart thanks to the guidance from teachers. We can be clever because of them. Teachers are our sources of light in the darkness. Their merits are matchless.



Research coordinators from 34 provinces in Indonesia participating in a consolidation workshop for national survey coordinators "The Religious Attitude of Teachers in Schools/Madrasas in Indonesia" held by the Center for the Study of Islam and Society (PPIM) UIN Jakarta, in Bogor, 30 July - 1 August 2018

The once-popular 1990's song titled "Jasamu Guru (Your Merit, Teachers)" goes to describe the great merits of teachers, in guiding their disciples from the darkness to the light of knowledge. Children who initially cannot read and write, become smart and understand a variety of knowledge. The role of teachers along with parents is very profound in enlightening and educating the young generation. But as time passes, students can now learn everything using technology. However, up to this moment, teachers still serve as a determinant for students as a point of reference in gaining knowledge.

In 2017 UIN PPIM Syarif Hidayatullah and UNDP Indonesia through the CONVEY program released surprising survey results about the increasing intolerance in Indonesia. In 2018 various follow-up studies were conducted to see how far the exposure to intolerance occurred in various levels. One of the interesting things to be studied was how teachers

behave in the face of diversity. The research resource persons were madrasa and school teachers that teach general subjects and not religious teachers. PPIM wanted to see how the attitudes, opinions and actions of these teachers were in the matters of diversity, tolerance and religion. The study was designed using a mixed method, the combined method utilizing both quantitative and qualitative methods.

PPIM then carried out a quantitative research through surveys in 34 provinces in Indonesia. The activity which took place from August 6, 2018 to September 6, 2018, involved 2237 teachers. The survey respondents themselves varied from each region because it was done randomly based on a probability proportional to size (pps) technique. After conducting the survey, a qualitative research was conducted to obtain more valid and in-depth results using in-depth interviews and focus group discussions (FGD).

The qualitative research was conducted during



From left to right:
 Dani (Indonesian P/ CVE Coordinator, UNDP), Yunita Faela Nisa (National Survey Coordinator "The Religious Attitude of Teachers in Schools/Madrasah in Indonesia, PPIM), Saiful Umam (PPIM Executive Director), Henny Supolo Sitepu (Chairperson of Cahaya Guru Foundation), Bahrul Hayat (education expert), Heru Purnomo (Secretary General of FSGI), and Jamhari Makruf (PPIM Advisory Board), who were all speakers in the Launching of the 2018 PPIM Survey Results of *Pelita yang Meredup* ('Fading Lights') Teacher's Religious Portrait in Indonesia, 16 October 2018

December 2018 with a total of 66 research resource persons from West Sumatra (Padang, 16 people), DI Yogyakarta (Bantul, 12 people), Riau (Pekanbaru, 14 people), East Kalimantan (Balikpapan, 13 people) and West Java (Bekasi, 11 people). In each region, researchers interviewed 11-16 teachers and school principals in 6 schools' survey data collection. At every school, interviews were conducted with 2-3 teachers or principals. Meanwhile, the FGD was conducted with 5-10 teachers outside the survey respondent list. After data collection, PPIM then disseminated to 3 qualitative research cities, except for Bekasi and Balikpapan.

The process of obtaining research data was also not easy because many teacher respondents felt suspicious and filled with prejudice. According to Tasman, a PPIM researcher, the informants took a long time, sometimes up to two and a half hours, to fill out the questionnaire. They were very careful, some even expressed objections because they felt very personal questions were asked. Tasman stated that this study wanted to explore attitudes, so indeed for evidence, some questions needed to be that personal. Tasman was the researcher head for the qualitative study in West Sumatra and his interesting experiences and findings were found in this province.

Adat Basandi Syara', Syara' Basandi Kitabullah

In West Sumatra, the majority of the population is

from the Minangkabau tribe. They adhere to the “*Adat Basandi Syara’*”, *Syara ‘Basandi Kitabullah*” slogans, meaning customs have shari’a as their foundation and shari’a is based on the book of Allah SWT. PPIM’s research in Padang, in addition to confirming the findings of quantitative results, also sought to see teachers’ perceptions of Islamic countries. Researchers found that in West Sumatra, teachers generally agree with the concept of a state based on Islamic law. But the perception of an Islamic state that they believe in was not like the country of Saudi Arabia which applies strict laws such as cutting hands. They want an Islamic state with a contemporary spirit like Malaysia, where the law has been modified according to the demands of the times. According to them, Indonesia has actually embraced such an Islamic law, albeit the implementation is not total or strong enough.

West Sumatra then became a priority for qualitative research as based on the results of the survey, the number of intolerant teachers in this province was quite high. Field researchers also found many difficulties. At the time of the initial survey to the teachers, the dynamics were quite tough and varied. In some schools, the enumerators even found it hard to locate teachers who were willing to fill out their questionnaires. The researchers also received a lecture on religion from their informants in this province. They accused and assumed that there were foreign interests riding this research.

PPIM then held the Dissemination of Survey

To Facilitate Dialogs, To Nurture Diversity



Tasman (second from right) posing with the PPIM National Survey team, Padang Research Coordinator, and local implementing partners for dissemination from UIN Imam Bonjol Padang, after holding a workshop to disseminate the National Survey Results in Padang UIN Hall, 25 January 2019

Results and Qualitative Research PPIM 2018 event in Padang on January 25, 2019. A local government representative doubted the findings of this research. According to PPIM, rejection or doubt is common in national survey dissemination activities. In other cities there were also rejections, such as those that occurred during the dissemination of the results of the 2018 national survey in the city of Medan. Although there was a debate, in general all agreed that this issue needed to be a common concern.

Five people responded to the findings in the dissemination in Padang, two of whom accepted the survey results and confirmed that this had become a sign of danger because it would potentially destroy Indonesia. Teachers are state civil apparatus, hence what they convey must be in the context of the country. The state sets Pancasila as the foundation of the state, teachers should also teach a perspective of

“ The teacher’s role as a light seems to be dimming. But no matter how small the light is, there is still hope. ”

nationalism and respect for diversity. This moderate view of some teachers in Padang ignited a bright spot that teachers can continue to be actively involved in voicing the message of peace in the midst of diversity. This research is indeed a bitter pill, but it is a medicine to make Indonesia better. The teacher’s role as a light seems to be dimming. But no matter how small the light is, there is still hope. That diversity must be respected; teachers need to be increasingly involved in building tolerance. Thus, as a result, teachers, students, and the community will be increasingly able to have faith, while also to respect.

An Eye-Opening Sajada

Afsyus-salam wa shilul-arham (spread peace and maintain brotherhood)

The sun began to set on the plains of Agra, India. Dusk began to form long shadows at the Taj Mahal and throughout the city. My steps stopped at the hotel corridor of Jaypee Palace Hotel, where we stayed. There was a man prostrating in prayer. *"He is a Muslim, that's how they pray. Using a small rug, called sajada; they pray five times a day,"* said the hotel porter who escorted the luggage to our room. He told me proudly, considering most people only know that India is majority Hindu. He did not know that we were from Indonesia, the country with the most Muslims in the world. Dinna, my traveling companion, just smiled a little. She herself is also Muslim who always prays five times a day.

A similar thing was experienced by Dorita Setiawan-Fathoni, a researcher from PPIM UIN Syarif Hidayatullah, Jakarta. Her visit to Khon Kaen, Thailand brought the story that not everyone has an experience of seeing how people of different beliefs pray. Recognizing the differences, will avoid stigma. Prostrating on a sajada opens eyes to the beauty of prayer. Communicating with Him can be done in various ways.

Discrimination garners empathy

A traumatic experience was experienced by Dorita in early 2002 when she arrived in Canada for a master's program at McGill University in Montreal, Quebec. *"I arrived when the nuances of the 9/11 WTC attack were still felt. I walked in front of the campus and was suddenly stoned and ranted, "Just go back to your country. Shame on you, terrorist," she recalled bitterly. This experience has only fostered my empathy for the minorities who get discriminated. "I'll defend those different and marginalized people. I am determined to be the first to fight for the persecuted," she stressed.*

In 2008 Dorita received a Fulbright scholarship and continued her doctoral studies at Columbia University in New York City (NYC). NYC is a city famous for its nickname 'The Great American Melting Pot', where people of different countries, religions, ethnicities, races and sexual orientations can coexist intimately. They build communities and share roles that are just as important. Dorita then stayed for ten years



Dorita with researchers on Religious Education Policy in the Southeast Asia when attending the research dissemination workshop at Grand Savero Hotel, Bogor, 17-20 November 2018

in the United States and reflected the dynamics of the majority-minority relationship in his personal experience of being a minority in the country.

"I returned to the homeland in June 2018. At an event, I met Mr. Fuad and Mr. Didin from PPIM. He both invited me to become a researcher for study on religious education policies in Southeast Asia," explained Dorita. The first obstacle she experienced was the challenge of recruiting 6 (six) researchers from all countries in Southeast Asia. Dorita had to ensure that the backgrounds of these researchers were diverse and represented different religions and ethnicities. She stressed that it was not easy to get the right researchers, especially because of the limited time for research.

From Khon Kaen to a Coherent Community

The need to safeguard the correct field data collection brought Dorita to Khon Kaen, Thailand. She became an observer of a focus group discussion (FGD) of religious leaders, the community, and government representatives. Khon Kaen was one of the locations where PPIM research was held. One hour's flight from Bangkok, Khon Kaen is one of the developing cities of Thailand located in the border region with Laos where 98% of the population embraces Buddhism. Dorita explained that the research designed by PPIM was about how the governments of Southeast Asian countries had and enforced religious education policies to prevent extremism. Religious education here can also be interpreted as value or citizenship education because each country has a unique policy in accordance with its own context. This activity was the first study to include figures from across religions, communities and governments within the context of Thailand.

The FGD began at five in the afternoon. The *imams* (as Islamic scholars as called) were the first to come. Their presence was quite striking and attracted attention because they were wearing sarongs and caps; then followed by Catholic groups and other religious leaders. People from minority groups such as teachers from Catholic schools sat next to three Muslim imams. The monks came last and sat at the

“ People from minority groups such as teachers from Catholic schools sat next to three Muslim imams. ”

end of the table. For the first fifteen minutes only silence was present because they were not used to sitting at one table. A professor from Khon Kaen University, who was the first pro-Islamic Buddhist scholar, was the first to break the silence. He said that this event was very good and brave. That was the first time that different people had seated in one table discussing sensitive issues about extremism. Although it started awkwardly, the discussion flowed smoothly.

An hour later the committee announced a break because the imams had to pray. They prayed in a glass-walled empty room right next to the meeting room. All eyes were directed there; apparently it was the first time that most participants and organizers saw the way Muslims prayed. *“The FGD lasts only two hours. But it was very productive and rich in meaning,”* said Dorita, *“It’s nice to see people from different religions, sitting at a table and interacting, even though it took time to adjust. Negotiation of public space really happened in this FGD”*. The participants said they were happy to take part in the FGD and suggested a



similar meeting could be held later. They considered this kind of activity important because people can look for similarities and recognize differences.

Dorita, as a researcher, has high sense of curiosity. The next day she strolled around the city of Khon Kaen and found a large mosque complex opposite a church's nursing home. According to her, they have been neighbors for fifty years, giving birth to three generations, but not recognizing each other. Even Thai researchers who participated in this research and lived in Khon Kaen thought the community members around this mosque were refugees from the Rohingya even though they were actually native residents there. False coexistence occurred; stigma and mutual suspicion became apparent because they did not

From left to right:
Dr. M. Zuhdi, Prof.
Robert W Heffner, Dr.
Jajang Jahroni, and
Prof. M. Sirozi in one
of the sessions of the
International Seminar
"Nurturing Faith: State,
Religious Education,
and Prevention of
Violent Extremism
in Southeast Asia",
Jakarta, 14-16 January
2019

recognize the differences between each other.

Dorita was fortunate to be able to join PPIM because she saw serious efforts from the leaders and staff to do something meaningful for the community. Based on knowledge acquired from research, PPIM research shows a diverse and calm face of Islam. Islam is open and has a peaceful face and is not identical to terrorism. Said Dorita to end the story, *“This project has absolutely changed my life. There is still a lot of homework to be done. Not only Indonesia or the Southeast Asia, the whole world must understand the importance of recognizing, accepting and celebrating differences. Considering ourselves as humans, we must explore the same things rather than the different ones.”* This, in accordance with the tagline carried by PPIM in the current CONVEY project, namely believing (in one’s own faith) and at the same time being able to appreciate (the others).

Knowledge Gives Birth to Peace

The essence of knowledge is calmness: the more is known, the more vanity and arrogance will disappear. Knowledge makes a person think better and understand more. A knowledgeable person will become civilized in speaking and doing because God contributes in educating him or her. As the words of the Prophet Muhammad: "Addabani Rabbi" (My God is the one who made me civilized) - Al-Ustadz H. Miftahul Chair Evans, S.HI., MA.

His is typically of a polite figure, full of calmness. He admits that he is now a lot calmer than he was back then. *“I used to be skeptical and apathetic, thinking that my knowledge and faith were the only correct ones. I also blamed and bullied people who disagreed with me. I agreed with radicalism; I had gone all through it,”* said Ustad Miftah, the nick name of Al-Ustadz H. Miftahul Chair Evans, S.HI., MA. The second child of four siblings was initially interested in studying Tarbiyah. Fate arranged him to study Islamic Sharia Law, undergraduate and postgraduate programs at the State Islamic University of North Sumatra (UINSU). His education and reading hobbies, in the end, were able to make him realize that difference is God’s grace alone. The ustad, born in Medan of Malay origin, said that basically Islam taught peace. *Mungkar* (ungodliness) should be countered with *makruf* (goodness).

Ustad Miftah idolizes Muhammad Thahir bin Asyur, who is famous for his thoughts related to women’s veils (headscarves). He believes that the rules of the hijab should be seen according to its history and time. *“Religion should be understood in context and not just through text,”* he said.

His life companion may be the only ustad wife who does not wear a veil. Ustad Miftah supports her wholeheartedly and says that it is better to set her heart and attitude than to be busy fixing her veil. *“The contents are far more important than just the packaging itself,”* he said. The ustad who is good at

playing the guitar and who likes singing admits that he is a student and learner. He cited the quotation of Imam Al-Ghazali in the book *Ris-alul Ladunniyyah* page 67, which says that human knowledge is obtained in two ways: first human teaching (*at-ta'allum al-insaniy*) and God's teaching (*at-ta'allum ar-rabbaniy*). God's teaching emphasizes that the more knowledgeable a person is, the more calmness and coolness he will bring.

Ustad Miftah is one of the sources for the research conducted by the Center for the Study of Islamic Democracy and Peace (PUSPIDEP) UIN Sunan Kalijaga, Yogyakarta in collaboration with PPIM UIN Syarif Hidayatullah and UNDP Indonesia. Medan was chosen because the Muslim urban culture was very strong there. This study aimed to identify scholars' views on politics and national narratives, including those concerning democracy, citizenship and human rights. The survey was conducted among around 450 religious leaders, 30 people each from 15 different



Miftahul Chair Evans, S.HI, MA, cleric from Medan who was one of the speakers and respondents in the research of "Ulama Perception of the Nation State" conducted by PusPIDeP UIN Sunan Kalijaga Yogyakarta in 2018

“In the past few years, there have been mass organizations that never before made it difficult for us,” said the head of the Ahmadiyya missionary community of West Java, Hafidz Danang Prasetyo.

cities. The result shows that most scholars (71%) accept the concept of a nation state, and only around 16% reject it. However, some accept it only with certain prerequisites, or rhetorical only, especially in the matters relating to intra-religious minority groups. This latter group was the interview target of the other PUSPIDEP researchers, and Bandung became the city with subsequent interesting findings.

Equality among citizens

Bandung sky looked cloudy. There was a row of young coconut sellers on Pahlawan road. On the other side, there was a mosque dominated with calming white color. On one of the walls was written W.R.



Supratman Library. Some people with motorcycles came and parked their bikes there. They performed ablution. The calm atmosphere made the prayer solemn.

Those who came were from various professions. Some were employees, some were online biketaxi drivers. The gold plated fence never seemed to be locked. The atmosphere seemed peaceful, but it turned out that it was only on the surface. *“In the past few years, there have been mass organizations that never before made it difficult for us,”* said the head of the Ahmadiyya missionary community of West Java, Hafidz Danang Prasetyo. Ahmadiyya is a legal organization with legal status and loyal to the government. According to him, the mosque is always trying to get closer and be beneficial to the

Research team from PusPIDeP UIN Yogyakarta and the Project Management Unit of CONVEY from the Center for the Study of Islam and Society (PPIM) UIN Jakarta, and UNDP, posing together after attending a research workshop in Solo



"Ulama Perception of the Nation State" research team and PMU CONVEY representatives listening to results of the research from a number of field researchers in a PusPIDeP workshop

community. It holds social service and free medical activities by working together with many social communities, as well as distributing decent used clothes, free basic foods, quarterly blood donations, cleaning the city, and even eye donors. Last year, the Ahmadiyya received an appreciation from MURI as an organization with the largest eye donor in Indonesia. Hafidz Danang said that pressure can be part of faith strengthening. However, the state should fight for the right of all people to worship according to their beliefs. *"Bandung has not yet appeared as a city of tolerance. Those in different groups have not yet gotten a place to worship properly. For example, it can be seen from*

what happened in Sabuga or data from the Maarif Institute and Setara foundation,” said Ustad Miftah Fauzi Rakhmat, the school leader of Mutahhari Bandung as well as the son of Dr. Jalaluddin Rachmat, one of the leading Shiite figures in Indonesia. It was raining when the discussion took place in the empty school corner. Mutahhari had become a pilot school project for character education during the Megawati administration. Later, the enthusiasts of this school were challenged by baseless propaganda, especially in social media. In fact, this school building was actually inaugurated by Prof. Dr. M Amien Rais, MA and KH R. Totoh Abdul Fatah who is a West Java MUI figure. Their signature strokes were marked on the founding inscription.

The afternoon was almost gone when Ustad Miftah cited surah Prophet Yusuf AS, which he considered as the most beautiful story: *“We tell you the best story by revealing this Qur’an to you, and indeed you before (We revealed) included people who do not know”* [Juz 12 | Yusuf (12) | Verse: 3]. The first characteristic that the prophet long for was knowledge. The long for knowledge makes someone realizes that there are many things that he still does not know. Similar to lights, knowledge needs to be revealed slowly, especially to people who are used to being in the dark. The second characteristic of surah Prophet Yusuf, according to Ustad Miftah, is maintaining self-purity with good morals and manners.

The third characteristic of Prophet Yusuf story is

about being devoted to the country, in any society, and to anyone. The Egyptian community at that time was a pluralistic society, and the story of the Prophet Yusuf inspires how a slave was able to become a minister. Ustad Miftah concluded that the morals of the Prophet Yusuf's story are the love of knowledge and how to manage it, maintaining personal purity and morality, and having the best deeds for the country and nation. Ustad Miftah reaffirmed the absolute alignment to the state, even though the country's alignment to the intra-religious minority is still unclear yet. Shia and Ahmadiyya, as the persecuted children of the nation, should be defended and protected by the state.

Research on National Mechanism in Shaping Religious Education Teachers -
CISForm UIN Sunan Kalijaga Yogyakarta

Education and the Path of Liberation

The tall white building looked shady, covering a large rectangular courtyard, which was the center of all the students' activities in Malang Islamic University (UNISMA). On one side, some students were marching while others were wall-climbing. "The campus is looking alive and full of dynamics because student activities are centralized in the middle, where everyone can see it," said Dr. Fatimah Husein, MA, or known as Irma. She is a researcher at CISForm UIN Sunan Kalijaga (Suka) Yogyakarta.

CISForm initiated research on Islamic Religious Education (PAI) at the Islamic Religious College (PTKI), and UNISMA was one of the places selected to conduct the research. In this place, Irma found many interesting facts. As a campus affiliated with Nahdatul Ulama (NU), UNISMA demonstrates a moderate Islamic character. Islamic Education (PAI) at UNISMA uses a new curriculum that is referred to as a multicultural PAI curriculum.

The New Student Character Transformation and Development Period (Master Maba) at UNISMA is given every Wednesday for undergraduate programs (S1) students. This program contains the development of Islamic Character, Indonesian Character, and Scientific Character. According to Irma, developing these three characters is very important because new students tend to be vulnerable to being approached by radical groups. The approach could be done in many different modes, such as by pretending to be a friend, or helping them to find a house, and so on. The character development period helps new students sort and distinguish the good ones and the bad ones.

Women, Veils and Radical Stigma

Dr. Muhammad Wildan, Director of CISForm UIN Sunan Kalijaga explained that the research he did with his team was aimed to examine religious teacher candidates at the Tarbiyah Faculty of Islamic Education (PAI) study program. CISForm collaborated with PPIM UIN Syarif Hidayatullah and UNDP Indonesia for this project. CISForm targets included the areas of Padang,

Lampung, Jakarta, Malang, Banjarmasin, Makassar, Kupang, Tangerang, Yogyakarta, and Solo. For him, ideally, teachers, including religious teachers, are those who teach moderate Islamic values and dare to invite their students to think critically. This project wanted to showcase how the curriculum, system, and implementation of lectures at the Islamic Education Institute were able to shape the character of religious teachers according to their educational goals.

The results of the study found a variety of students' motivations in choosing PAI as their place to study. One of their motivations was their parent's encouragement to study more about Islam, although they did not force their children to become religious teachers in the future. As stated by Irma, some UIN PAI students even thought that *dakwah* could be done in various ways, so they did not have to be a religious teacher. The educational backgrounds of PAI students are very colorful too because of the SNPTN/PTN admission system that provides equal opportunities for high schools and vocational schools students to be



Dr. Muhammad Wildan delivering opening remarks at the "Launching and Discussion of the Animated Counter Religion Narrative Extremism Film in Jakarta, 18 April 2018

accepted.

During the research, CISForm researchers found another interesting fact. When radicalism and terrorism were used as keywords, the PAI students always referred to *niqab* or veil as one of the indications. Irma stated that the number of veil wearers had tended to increase since 2015. Along with the other CISForm researchers, Alimatul Qibtiyah, S.Ag., M.Sc., Ph.D. or known as Alim, Irma conducted research related to veils and female students of PAI study programs. Irma studied at Maulana Malik Ibrahim and UNISMA UIN Malang, East Java, and Alim at UIN NTB and IAI Nurul Hakim in Mataram, NTB.

In Malang, Irma met a very active teenage girl named Bunga (not the real name) whose hobbies were singing and climbing mountains. Her veil did not stop her from doing all of her activities. She went mountain-climbing with her male friends who always gave her a separate spot when it came to resting time. She said that she started wearing a veil ever since she entered the pesantren in Magetan. Although the pesantren required the wear of a veil, Bunga emphasized that wearing a veil was a choice. Using a veil made her feel liberated. She rejected the notion that veils were identical to radical groups. Irma revealed that Bunga was a very smart and active teenager.

Alim found a similar fact in Mataram, a veiled student dared to sing in front of the class accompanied by a male friend's guitar. "My hijrah name is Sagita,"



she said, “It stands for patience, diligence, and piety”, she said. According to Alim, these women used other names after they decided to wear a veil. Not Islamic female names like Khadijah, Aisyah, Sumayyah, but millennial names like Sagita were commonly pinned. There were also some students who were motivated to wear a veil because they wanted to have a pious husband. They thought that by being sholeha, their desire would be fulfilled.

Cinta (also not a real name) was a bit different. This fifth- semester student was accustomed to wearing colorful hijabs and said that there was nothing wrong with letting her face uncover. For her, the veil is a fashion and business opportunity. Every day, Cinta

Dr. Muhammad Wildan with the researchers and implementation team of “Religion Teachers Production System” research program during an internal meeting to develop the program design



Dr. Muhammad Wildan facilitating and describing results of the research in a focused discussion activity in Yogyakarta, 12 September 2018

sold Muslim clothes complete with its *niqab*. The only reason for her wearing hijab was to promote her products and not because of her ideology. Alim stated that this veil-related study was so interesting that he later developed further research with the support of the Ministry of Religion and the Egyptian government through Cairo University. Alim did research on the wear of veils by making a comparison between Egypt and Indonesia. His initial research was supported by PPIM and UNDP Indonesia and it opened the way and opportunities for further research.

The findings related to the veil are reminiscent to

“don’t
judge
a book
by its cover”

the saying of “Don’t judge a book by its cover,” which means that we cannot judge someone only from the outside. The veil is not always an indicator of radical ideology. Comfort, safety, fashion, and business interest may probably be the reasons why a woman decides to wear a veil. However, Irma said that when the veil was worn by someone who had a public role like a teacher, for example, there could be some limitations in teaching and interacting with students. Dress code and the wear of the veil by prospective religious teachers are still issues that are being studied and debated in several campuses.

Bunga Bondar Village, Where Interfaith Harmony Is

Bunga Bondar is one of the villages located in Sipirok sub-district, South Tapanuli district (Tapsel), North Sumatra province. The village is 356 km away from Medan; it takes 8-9 hours of land transportation from the city. Located in the valley on the foot of Mount Sibualbuali in the Bukit Barisan mountain range, the village has cool climate. The stretch of rice fields and settlements interspersed with fields is the beautiful wealth of Bunga Bondar Village. Although far from the city, Bunga Bondar has been a dream village for many.

It is in this village that Indra Rosinto Subandar, or commonly called Indra, was born on April 8, 1999. Indra's father was originally from Subang, while his mother was from Nias. His father is an alumni of UIN Sunan Gunung Djati, Bandung, majoring in English. After college, he joined the Remote Village Development program in the Soeharto era, and was assigned to Nias, where Indra's mother lived. They got married and Indra's older sister was born in Nias. Indra's father's worked as a teacher and then moved to South Tapanuli, where his second child was born.

The birth of Indra was not easy because Bunga Bondar did not have a *puskesmas* (public health service) or other maternity clinic. Furthermore, access to public transportation to the city also was not anytime available. Indra was finally delivered safely, thanks to the help of his neighbors. *"My neighbors were mostly Bataks and Christians, but they did not question us who were immigrants and from different faith,"* Indra said. The people in Bunga Bondar village were usually simple, but the brotherhood binding between neighbors were truly felt. So confident with



Indra Rosinto Subandi, coordinator of the Global Peace Youth Bandung 2018, also committee member of Bandung-Chapter Millennials Peace Festival, 19-21 October 2018



Indra Rosinto Subandi, Coordinator of the Global Peace Youth (GPY) Bandung 2018, handing over his title to his GPY Bandung successor

their neighbors that when Indra's grandmother went on the Hajj pilgrimage and her parents had to leave for Subang, Indra and her brother were entrusted to their neighbors.

Every Eid al-Fitr, Indra's mother always made cakes. Some of them would be delivered by Indra and his brother to the neighbors, and vice versa during Christmas. Indra also told me that when there was a banquet during a party at Bunga

Bondar such as a wedding, there would be two tables available. A special table was provided for Muslim citizens. This is not a discrimination according to Indra, instead it keeps non-halal foods from being consumed by Muslims. The Muslims there are the minority, but they are really well served on every occasion. Every time someone builds or repairs a house, or when it's difficult, the neighbors are always eager to help without considering different beliefs. This mutual cooperation and mutual respect are very beautiful for Indra, as pretty as Bunga Bondar's natural pulchritude.



Millennial Peace Festival, Sowing the Seeds of Peace

Indra learned about the Global Peace Foundation (GPF) from a senior in the boarding house. *"I asked Kang Gulam, why he looked busy and was rarely seen at the dormitory. He then told me about his activities and motivated me to be active in these activities, while I was still not too busy as a first semester student."* In 2016 Indra registered to volunteer for GPF and the requirement to volunteer was to join a GPF Camp in Bogor. Although initially afraid, Indra finally boarded a bus on his own to go there and repeatedly asked the bus driver assistant about his destination. The GPF training lasted three days and the theme was 'to love each other' with twenty participants from Riau,

Participants of Bandung-Chapter Millennials Peace Festival visiting temples and mosques in Ujung Berung area as part of the Peace Project activity (18/10/2018)

“I asked Kang Gulam, why he looked busy and was rarely seen at the dormitory. He then told me about his activities and motivated me to be active in these activities, while I was still not too busy as a first semester student.”

Palembang, Bangka Belitung, Kalimantan and Jakarta.

After that, Indra officially became a volunteer, and then together with his friends, coordinated the Lentera library activities. They did a fundraising activity for this project, then went to Ciwidey, a remote area near Bandung. Their activities were to carry books there and tell stories. According to Indra, the Ciwidey children enjoyed this activity because they lacked activities and not yet reachable by the internet. Indra also participated in the Global Youth Exchange in Thailand which was held by the Thai GPF in 2017. The event was for five days in Bangkok, containing

workshops and seminars. There was also a visit to one of the largest Buddhist meditation sites in the world, and the participants were invited to try to meditate guided by monks. Indra felt meditation taught positive things about him. In Thailand, Indra again felt the committee's attention towards people with different kinds of faith. They always took care of him and ask him questions especially about halal food.

In 2018 Indra became a logistics committee member and secretary at the Millennial Peace Festival (MPF) event which was initiated by GPF with the support of PPIM and UNDP Indonesia through a CONVEY project. MPF is a campaign activity that aims to increase the awareness of students and students about the dangers of radicalism and violent extremism. The campaign was carried out in the form of roadshows to eighteen high schools, Islamic high schools, vocational high schools and six campuses in six major cities in Indonesia including Bandung. In Bandung, the festival lasted for three days at Telkom University. The first day, the activity was filled with an Anti-Radicalism and Anti-Terrorism seminar. On the second day, the participants were invited to visit houses of worship in the Youth Assembly and Peace Project activities. On the third day, the participants went to Bandung City Square for Take Action activities, conducted a kind of rally, and distributed pamphlets containing invitations to peace, rejecting radicalism and terrorism. The MPF program succeeded in mobilizing more than 6000 young people throughout



Participants of Peace School Day - Millennials Peace Festival at SMA N 15 Bandung, after attending a seminar on critical social media, posing together and showing a poster campaign to prevent violent extremism (18/10/2018)

Indonesia to declare a rejection of violent extremism. In Bandung itself, the MPF had an impact on around 1150 young people.

Indra said that there were many benefits obtained by becoming an MPF committee. The whole material according to him was interesting, useful and very appropriate for young people. He was happy because it added his experience, network and friendship. Another thing that made Indra happy was that one of his friends who was quiet and reserved at the beginning became outgoing person after taking part in the MPF event. Indra was happy because change happened, even though it was only in one person. Indra, who idolized his parents, also took part in a student exchange at the University of Malaya for a

month after becoming the MPF committee. In August 2019, Indra would take part in the Asian Youth Model United Nation (AYUN) and would deliver material related to technology according to his studies in 6th semester Physics major at UIN Sunan Gunung Djati, Bandung.

According to Indra, studying on the island of Java brought new experiences and further opened his mind. He aspired to be a lecturer or educator, like his father. The teenager, born on April 8, 1999, had a hobby of running and playing games. At the beginning of his stay in Bandung, Indra had experienced several months without friends because he was considered a Batak. The funny thing is in the midst of the Batak people themselves, Indra has never experienced discrimination. Indra's dream as a young generation is to be able to maintain the noble values of the nation. Indra hopes that the goodness that exists can be preserved for Indonesia's peaceful future. Differences should unite this country, not limit it. As with the beauty that happens at Bunga Bondar, Indra hopes that the harmony in Indonesia will last.

Innovative PVE Training at High School, University and Religious Boarding
School - PeaceGeneration

From Agent of Violence to Actor of Peace

The youth should not only be the next
generation; they must also become
a generation that put things straight.
(Anonymous)

Brawls and violence are nothing new to him. A scar on the head is a memento of throwing stones at each other during elementary school (SD). *"Since high school, I have never actually been enthusiastic in brawling. But my friends continued to mock me. They said, I was a coward like a woman. Finally I joined in so as not to be mocked,"* Arez said, short for Akhmad Rezky Parawangsa. He and his high school friends who were active in mosque youth organizations, and they also believed that the ideal government in Indonesia is the khilafah-based one because the majority of people in Indonesia are Muslims. Arez then went on to study in Industrial Engineering, ATI Polytechnic Makassar. During the PKN course, he argued vehemently with his friend who presented a material on national ideology.

The big change in the young man from Parepare began at the end of 2017. During a calm week before a test, he received information from his friend that there would be a Board Game for Peace (BGFP) activity. His motivation to register was simple, which was to get free food and stay at a hotel for free. Arez then took a selection test and was declared eligible to take part in the BGFP activities held by PeaceGeneration in January. When participating in BGFP activities,



Akhmad Rezky Parawangsa (Arez), alumnus and facilitator of the Makassar-Chapter of Board Game for Peace organized by Peace Generation, 9 September 2018



One of the joyful moments during the Samarinda-Chapter training activities of Board Game for Peace, 26-28 October 2018

Arez began to open his mind. *“I cried when I saw the Jihad Selfie movie and the story of the return of those who were exposed to ISIS and returned from Syria. I imagine what if that family was my family. I just realized how ISIS propaganda was so deceiving and plunging people’s life into misery.”*

The films that were played during BGFP left a deep impression on Arez’s heart. He was shocked to see how little children were involved, and how easily people were persuaded to join and do extreme activities. Arez, who used to never care about other people’s business, was finally changed. According to him, the ignorance of the community can plunge people who have problems into extremism. People

who feel that no one cares and empathizes can be frustrated and choose a radical path that harms others and themselves. Arez finally realized that caring was an effective anticipatory measure in the face of the threat of radicalism and terrorism.

Nassir Abass was a figure who further strengthened Arez to be actively involved in the world of peace. His presence in the training, according to him, was very inspiring because it enabled Arez to confirm what he had not understood. Arez's perspective became more open when he received materials from the Wahid Foundation about the responses of the scholars regarding the obligation to establish the Khilafah and ISIS through the Bahtsul Masail Formulation. He finally understood that building a caliphate and an Islamic state was not a necessity and was not the only choice.

In 2018 PeaceGeneration launched the *Boardgame for Peace 2.0* (BGFP 2.0) program and offered the alumni to become facilitators for independent training in their respective regions. Arez re-registered and passed the muster to become a facilitator. This opportunity gave him the opportunity to learn about public speaking skills and the skills to be a reliable facilitator. Arez then became the material facilitator of "No Suspicion and No Prejudice" during the first training. He taught how information had to be processed and studied before sharing it with others. At the first time as a facilitator, Arez did not really understand what *toghut* and *tabayyun* were, so when he delivered his material to the participants, he was still stammering. The challenge



Arez with participants and Makassar-Chapter facilitators of *Board Game for Peace* activities

had not been completed because in his second training and so on, it turned out that the materials were different. But according to Arez, the burden felt was far less than the first training. Arez felt that there was pride in being a facilitator because the participants came from many distant places. Some came from Pinrang, even from Toraja and Soroako, and traveled for 12 hours to arrive to take part in the training in Makassar.

Arez's involvement contributed to the success of the Boardgame for Peace 2.0 (BGFP 2.0) program. In 2018 the training that was initiated by PeaceGeneration managed to reach 1100 high school students and university students from twelve cities in Indonesia. They were trained to be the agents of peace who would

work in their respective regions. These young men and women were equipped with the knowledge and ability to detect and respond to the phenomenon of extreme violence around them through creative media. This learning content can also be accessed online at RuangGuru.com and has been accessed by more than 31,000 people during running of the program. BGFP 2.0 has been successful online and offline.

Building Collaboration, Hear to Understand

Arez said that the topic of training was still being discussed on social media by the alumni until then. This proves that the material had been deeply internalized in the participants. Some alumni told stories that schools usually employed violence during hazing rituals. But thanks to their negotiations, violence could be eliminated. Arez was proud because they had carried out the values of peace in school according to the objectives of BGFP. According to Arez, even though it was only one day training from 8am to 5pm, the impact on the participants was truly extraordinary. According to him, this BGFP brought many changes not only to the participants, but also to the facilitators. In addition to opening Arez's mind, BGFP has also improved his soft skills.

This teenager, who was born on June 24, 1998, had just finished his study and graduated in November 2018. He stated that he really enjoyed public speaking and the world of the media that he learned when becoming a BGFP 2.0 training facilitator. The material

was far different from what he learned in college. He mentioned Najwa Shihab as an idol figure because she was a brave female journalist who had the courage to always criticize. Arez still has three dreams: first, serving in the inland for one year; second, pioneering peaceful communities in Makassar and Parepare; and third, working formally to help with his family's economy. Arez continues to remember his commitment to revive the Parepare Damai Project, which is working with BGFP alumni and other Agents of Peace to participate in campaign for peace in Parepare because there is no other similar community at all.

Nowadays, in addition to volunteering at Sikola Cendekia Pesisir, Arez and several of his friends are also busy making an activity platform in Makassar called KolaborAksi ID. This movement seeks to invite young people to care, take initiative and become agents of change in various lines of life. KolaborAksi ID initiated a campaign called #HearttoUnderstanding, which means Hearing to Understand. This program seeks to invite everyone to try to listen to understand, not to reciprocate each other's words. Arez said that he often met teenagers who tried to be open to the problem, but instead they found themselves blamed and cornered. The tagline launched by PPIM, believing and respecting, according to him, is in line with the idea of young people who are able to listen and care. Thanks to BGFP, Arez, who was initially a perpetrator of violence through brawls, has succeeded in transforming into an agent of peace.

Youth Congress in PVE -- MAARIF Institute

Friends in the Scope of Differences

The meeting that afternoon was at a restaurant in Pedan area. This sub-district is located in Klaten regency, which is famous for its *lurik* (traditional fabric), and it is about forty kilometers from Yogyakarta.

“My friend Putra is from Ambon; he is now living in Wakatobi. He is a Muslim and right after our national exam, he will be staying with me because we need to prepare for college. Another close friend of mine is from Wajo. His name is Rizaldi,” he said.

Yipta, eighteen years old, came in with his batik uniform. He looked enthusiastic even though the some sleepiness still hung in his eyes. *“Sorry, Sis, I did not get enough sleep last night. I helped my friends who are not from around here filling out the SMPTN form. In their area, the signal is really poor, almost none. So they asked for my help to fill in the data,”* he said. The friends he helped came from various tribes and religions he met in the Indonesian Millennial Movement.

Yipta Ari Wibowo, or usually called Yipta, feels different now. His friends are from various villages and cities. *“My friend Putra is from Ambon; he is now living in Wakatobi. He is a Muslim and right after our national exam, he will be staying with me because we need to prepare for college. Another close friend of mine is from Wajo. His name is Rizaldi,”* he said. He has recovered from the trauma he experienced because of the stigma due to different faith. Yipta goes to a public high school in Cawas, and he was the class captain at his first year of high school. In his second year of high school, he did not want to be nominated as a captain anymore. His friends at the Islamic Mosque Youth Forum always raise the issue of how haram it is to choose someone with different faith to become a leader. That is why Yipta was reluctant to be re-nominated because he did not want to make enemies.

His peers were not the only one who stigmatized him; his teachers also did. Yipta was surprised realizing that his teachers who only teach general subjects were the ones who significantly created discrimination based on different faiths. The Islamic teachers were actually friendly with Christian students and teachers. The discrimination he experienced included harsh words about faith and subjective scoring.

The Role Model from Pedan

Yipta comes from the word *Jephthah*, which in the Bible means “judge.” The second child of



Yipta Ari Wibowo, participant from Klaten, Yogyakarta in the Indonesia Millennial Movement (IMMOVE) Youth Congress "Trust Indonesia", 9-13 November 2018

three brothers was born in November 18, 2000. Before joining IMM, Yipta joined the National Exemplary Student Jamboree (JPTB) organized by the Maarif Institute in Garut. The activity took place in July 2018, at Darul Arqom Islamic boarding school. Yipta received the

information about this activity from his companion at Titian Foundation (TF) as a recipient of a TF scholarship for three years. At first, he was hesitant because this activity was held at a pesantren, but his companion suggested him to enroll in the program. Twenty people registered, but only four were accepted from the his area. *"I am afraid, worried if I cannot get any friends. I'm also afraid of being bullied there," he said.*

The Jamboree presented 110 participants from all over Indonesia. Although there was a selection system applied, every participant had to accommodate themselves to get there. Most of the participants were Muslim; four were Protestant; three Catholic, two Hindu, and one a Sundanese Wiwitan. A debate took place when several Muslim participants asked permission not to attend congregational prayers; instead, they wanted to have separate prayers. In the end, the debate could be resolved and became a learning process to understand and accept differences.

Yipta could finally be friends with differences. He

enjoyed all the activities because most of them were outdoor. Visiting art centers, worship houses, such as mosques and the first built church in Garut. He also came to a village to see how to live in simplicity and diversity. Yipta and friends took part in the *live in* program by staying overnight in the house. They helped finding wood, while the female participants helped cleaning the cages and feeding goats and sheep.

After the jamboree, Yipta received an information from the JPTB alumni network that Maarif Institute (MI) would hold the Indonesia Millennial Movement (IMMOVE). Almost all of the alumni registered, but only 20% was qualified. IMM was attended by hundreds of participants and took place at the Aryaduta hotel, Jakarta. The activity lasted for five days with a variety of materials and interesting sessions. The speakers were Najwa Shihab and Reverend Jacky Mannuputy, a peace mobilizer from Ambon. The participants were also invited to the presidential palace in Bogor by the president himself.

After the training, Yipta continued to stay at MI



Yipta Ari Wibowo (in the middle or fourth from right) posing with other IMMOVE congress participants in their traditional home costumes (11/10/2018)

IMMOVE participants and teams from the MAARIF Institute, the Center for the Study of Islam and Society (PPIM) of UIN Jakarta, and UNDP representatives, meeting with the President of the Republic of Indonesia Joko Widodo prior to delivering the Indonesia Millennial Movement's declaration on peace and prevention of violent extremism at the Bogor Palace (12/11/2018)



office for two days. MI made him felt like he was at home, and the Muslim group that he was affiliated with did not make religion as a problem to be able work together. They were like brothers. MI and IMMOVE had really changed his perspectives towards Muslims.

He encountered an interesting experience after IMMOVE. Together, with other six alumni, they held a Promotion and Learning of Indonesia Millennial Movement with the theme “Promoting Diversity, Knitting Peace” at Muhammadiyah University of Surakarta (UMS) and Vocational School Semarang. At UMS the event started at 9 pm, while he was supposed to have a test the next morning. Due to his determination and commitment, Yipta were able to manage his time and energy to keep socializing the program at UMS Mosque. He stayed at an UMS's Islamic boarding school and returned early the next morning. There were around 50 people participating in this program; there were even three participants from Semarang State University (Unnes). According to Yipta, this experience was beneficial for him to

overcome his own fears. The other participants also gave positive feedback about this activity.

His experience in joining IMMOVE also invited his friends' curiosity, both at school and church. Yipta informed them how important it was to get rid of prejudice against people of different faiths. He shared his experience of interacting and having direct communication with people from various religions and ethnicity. Various stories and experiences of IMMOVE participants motivated him to always be strong as a minority who was often discriminated. Through IMMOVE, Yipta has learned to stay strong, to forgive and to always reciprocate with virtue.

Yipta loves to sing and he often works as a wedding singer. He has been singing since he was four. He joined Vocalista Angels, a prestigious choir group in Klaten and was once the first winner of a competition in Manado. Right now, Yipta is active in the School Student Organization (OSIS), as part of the State Defense Preliminary Education (PPBN) section, which is in charge with whenever there is the Election of Student Council (Pilkasis), a four pillar competition concerning the Constitution (UUD), and preparing the ceremony. Although the meaning of his name is "judge", he is not interested in studying law in higher education. He is more interested in psychology. He thinks this will help him to understand and not to judge. Respecting and Believing, these are the two words that motivate him and become something that he always holds on to.

Early Radicalism Detection Training in Campus Environment- PUSHAM
Surabaya

Replicating PVE, from Surabaya to Semarang

It was a sunny day in Semarang. Grandika Hotel on Pemuda street seemed to be busier than usual. Several committees from Pusham Surabaya appeared to be on standby inside, preparing workshops with the theme “Developing Strategies to Create Early Detection to Prevent Terrorism in Semarang City.”

Participants began to arrive one by one, consisting of academics, members of local and regional house of representatives, representatives of National and Political Unity Agency (Bakesbangpol), members of the Police and, other organizational representatives. They seemed enthusiastic to take part in the two-day event, starting from Friday 28 August to Saturday 29 August 2018.

Pusham Surabaya with the support of PPIM UIN Syarif Hidayatullah Jakarta and UNDP Indonesia has been formulating and implementing an early detection and response system to ward off SARA-based (ethnicity, religion, race and intergroup based) radicalism in the East Java region covering three cities: Lamongan, Malang and Surabaya since last year. From this experience, Pusham initiated activities for its neighboring province, Central Java. The workshop was successfully held, and one of its recommendations was to form the Central Java Multi-stakeholder Forum (FMJT). The East Java Forum initiated by Pusham Surabaya is a model for its implementation.

The East Java Forum was formed in 2016 after a workshop held by Pusham Surabaya. There were many testimonials from parents. They were anxious because their children were affected by negative understandings spread at school. Some teenagers refused to accept phone calls from friends of different religions; some did not want to go to malls anymore because they were afraid of sin; some even had the heart to consider their parents as *kafir*. This problem



Johan Avie, coordinator of CONVEY Indonesia's Early Detection Training Program; he is also management staff at PUSHAM Surabaya and a lawyer at JAT & Partners

was then followed up by senior Surabaya activists who cooperated with stakeholders to find a joint solution through a group called the East Java Forum. The 2018 East Java Forum succeeded in encouraging the adoption of tolerance to the Regional Regulation of East Java region. One of the regulation initiators was the Pusham Program Coordinator, Johan Avie, SH, MH.

Former soccer player, defender of the helpless

Johan used to have a passion for playing football. During junior high school, he even entered the Youth League (U16) in his hometown, Mojokerto. His parents were worried and urged him to choose between school and football. Finally, Johan quit football and pursued his education. He graduated from the undergraduate to postgraduate programs at the Faculty of Law, Airlangga

University, Surabaya. This father with one daughter is now joining the Center for Human Rights Studies (Pusham) Surabaya as the program coordinator. His involvement in humanitarian issues began in 2009 by joining the Center for Marginalized Communities Studies (Cmars) in Surabaya. Cmars is an NGO that is engaged in the defense of the right to freedom of religion and belief. One who was accompanied by Johan was a victim of the first and second volumes of

Sampang case. He was involved as a companion and investigator representing Cmars. Besides Cmars, he also helped Pusham as a volunteer since college. His full involvement as a staff member at Pusham began in 2012 with handling the Community Oriented Policing (COP) program. This program was the embryo of the establishment of Community Policing (Polmas), which



is one of the important actors in the early warning systems in East Java (East Java).

The collaboration with CONVEY began when he attended a workshop at Santika hotel in Gubeng in 2016, just when PPIM had planned to form a PVE consortium (preventing violent extremism). Johan wrote a proposal for a training program for state officials and the police, in accordance with Pusham's nature. In 2017 with the support of PPIM UIN Syarif Hidayatullah Jakarta and UNDP Indonesia, Pusham managed to hold 40 activities in 4 months. *"Sometimes*

Surabaya PUSHAM team, together with civil society members and the security forces of Malang city, formulating a strategy to implement an early detection system through an FGD titled "Building an Early Prevention System for National Security and Order (Kamtibmas) in the vicinities around the University of Malang", 26 July 2018

in a week, we can hold two activities,” he chuckled, “The target achieved is also in accordance with the proposal. Activities can run well with the support of government officials and the police, especially the Police in the Lamongan area, Malang and Surabaya.”

In 2018 Pusham had a better preparation. They had begun lobbying and coordination since long ago in May. Also this year Pusham received an offer to work on PVE in two neighboring provinces, namely Central Java (Central Java) and West Java. However, due to budget constraints, finally the intervention to Tasikmalaya, West Java had to be postponed. The intervention carried out by Pusham remained in its main domain, namely the government apparatus and the police. However, it turned out that different province had different obstacles.

The intervention to Central Java had given Johan a

After conducting the training in Surabaya, Jember, Malang and Semarang, PUSHAM held seminars in Surabaya and Semarang to disseminate the early detection system and encourage commitment from all community elements; approximately attended by 150 participants





“The target achieved is also in accordance with the proposal. Activities can run well with the support of government officials and the police, especially the Police in the Lamongan area, Malang and Surabaya.”



valuable lesson of how cultures in the same location in the island of Java could be different. In contrast to Surabaya's fast response, in Semarang the progress was very slow. At the end of the program, Pusham held a seminar and invited Ganjar Pranowo, the Governor of Central Java as the Keynote Speaker. Before the event, he entered the VVIP waiting room and discussed with FMJT and East Java Forum. He stated that he had never heard of the two forums. According to him, the initiative to form this forum was very good and as the Governor, he would help facilitate whatever needed. This is important because according to him Central Java province is also a fertile field and source

of terrorism nurseries. After the Governor stated his commitment, the progress in Central Java, according to Johan became faster and in line with the expected target.

Johan argued that before intervening, cultures must be first understood. In Central Java, the people tend to be apathetic when invited to talk about political and national issues. He wanted to change this particular culture with FMJT. FMJT has an intention to develop a local regulation similar to Surabaya with the proposed name of State Symbol. This issue was raised due to the existence of several organizations affiliated with radical groups. These organizations reject the use of state symbols. Johan also said that each institution has its own keywords. The East Java Regional Government through the National Unity and Political Body (Bakesbangpol), for example, uses the term nationality as an entrance, while the more appropriate word for the police is *kamtibmas* (security and public order). These key words are effective for the entrance to the program, even though eventually the material adapts to Pusham's planning.

What makes Johan happy in his work is his colleagues, especially the ones from the East Java regional government, who are very active in supporting every Pusham program. Bakesbangpol Malang, for example, after Pusham made the FGD, they followed it up with regional government funds, and Pusham was invited to be the moderator. This man, who has become a lawyer and completed

Professional Special Advocate Education (PKPA) in Peradi Surabaya in 2015, still has dreams of the existence of Indonesia Forum, which is the presence of local forums in each province. The forum is a model and success story of how civil groups are capable of intervening state policy. Johan gave an example of the regional regulation on tolerance. The reference was the international human rights instruments very thick with its CSOs. This regulation has even been equipped with a tolerance mainstreaming module for socialization to junior and senior high schools. He said proudly closed the story by saying, *“We used to think that it was already difficult for the country itself just to be on track. Now, the state wants to listen to us for policy proposals, and it feels amazing.”*

Reducing Trauma in the Land of Disaster

September 28, 2018, the evening was just approaching when the calling for Maghrib prayer was heard. On Talise beach began to appear hustles of street vendors arranging stalls, peddling various fried foods from noodles to Saraba. Nomoni Festival was held on this beach to celebrate Palu's birthday on the day before. Suddenly without warning, at 18.02 local time, an intense and formidable vibration was felt on the ground.



The land split and some buildings collapsed to the ground. The earthquake measuring 7.4 on the Richter scale turned out to have hit. Ten minutes later a six-meter high wave rolled to the mainland, indicating a tsunami occurred. The death toll was found to reach two thousand people and countless were missing.

According to Taufik Nurhidayatulloh, Peace-Generation activists (PeaceGen), disasters could be the entrance to extremism and radicalism. The aids coming bring together a variety of people and volunteers. They send aids, not only in the form of goods but also clerics from various backgrounds, opinions, and ideologies. Vulnerable victims become easily influenced by a variety of concerns. *"There are also many hoaxes in the affected areas,"* said Taufik. Before the disaster occurred, PeaceGeneration happened to be in Palu and Poso for Sikola Mombine, a program related to women's issues and customary policies. This made it easy for the PeaceGen to move immediately when there had not been much

Participants and facilitators posing together after attending the Peace Education Training "Developing Tolerant Religious Education to Prevent Violence of Extremism in Indonesia" conducted by Peace Generation in the CONVEY program in Palu, 11-14 January 2019

assistance coming. PeaceGen is a peace organization based in Bandung but has reached various places in Indonesia.

In November 2018, after the disaster, PeaceGen that was supported by PPIM UIN Syarif Hidayatullah and UNDP Indonesia held a Peace Education Training Program for teachers in the city of Palu. According to the research conducted by PPIM, many teachers still did not understand tolerance among differences, and this is the reason why the training was needed. This activity was also meant to be a trauma healing for disaster victims-teachers so that they could be temporarily distracted from grief. Aside from natural disasters, Palu has also experienced trauma from social disasters due to differences in beliefs. For this reason, Peace Education Training Program must be implemented appropriately.

Nenden, Head of PeaceGen Academy, said that the program broadly aimed to heal wounds, trauma, and fear, and to help restore psycho-social stability after the disaster in Palu. The second goal was to counteract hoaxes that arouse after the disasters; and the third goal was to reduce the proliferation of extremism through efforts to increase the awareness of teachers and community activists. The training was held for four days from 11-14 January 2019. The modules provided included 12 basic values of peace, P/CVE (preventing /countering violent extremism), information management or deterrence of hoaxes, and trauma healing.

Spirit, Speeches of Truth and Peace

When teachers meet each other, a single idea can develop into a thousand. (Anonymous)

That afternoon, Palu Transit Hajj Dormitory on WR Supratman street began to be filled by activists and teachers as the participants of Peace Education Training held by PeaceGen. They started arriving one by one after Friday prayer. The opening ceremony, pre-test, and orientation were held after lunch. Then it was proceeded with the material of 12 basic values of peace. The training method was not only in the form of theory delivery, but also in the form of micro teaching where the participants were divided into five groups. Each group was given 1.5 hours to practice each value according to the module prepared by the PeaceGen. The participants were delighted with this interactive method because it could be internalized easily. The following materials on the next day were on information management and trauma healing. On the last day, participants were invited to carry out school visits and practice the training materials.

The Peace Education Training program successfully involved thirty school teachers and community representatives. Participants then implemented the training results to 450 students and beneficiaries in their respective communities. After the training, they understood how to teach characters and values of peace, information management or disinformation to counter hoaxes and help alleviate post-disaster

Cheerful moments during the Peace Education Training in Palu attended by around 30 teachers from 15 schools/communities in the city and its vicinities



trauma in each of their workplace. Rusdi, one of the participants, who became a teacher at SMAN 2 Palu, had experienced trauma after the disaster. He was reluctant to return to teaching because he was worried that the earthquake and tsunami would happen again. After attending the Peace Education Training,



An implementation session to follow-up a previous training for teachers-participants to their students or members of their respective school or community

he managed to overcome his fears. *"I am no longer worried. I am excited to go back to school and devote knowledge to the community,"* said Rusdi enthusiastically.

Another participant, named Irjan, a teacher of SMAN 1 Palu, stated, *"This Peace Education Training is a complete training where all materials about social-emotional, psychological and knowledge about peace are given in a very extraordinary way."* He was impressed with the learning method that was new to him and it would



This Peace Education Training is a complete training where all materials about social-emotional, psychological and knowledge about peace are given in a very extraordinary way.



be very nice to replicate the material to his students. Irjan also promised to teach the twelve values back to his students. Thus, they will be familiar with the characters or principles that they ideally have and can become peace ambassadors from an early age. This further confirms the belief that teachers are key figures in educating the younger generation as potential leaders of the nation.

At the same time, in addition to the Peace Education Training Program, PeaceGen has also developed a board game for peace with the support of the CONVEY project carried out by the UIM Syarif Hidayatullah PPIM and UNDP Indonesia. Several organizations such

as the Wahid Foundation, Indonesia Mengajar, Bela Indonesia Community (KBI) and Duta Damai alumni of the National Counter Terrorism Agency (BNPT) have also used this game as an intervention method. Both the Boardgame for Peace and the Peace Education Training Program are complete efforts of PeaceGen in spreading tolerance and peace, to always believe and respect each other's differences more.

Islamic Millenials' Style of Believing and Respecting

The afternoon heat had been more tolerable when the taxibike entered the Gejayan Street, although it was still felt even when I arrived at the coffee shop and went in. On a row of tables near the couch, a young man had already been waiting. His long hair attracted attention, even though it was not visible from the front. His gray beret trademark was folded neatly beside a table near the window.



Muhammad Wahyudi participating in the "Master Level Course on Sharia and Human Rights" organized by the Center for Religion and Multicultural Studies, University of Muhammadiyah Malang, 24-28 July 2017

Yudi, the nickname of Muhammad Wahyudi, a final semester student of the Faculty of Ushuluddin and Islamic Thought of UIN Kalijaga Yogyakarta, had been waiting beside the remaining half cup of coffee.

A young man native to the city of Jember, Yudi had one younger sister who went to school in the first grade of the Aliyah Madrasah. His father worked as a dental expert in Jakarta. His mother was in Jember, living near an elementary school. She had a grocery store selling sewing

equipment and various snacks. Yudi had been a santri at Nurul Jadid Probolinggo for six years. He joined the Ministry of Religion scholarship selection and managed to qualify for a four-year scholarship to study at the Ushuluddin Faculty and Islamic Thought of UIN Kalijaga Yogyakarta.

While studying, Yudi was active as an R & D staff at the Community of *Santri* Scholar Ministry of Religious Affairs (CSSMora). He was informed that there was an essay competition for the Islamic Millennial by his junior in the same organization because he was known to love writing. He made an essay about recognizing the differences for this race. He raised the issue of diversity based on his experience when attending the School of Islamic and Confucian Dialogue at Gusdurian Purwokerto. Yudi was not yet a member of Gusdurian

at that time. Fortunately, the Islamic religious boarding house in Probolinggo used to be an NU school.

You Can't Lead without Reading

Books are loyal friends of Yudi. His motto is you can't lead without reading. He loves Islamic books, especially the work of Abdullah Said. Books inspired Yudi to write until he could join the first Islamic Millennial Competition in 2017. He was very happy to be able to meet his idol, Savic Ali from Islami.co. According to Yudi, Savic and himself had things in common since they were both from Nurul Jadid Probolinggo pesantren and also the alumni of Sunan Kalijaga UIN, Yogyakarta. The writings of Islami.co are also very interesting for him. Yudi's happiness became more complete when he met Ahmad Fuadi, the novelist of Negeri 5 Menara. The novel was the first literary work he read when in the second class of *tsanawiyah*.



2018 Islamic Millennial Competition participants visiting a house of worship

Yudi was determined to re-register for the second Islamic Millennial because he had benefited from the first competition. The Islamic Millennial Competition is a competition for the production of social media content that calls for religious tolerance and counter-narratives against violent extremism narratives that often appear on social media. Yudi qualified for the essay category, as one of 90 finalists and left for Jakarta in October 2018. This time he wrote about tolerance values in the film *Ayat-Ayat Cinta*. In addition to essays, this competition had six other categories, including photos, memes, comics, vlogs (video blogs), short videos, and animated videos.

The second Millennial Islamic experience left a deeper impression on Yudi. *“The number of presenters is more numerous and all of them have personal competencies related to diversity,”* he said. Yudi and friends also had the opportunity to visit places of worship, namely to the Islamic Center, temples near the beach, and Catholic and Protestant churches. But the most memorable one for Yudi was when he visited the temple. *“I greeted one of the monks by saying, ‘Good morning mas’, but then he laughed. What made me embarrassed is that it turned out he was actually a female nun,”* he chuckled.

Yudi stated that the other benefits of joining the Islamic Millennial were expanding his network. *“There were students from Sulawesi who had written books. There was also a friend who just took a master’s*



degree program (S2) at UI and was very smart. I became inspired,” Yudi said. The works of other finalists, according to Yudi, were also very interesting; they added his knowledge about the millennials various useful works. Friendship with fellow finalists also increased his social asset.

The second Islamic Millennial Competition, according to Yudi, was also more challenging because before the competition there were roadshows in ten cities including Yogyakarta, and they had attracted more than 1500 students and students. In Yogyakarta, Yudi became a facilitator for writing, assisting Moddie Alvianto, from Mojok.co as the main resource person. There were five classes opened and the essay

Yudi and 2018 Islamic Millennial competition participants solemnly attended the AMA (“Ask Me Anything”) session with speakers from five different religions

writing workshop was the most sought after. Most participants were women and this event was free of charge. This activity was carried out all day, from 9am to 5pm in the language center of UIN Sunan Kalijaga Yogyakarta. Yudi was in charge of helping correct the results of the participants' writing. He claimed to be happy to be the facilitator of this activity. Besides increasing his self-confidence, there were also many things that could be learned from the participants and from Moddie.

Friendship Removes Barriers of Differences

Yudi admitted that due to Islamic Millennial he was encouraged to meet new people more. In Yogyakarta, he joined a cross-faith community called Young, Interfaith and Peacemaker Community (YIPC). He said that YIPC had accompanied Elementary School (SD) children visiting houses of worship. Another activity he participated in was the Youth Camp in Saint Egidio in early 2018. The activity, which lasted for three days, located in the northern part of Yogyakarta. The event was initiated by the Catholic youth community. Yudi's experience was interesting because he was able to help the service of street children and the elderly including pastors.

"I interacted with the elderly pastors. I shared my thoughts with the pastors, just mingling. They told me that when they were still active in the ministry, the pastors were also close to local Islamic figures," he said. Uniquely, Yudi was the only Muslim participant

and most of the participants came from Kupang, East Nusa Tenggara (NTT). Yudi was impressed with their story that religious harmony or tolerance in Kupang was very high. They have the slogan of a country with a high tolerance. Yudi expressed his desire to go to NTT someday.

Yudi also said that

his parents were very happy and appreciated his participation in the Islamic Millennials. At present, Yudi is struggling to complete his thesis on the Al-Quran Interpretation at the Faculty of Ushuluddin and Islamic Thought of UIN Kalijaga Yogyakarta. He has a dream of becoming a researcher in religion and human rights. Yudi said he had attended a short course in sharia and human rights at the University of Muhammadiyah Malang (UMM) Malang in 2018. His idol is Prof. Mun'im Sirry, whom he met at this event. Behind his long-haired appearance, which seems to make him look aloof, ignorant and unconcerned about his surrounding, as an Islamic millennial, Yudi consistently performs and propagates Islamic values that bring calmness.



Excerpts from "Introducing Rahmah Islam through Film Media: Strengthening Confidence and Increasing Respect for Differences" an essay by Muhammad Wahyudi at the 2018 Islamic Milial Competition

The Story of a Bengkulu Wanderer Girl

Echa is Elsari Primadini's nick name. The afternoon meeting with her was cheerful, not because of the satisfying good meal, but due to her contagious cheerful personality . *"At first, I wanted to be a police officer, but I was 5 months too young to apply as a policewoman. I enrolled school too early when I was a young girl,"* she laughed crisply and started telling her story.

Most of her family were civil servants and law enforcements. His grandfather was a judge. Both her Sumatra-born father and Javanese mother used to work in the high court as court clerks.

She went to a public high school 7 in Bengkulu. Her school applied a semi-military discipline because of its cooperation with the navy. She had to wear boots, a shoulder rank and a beret on the head every Monday. She also had to keep her hair short due to the school regulation and her being a member of Paskibra (flag ceremony officer). One of her hobbies was sports. She regularly did push-ups, sit-ups and running for the sake of pursuing her dream to become a policewoman. In her final high-school year, she wanted to have long hair. Unfortunately, the school regulated its students to keep their hair short and neat. Any female student insisting on long hair had to cover it with a veil. Echa took the second option; she was bored with short hair.

"I put on a veil and my friends called me 'anak kerdus'. Kerdus stands for "kerudung dusta" or a veil of lies. They called me that because I always took off my veil after school," she laughed. Later, in college, she started to wear veil permanently. "I don't know why I wear it consistently; maybe God's hidayah must be accepted immediately if I want to become a better person."



Elsari Primadini (Echa),
Program Secretary of
#MeyakiniMenghargai
Festival and Imogen
PR Consultant

To Facilitate Dialogs, To Nurture Diversity

About one hundred students from five schools posing together with Zie Alatas and Titan Sudiro (MC of #MeyakiniMenghargai on a Car Free Day Event) after walking together while campaigning for the prevention of anti-extremism violence and radicalism around the car-free day location at Sudirman-Thamrin, Jakarta, 6 January 2019



This teenage girl from Bengkulu finished her study last year. Upon graduation from high school she received a scholarship from President university and she decided to choose to major in International Relations as she had always been interested in languages, cultures, politics and relations between countries. She taught herself English through reading English books, articles and listening to songs. Even though she hated English in primary school, she always got good scores for English during middle and high schools. She could even earn money thanks to her English fluency by becoming a guide for foreign tourists touring her area.

She was born on 6 January 1997, the youngest of four siblings, and the only daughter in her family. Her calling to become a public relations officer (PR) began to be honed during college. Echa was active in the PR section for every community activity at the United Nations Model of President University, the organization where she was part of it. It turned

out she really enjoyed her role there. Although she was accepted to become an intern at the Ministry of Foreign Affairs, she decided to work as a professional in the private sector. She thought that she would be more useful there. In her last semester of college, she had an internship at Global PR Agency. Echa was hired by Imogen in September 2018 as a consultant, and CONVEY was the second project she handled.

Many things are learned by putting the heart into the work

"I found out about IMOGEN from Google. When I browsed for PR agency and South Jakarta, IMOGEN would always on top of the list," Echa said. In October 2018 she was assigned to work on the CONVEY proposal. That was her first time having to burn the midnight's oil to do research related to terrorism and extremism. Unexpectedly, the irregular working hours



**"I found out
about IMOGEN
from Google.
When I browsed
for PR agency and
South Jakarta,
IMOGEN would
always on top of
the list," Echa
said.**



became regular in the process of doing this research. *"It's all right; I'm doing it for the sake of NKRI and a better Indonesia,"* she said with a big smile on her face.

Not only was this topic a piece of new knowledge, but it also very much interested her. After being briefed in October, she completed and submitted the proposal. The presentation was at the beginning and end of November. Echa got the news that all CONVEY programs would start immediately. CONVEY



Indonesian Minister of Religious Affairs, Lukman Hakim Saifuddin in his remarks at the #MeyakiniMenghargai Festival in Jakarta (20 February 2019) stated that "practicing religious teachings is our means to protect Indonesia--as much as fulfilling the state's obligation is our means to practice religious teachings.

public campaign began in December and ended in February last year. Five events were to be managed concurrently, which were roadshows to four cities for three tightly scheduled months. The process was exhausting, but tried to enjoy it and was happy.

Feeling dizzy means feeling productive, she said. She hoped that it all had been a blessing from God.

Imogen handled two things related to Convey. The first was the mass media campaign (offline/online) and CONVEY Festival (offline). The public campaigns included advertisements on commuter lines, radio messages dissemination, press conferences with media crew, digital activation, and more. The message delivered through the various media was consistent: #meyakinimenghargai. Diversity is God-given and it should be considered as richness; while uniformity is



often considered as boring.

Offline performances or the Convey Festival #Meyakinimenghargai were carried out simultaneously. Three events were carried out in Jakarta, Yogyakarta, and Makassar during Car Free Days (CFD). The target was school and college students. According to Echa, the CFD that was held on Sudirman street, Jakarta, was considered as the liveliest and the most successful one. It was marked successful because of the extraordinary enthusiasm of the people, and it was filled with art performances from many schools, participating partners and influencers—the tree of hope, the peace speeches, and many others. Besides Jakarta, a CONVEY Day was also held in the city of Padang. That day and the CFD preparation ran sequentially assisted by an extraordinary internal team and cooperative clients, which made everything run smoothly and satisfyingly.

From left to right: Jamhari (CONVEY Team Leader), Lukman Hakim Saifuddin (Indonesian Minister of Religious Affairs), Sophie Kemkhadze (UNDP Deputy Resident Representative), and Syamsul Tarigan (Advisor for Peace, Justice, Democracy and Human Right Cluster of UNDP) while visiting the booth of the Book Production and Islam Cinta Roadshow Program organized by *Gerakan Islam Cinta*, in the #MeyakiniMenghargai Festival in Jakarta

Echa learned many new useful things while she was working for the CONVEY project. Her most memorable experience is when she had to work with academics and various experts from NGO and UNDP. Echa felt rather insecure at first, being a newbie in this area of expertise. However, some motivational lines managed to build her confidence. Those sentences were: *“I know I can do this. Learn as much knowledge as you can; and do it one step at a time.”*

Encounters with Khaira Dhanial and Mohammad Raihan Rafisanjani who just returned home after joining “the opposite group” in Raqqa were also useful experiences for her. Both of them were exposed to extremism through the cyberspace. Echa shared a story of how Dania used to campaign on social media on the lure of khilafah life in Syria. Now, Dhanial with the help of BNPT had returned to Indonesia and opened a new chapter of her life. According to Echa, these two teenagers were able to inspire many people at the CONVEY day event.

Echa was also touched by the words of Ayu Kartika Dewi, founder of Sabang Merauke, and Irfan Amalee from the Peace Generation. When sharing where the idea of hashtag #BelievingRespecting came from, they stated that to be religious, you must respect others. She thought those words were truly memorable. Differences are not an oddity; instead, they are uniqueness. Experiencing diversity is a beauty. Faith increases when differences are valued and not changed. The more we learn, the deeper we understand.

Reading as the Lantern of the Soul

The afternoon heat did not hinder his commitment to deliver Indonesian Young Muslim (MMI) bulletins to mosques in Jabodetabek.



Muhammad Hanifuddin delivering a communication strategy for the Young Indonesian Muslim bulletin program at the CONVEY public campaign workshop, 8 May 2018

Despite the scorching sun Ahmad, not his real name, still looked forward to meeting mosque administrators. *“With other distributor teams, I’ve delivered the bulletins to Jabodetabek mosques for almost 40 weeks. I feel they welcome and trust me more and more,”* he said. They engaged Ahmad in pleasant little chats and served him coffee.

MMI bulletin has been distributed as an alternative to Kaffah, successor of Al-Islam bulletin that had been circulated for decades by activists of the now-banned organization, Hizb ut-Tahrir Indonesia (HTI). Every second Friday, both MMI and Kaffah bulletins are delivered to the same mosques. They are not, however, received with different attitude by the mosque management.

Kaffah distributors basically just drop the bulletin without meeting mosque management. MMI bulletin distributors, in contrast, take time to meet and exchange news with them. *“We do instruct our distributors to meet and greet all mosque managers. Rapport building with them is included as MMI bulletin’s core strategy,”* said Muhammad Hanifuddin, Coordinator of Political Literacy, the bulletin publisher. Thus personal rapport between the MMI distributors

and the mosque prosperity council (DKM) or mosque administrators (takmir) is a necessary standard operating procedure (SOP) in Political Literacy.

Friendly mosque officials usually will help distribute the bulletins to the people. Clearly, the MMI distribution strategy is effective. Not only distributed, the bulletin also gets posted on wall magazines in mosques and on campus or school bulletin boards. Currently twelve members are working in the MMI bulletin distributor team, all of whom are UIN students who work from their home areas in Jabodetabek. Distribution usually starts after dawn. Although the publication reaches up to 20 thousand copies, only 20-30% reach the mosques in Jabodetabek; the rest reach selected segments in campus mosques and neighboring campus mosques, schools (SMA/SMK/Madrasah Aliyah) as well as offices and malls. Residential areas are not included because reading interest, based on research, is still low there. Presently, soft copies are available in addition to the printed



People gathering at the mosque, reading the Young Indonesian Muslim bulletin

edition. Two books have been published based on the soft-copies.

Studying is a Marwah Deed

The meeting that afternoon took place on the third floor above the Litera cafe. Hanif, short for Muhammad Hanifuddin, looking fresh after ablution for the ashar prayer, got his bachelor's degree from three places. He is the Coordinator of Political Literacy. Hanif took a double degree study at Dirasat Islamiyah and Political Department at the Faculty of Social Sciences and Political Sciences, Syarif Hidayatullah, and Darus-Sunnah International Institute for Hadith Sciences, Jakarta. At present, the younger of two brothers is trying to complete the master's degree program in Political and Social Philosophy majoring in STF Philosophy Driyarkara, Jakarta. According to him, philosophy is important to learn because it helps him think critically, systematically, logically, objectively and radically to the root of a problem. In the next

A group photo session during the "Launching of the Contemporary Book Sermon Volume II," an event attended by approximately 120 people from the organizing team of the Political Literacy Institute, MUI representatives, DKMI representatives, and DKM from several mosques in the Greater Jakarta area; held in the 34th Hall of Istiqlal Mosque Jakarta, 13 January 2019



semester, Hanif will enroll in a the master's program at the Political Department, University of Indonesia (UI).

His current activities, aside for Political Literacy, also include assisting teaching in Darus-Sunnah International Institute for Hadith Sciences Jakarta. Located behind the Medical campus of Syarif Hidayatullah State Islamic University, the boarding school was founded by the former Grand Imam of the Istiqlal mosque, Prof. KH Ali Mustafa Yakub. Here Hanif becomes the Deputy Head (Waka) of Curriculum and teaches Madrasa Tsanawiyah to Aliyah. He also teaches undergraduate programs for Fiqh and Hadiz Science. But if asked about what his job is, Hanif will answer that his job is studying. His achievements are quite numerous ; one of which being winner of the best thesis competition at Airlangga University (Unair), Surabaya. He registered his thesis to Syarif Hidayatullah UIN FISIP competition for S1 and S2 thesis and also won the first place. He then used the prizes from the competition to finance his study and various research.

Hanif realizes he still has problems in speaking English. Except for junior high school, Hanif went to Islamic boarding schools. Islamic boarding school education taught him strongly in literature, but lacked depth in English conversations. To overcome this weakness, three times he studied English in Pare, Kediri. His willingness to study was strong, and he ventured to study at STF where almost all the textbooks were in English. This man from Gemolong,

Sragen, sometimes also assists his lecturers' research and writes in newspapers to make ends meet and study. The humble man always remembers his kyai's message that to study is to look for knowledge, not for a diploma. His goal is to become a religious figure who understands religion and politics well. The politics he means is national politics. Hanif is not interested in going into practical politics; he just wanted to forge himself to become an academic.

Hanif joined Political Literacy in 2014 as a monthly discussion coordinator. According to him, this discussion group is the most systematic and serious compared to other similar groups. The MMI bulletin program with CONVEY is currently in its second year. According to him, the first bulletin was quite successful and attracted many parties. The only thing lacking was the distribution range. The Kaffah Bulletin has now reached five cities, namely Bandung, Bogor, Sukoharjo, Banten and Padang whereas MMI has only covered Jabodetabek. Hanif's dream is to publish the bulletin in all the cities where Kaffah is distributed.

MMI wants to reach and embrace all people, especially the millennials who have been accommodated through various social media such as IG and FB. Hanif has five team members active in making videos, infographics, and short Twitter tweets summaries from the bulletin. His enthusiasm to continue disseminating MMI is also due to the support he has received from various parties. The mosque administrators at Pancasila University, for example,



Young men posing in a mosque with the Indonesian Young Muslim bulletin

proposed assistance in providing information so that the bulletin could continue to be printed. In the area of Gunung Sindur, some asked about the subscription price. Support from other CONVEY partners has also been generous. They offered to participate in distributing MMI bulletin to all their networks. Several times in the FGD organized by CONVEY, MUI, IPNU, Muhammadiyah, mosque representatives and others also offered to distribute the PDF version through WA groups.

The appreciation from various parties made us realize how big is the need for soothing and positive information—especially on a trust-affirming Islam, not an anger-evoking one.

The Production of Popular Literature about Moderate Islam for Public -
Islamic Love Movement (GIC)

Moderation through Literacy

It was still early morning, about two hours before sunrise. Cireundeu Plaza always seemed alive. On the streets different types of vehicles flowed to various destinations. At the front side of the plaza, at a corner of a coffee shop, I met Eddy Najmuddin Aqdiwijaya, Chair of the Islamic Love Movement (*Gerakan Islam Cinta/GIC*).



Eddy Najmudin
Aqdhijaya,
Roadshow
Coordinator of “Islam
Cinta Literacy” and
Director of Islamic
Love Movement
(*Gerakan Islam
Cinta*), opening
the “Synergy with
Bukittinggi Reading
Communities and
Youth Organizations”
event, Bukittinggi, 29
November 2018

Established in 2012, this movement was initiated by various moderate Islamic figures. I was surprised to meet the young GIC chairman, who turned out to be only 28 years old. GIC has the experience in publishing Islamic Love Series books (SIC), whose writers are public figures and scholars, also known as influencers. In collaboration with PPIM UIN Syarif Hidayatullah and UNDP Indonesia through the CONVEY project, GIC published Gen Islam Cinta (Gen-IC) book series written by the young people who are members of the Islamic Love Movement. Writers, graphic designers and editors involved in this project are mostly millennials under thirty. Ayi Yunus was the only exception in this classification due to the need of writing a specific theme of *fiqh*.

The twenty books published are colorful in covers and contents, all written and printed professionally, making them eye-catching. Its approach thorough, the language style suits that of young people--the main target. Most of the book titles are also quite millennial:

such as “The Prophet also wanted to chat: democracy and deliberation in Islam”, “Social media morals”, “the More (You) Believe, the more (You) Respect: the story of the ulama’s and fathers of the nation’s tolerance”, “I’m Muslim; I’m humanist: understanding human and our humanity”, “One doesn’t need to be evil to do jihad: adopt the Prophet’s style of morality”, and so on.

That the GIC books gained support from the PPIM UIN Syarif Hidayatullah Jakarta and UNDP Indonesia through CONVEY was appreciated by many parties and the support continued to spread all over the nation. Eddy said that several NGOs and libraries invited GIC to be speaker and also offered GIC to open a booth for exhibition. For example, The Peaceful Crowd Festival held by Common Ground offered GIC to share in the talk show and take part in the exhibition. The Wahid Foundation invited GIC to do *Muslimah for Change* roadshows and help distribute GIC books to teenagers. Other NGOs and library circles did the same for GIC.

The peak was in mid-March 2019. Eddy was invited by the Islamic Literature Department of the Ministry of Religion (Kemenag) to provide a sharing on strengthening Islamic moderation through literacy. This activity invited 34 delegates from all over Indonesia, including the Muhammadiyah library, Nahdlatul Ulama (NU), the Regional Office of Religion, and even the National Library (National Library). Muhammad Syarif Bando, Head of the National Library of Indonesia, congratulated and expressed



appreciation to GIC. He ensured that the National Library would support the idea of Islamic Love Literacy (LIC) so that it would continue to expand widely in the community. He also hoped that more young people would receive the benefits of LIC until they were enlightened and inspired to do positive things for the Indonesian people.

Eddy said he was surprised and trembled that when he got off the stage, many regional officers from the regions were waiting and giving their appreciation. *"Many of my seniors were there and they asked me to take a picture with them. Some of them even hugged me and cried,"* he said. According to the Ministry of Religion, the event success exceeded expectation. The publication of GIC books, with their short, compelling, and simple schemes especially designed for millennials

Participants, resource persons, and team of Yogyakarta-Chapter of Islam Cinta Literacy Roadshow held a group photo session after attending the talkshow and book review of "Even The Prophet Wanted to Chat about Democracy and Deliberation in Islam" by Cakra Yudi Putra. The "C" letter shown by some participants in the photo has dual meanings: Cinta (Love) and CONVEY (8 December 2018)

to promote moderation, was a breakthrough that received extraordinary response.

Literacy in Bukittinggi

Bukittinggi is a magnificent city just some three-hour drive away from the city of Padang. It has cool weather due to its location on the mountains. The city's fame derives from its iconic Gadang clock and the extraordinary beauty of Sihanouk canyon that lies in the valley. GIC, with the support of PPIM UIN Syarif Hidayatullah Jakarta and UNDP Indonesia, held the event of Islamic Love Literacy Roadshow in this city. Bukittinggi was chosen as one of the cities to launch the Gen-IC Reading Club program. Research on various institutions, including the 2017 national PPIM survey entitled "A Fire in the Husk" shows a trend of high intolerance in West Sumatra. The launch of the Gen-IC Reading Club, coupled with a talk show and a book review, was able to address the problems that most students had faced in West Sumatra.

Dr. Zulfan Taufik, MA.Hum and Silmi Novita Nurman, MA, both the authors of the book and the resource persons of the talk show, conducted research in 2018 to examine students' reading interest at the IAIN Bukittinggi. They found that the level of student literacy was very low, as evidenced by the minimum number of books read every day, and some of those books were even mainly about popular Islamism. GIC books and reading clubs were intended as an alternative solution to increase students' reading

interest. This activity was appreciated by Dr. Gazali, MA, Dean of the Faculty of Ushuluddin, Adab and Bukittinggi IAIN Da'wah. He said this activity really suited the needs of students and youth in Bukittinggi. Bukittinggi IAIN even directly engaged GIC through a Memorandum of Understanding (MoU) as a form of deep seriousness and appreciation, witnessed by lecturers and hundreds of students from various study programs. The campus was also the first place for the launch of the Gen-IC Reading Club.

Not only events in campuses, GIC also organized a Community Synergy event at Teras Kota Cafe and Resto, attended by several representatives from several literacy and youth communities in Bukittinggi. Even the Buddhist Youth Community was present. All the representatives simultaneously welcomed and gave positive response to the presence of the Gen-IC Reading Club and GIC books.

The Islamic Love Literacy Roadshow activity also received wide media coverage in Bukittinggi and West



The participants (millennial generation) posing together with the book "Millennial Hijrah Everyday" by Adzka and Azky during the Islam Cinta Literacy Performance in Jakarta, 26 January 2019

From left to right: Said Mohammad (ISAI's Millennial Researcher), Eddy Aqdhijaya (GIC Chairperson), Syahdan Dwi R (UII Yogyakarta Millennial Literacy Activist), and Cakra Yudi Putra (Writer), as resource persons in the Islam Cinta Literacy Talkshow in Yogyakarta, 8 December 2018



Sumatra, such by Padang Express, Singgalang, and Metro Post, as well as various online media. Radio Pro 2 RRI Bukittinggi specifically gave GIC an exclusive non-stop one-hour-length air time to talk about Islamic Love Literacy without being cut off by advertisements or songs. Enthusiastic listeners made the broadcast exceeded twenty minutes from the specified time.

Besides in Bukittinggi, the Islamic Love Literacy Roadshow activity was also held in three other cities: Bandung, Yogyakarta and Jakarta. According to Eddy, the Yogyakarta roadshow was most interesting because the participants were diverse, not only representing Muslims. Eddy was grateful to have had a very solid team, not only in the roadshow activities, but also especially in the making of the books. According to him, it would have been impossible to produce these twenty books without the support of committed writers and a team ready for jihad. To GIC, CONVEY is not merely a project; it has become a shared goal to ground the tagline about Believing and Respecting, both in faith and diversity.

Production of Popular Literatures about the Introduction to Diverse Religions
for Students, Exposé Publisher.

Symphony of Believing and Respecting

The twenty-seven floor building was quiet that afternoon. Inside, people were standing in line, most of them school children in uniform and university students. After bags containing two books and a hat were distributed, some people were still seen chatting. The rest rushed into the room. At the door there was a committee member waiting, finally announcing that the new program would begin in an hour. Lunch was available for anyone who had not yet eaten.

The activity was inaugurated by the Minister of Religion and it seemed grand and lively. There were two books launched by Exposé Publisher: *Meyakini Menghargai* (Believing, Respecting) Encyclopedia and *Merayakan Keragaman* (Celebrating Diversity) Infographics. The covers of these books, even at the first glance, were a feast for the eyes.

Taufiq MR, the head of Exposé, admitted that although he had published many books, he felt a certain inner bond with these two books because they evoked his memories. He was born and raised in a small town called Perdagangan, Simalungun Regency, North Sumatra. During his childhood, he lived near people of different ethnicities and religions. *“I used to play football at the mosque and church lawns; sometimes at a Hindu monastery’s courtyard,”* he said. Although he lived in a multicultural environment, the third child of four siblings was not raised in a manner that respected diversity in his family.

“There was a video made by CONVEY about an intolerant boy. I said to myself, “That’s exactly what I experienced in my childhood,” he said with a

Taufiq MR (Program Coordinator of Book Production and Roadshow of Celebrating Diversity & Believing Respecting) and Nenden Hendarsih (Writer) as a speaker in an interfaith talkshow at the #MeyakiniMenghargai Festival, Padang, January 26, 2019





smile. His pluralist awareness still fluctuated wildly at that time. 'Enmity' with anything different from him only began to subside when he was in the fifth grade. Entering adolescence, Taufiq went to a local Islamic boarding school where diversity was never taught. Besides, religious supremacy still permeated his soul. The feeling was increasingly formed when reading and favoring the Christology section in one of his family's subscription magazines. In essence, the rubric reinforced one's own religion and showed the weaknesses of other religions. *"I even had correspondence with Indonesian christologists and Ahmad Deedat, a world-class christologist and debater. They sent me their books,"* he said.

Taufiq's early motivation to study comparative religion was to be able to criticize other religions. Thus,

From left to right: Ismatu Ropi (CONVEY Deputy Project Manager), Yudi Latif (a thinker on ideas on Nationhood), Kris Tan from Konghucu Young Leaders, and A. A. Sri Laksmi Paramitha (an Interfaith activist), as speakers during the Launch of Religious Literacy Series for Youth organized by Expose in Jakarta, 28 January 2019

after finishing Aliyah he decided to register at Sunan Kalijaga UIN, Yogyakarta. *"I went to UIN because I thought the purpose of a comparative study of religion was to debate other religions. It turned out that I was wrong. Entering here, I learned tolerance,"* he chuckled. While still in the first semester, he was active in extra-campus activities and away from thoughts of exclusivity. A nice phrase still freshly imprinted in his mind after all this time is: agree in disagreement. The world turns out to be more beautiful with a variety of entities and decorating perspectives.

In college Taufiq learned a lot about new things including how to understand differences. He often intersected with thinkers at that time, starting from Nurcholish Madjid, Gus Dur, to figures from other religions such as Father Y.B. Mangunwijaya Pr, a Catholic priest who stood by the poor and marginalized groups on the outskirts of Kali Code, Yogyakarta. One time Taufiq and his friends used the mosques' operational motorbike to go to Romo Mangun's house. As he was going home, suddenly Romo remarked, *"When you get back to mosque, don't forget to 'samak' the bike."* He and his friends were shocked, but laughed in spontaneity. To *samak* means to rinse something with sand seven times in order to remove impurities. To him, the joke was quite 'high-class', especially coming from a non-Muslim.

While he was active in the Student Association (HMI), Taufiq often held cross-faith discussions with various religious leaders. He had a chance to bring his

group of friends to Borobudur Temple to study the Waisak ritual and wait for the Saka New Year. Waisak observance could last for long; it could even last to the early hours in the morning. *“Like waiting for the night of Lailatul Qadar,”* he said while laughing.

When asked by the CONVEY to publish both of these books, he spontaneously remembered a chat with his childhood friends. The distance from one house of worship to another in his hometown is not too far. They watched as sparrows often stopped at mosques and temples. *“If sparrows are diligent in meeting with one another, why can’t we learn tolerance?”* said his friend. That was why Taufiq felt compelled to take care of writing and publishing books about tolerance. According to him, these books are very important. The benefits far outweigh all the trouble and outlast the short processing time.

To Be Literate of Differences is to Celebrate Diversity

Nenden Hendarsih, author of “Believing Respecting” (*Meyakini Mengargai*), teaches at a



I Ketut Wiguna (a Hindu representative), Fam Kiun Fat (a Confucian representative), and Engkus Ruswana (a Sunda Wiwitan representative), serving as interfaith speakers at a book talk forum during the Diversity Festival held in Bandung, 14 December 2018

small Islamic boarding school in the city of Sukabumi. Nenden lives in a village far from the hustle of the city. Bird watchers or veterinary experts are often spotted there in search of some eagles' ecosystem. Foreign researchers sometimes trigger pros and cons as some of them stay overnight in the Islamic boarding school where she teaches. To be fair, Caucasian researchers brought benefits too, especially when they could teach English to the students. Nenden has some writing experience, especially on children's books. Being involved in the writing process is normal for her. However, diversity of religions and beliefs that exist in Indonesia was not a familiar topic to her.

Since birth, Nenden has always been in the *Ahlus-Sunnah wal Jama'ah* Islamic circle. Her environment has been homogeneous; all in her family are Muslims. All of them went to study in madrasa. Still, writing this book has taught her many new things, for which she had had to spend a week to study literature in the library. Although initially scared and confused, this alumnus of Tarbiyah Faculty of UIN Sunan Gunung Djati Bandung finally ventured to meet a few religious teachers. Her curiosity on the diversity of faith had got the better of her.

Another writer is Ibn Ghifarie, whose background is not much different from Nenden's. Ibn grew in a *santri* circle and was actually new to the topic when writing "Celebrating Diversity."

As these two authors are Muslim writing about differences, it took expert readers from various

religions and beliefs to confirm the contents. To their surprise, they were very enthusiastic to help based on their own religious perspective and belief. Pastor Samuel Adi Perdana, MAPS for example, while waiting at the airport, took the time to communicate by telephone for almost 45 minutes.

Many of the initial drafts were corrected, especially the parts concerning terminology, symbols and attribution of each religion or belief. Originally planned to have 100 pages, it turned out to have 120 pages. The tiring process paid off. Even after the book was published, they still did not expect the results would be that good. Father Ferry SW from Catholic said, *"It's amazing. Such books usually require two years of work, but those were completed in just two to three months."* The spirit of literacy in Believing Respecting (*Meyakini Menghargai*) and Celebrating Diversity (*Merayakan Keragaman*) is a reinforcement to continue to foster tolerance over differences that make the nation.

The Story of a Walker from Gunungsari

The car was running slowly when it passed by a familiar figure. Aba Wahid behind the steering wheel glanced slowly. It was not the first time he had seen this young man.



Ustad Syahroni, trainer from Mataram in the "Religious Literacy Training for Takmir, Imam and Khatib" organized by CSRC UIN Jakarta.

He walked from campus to Gunungsari and vice versa. *"Not a short distance; quite far away. And almost every day I see him walking,"* he said. Dr. Abdul Wahid, M.Ag., M.Pd, is the full name of Aba Wahid. He is a lecturer at the Ushuluddin Faculty and the Religious Study of UIN Mataram. The figure he recognized was Ustadz Syahroni, also known as Aba Sehe, or Syekh, a student at UIN Mataram. Aba Wahid knows him because he is the Third Assistant Dean (PD) who takes care of student affairs, and Syekh is one of the administrators of the Department Student Association (HMIJ).

Out of empathy Aba Wahid asked Syekh to help teach his children to recite the Qur'an. His pay was offered a year in advance, in order for him to be able

to get a motorcycle credit and no longer need to walk. However, bad fortune cannot be rejected, good fortune cannot be achieved, a week after he started riding the motorbike, he had an accident. His arm was broken because of falling from the motorcycle. Apparently, due to the improper treatment, his arm had become crooked after the treatment. It had to be reconstructed before it could be straightened out.

Aba Wahid said that Syekh had strong willingness to learn. His teaching was also good that later the neighboring children were also sent to him to learn reciting the Qu'ran. The villagers then offered him to give sermons at the local mosque. People's trust did not make him arrogant. He was always open to anyone's feedback. For example, he was suggested by Aba Wahid to talk slower and to be proper and to put more accurate intonation. Such feedback gradually improved his abilities.

Religious Literacy in Bogor and Alamtara

Ustad Syahroni as known as Syekh then came to be known as a Hafidz Qur'an, a private Qur'an recital teacher, and a teacher of one of the local Islamic religious boarding school. He even became an imam several times at the Islamic Center in the city of Mataram. Aba Wahid through Alamtara Institute then recommended that he became one of the participant candidates for religious literacy training of trainers (TOT) for takmir, imam and khotib held by the CSRC UIN Syarif Hidayatullah, Jakarta. The training invited



Training on Religious Literacy in Mataram, 11-13 December 2018, attended by approximately 30 Takmir, Imams and Khatib from Mataram City, West Lombok Regency, Central Lombok Regency, and North Lombok Regency

people from seven provinces including Aceh, South Sumatra, Jakarta, NTB, North Sulawesi, Maluku and West Java, each of which sent five participants. Syekh was one of five participants representing NTB.

Syekh expressed his surprise when he received a call from a CSRC staff from Jakarta telling that he was chosen to take part in the TOT activity. He was very happy to get this invitation and trust. *“Antum is grateful, not enough once, maybe seventeen times. Attending training is like making a history. So it’s really great.”* His gratitude was manifested by his seriousness in joining the TOT. He was always diligent in taking notes and trying to make the best contribution during the TOT. It was the most memorable thing for Syekh because not only did he get materials that were really needed, but also he could meet the professors and the clerics of the Syarif Hidayatullah State Islamic University in Jakarta who were usually seen only on TV. He was also happy to meet various new friends and received religious literacy books during the event.

CSRC staff Junaidi Simun said that Syekh was a unique figure. He was funny, looked innocent but had a distinct perspective. Junaidi said there were three interesting things about him. Initially he was not sure that Syekh had the ability to facilitate. It turned out that the process was great; he was rich in quality quotes. Secondly, Syekh was very diligent in recording both the materials and all the proposals from the participants. Third, in addition to the committee, it turned out that all the participants were also impressed and fascinated by his speaking abilities. As a result, when there was an opportunity to convey impressions and messages, all agreed to propose Syekh to speak on behalf of the participants.

Post TOT Bogor, he continued with training in the countryside for two months. Meetings and exercises were held biweekly at the Alamtara Institute, Mataram. Aba Wahid became a kind of a tutor for him. Syekh did not understand how to use a laptop and make presentation material so he got help from the Alamtara Institute staff. Although he did not understand technology, his preparation was total and maximum. In TOT and group discussion sessions, he was able to facilitate very well. Syekh stated humbly that his success in facilitating, was because of the results of learning at the TOT CSRC.

The training activities in Mataram were held at the Garden Palace Hotel. There were thirty participants, six of whom were female. Participants did not only come from campuses; some were people from the

media, khotib, and also mosques' takmir from North Lombok. Rian Firda was one of the female participants, conveying her admiration for Syekh. According to her during religious training, he was very intelligent in giving the materials. In addition to the interesting and serious material content, he was also humorous, not boring. Although the schedule had been arranged, specifically for Syekh, he always exceeded the specified time. But no participants protested or objected, because they all liked and enjoyed Ustadz Syahroni's presentation.

Aba Sehe from Sape

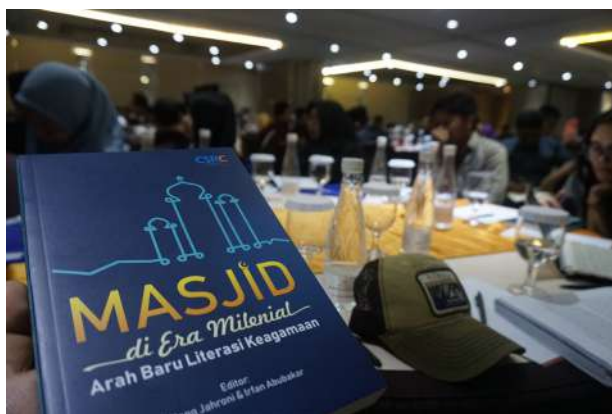
Ustad Syahroni turns out to be also known by many other names. From his parents, Sahreni is his given name, but in campus he is called Sahrani. In Pondok Al-Aziziyah, Gunungsari, West Lombok, he got the name Syahroni, sometimes also called Syekh, or Aba Sehe. The man was born in Sape, a sub-district on the eastern tip of Sumbawa Island, claimed to be the first child to complete higher education in his family. His mother was illiterate and did not really approve his desire to enter Islamic boarding schools because of lack of funds. But Syekh believed that Allah the all rich would surely provide ways for him. His parents' limitations only spurred him to strive hard and pray every night.

Even though he came such a poor family, Syekh always looks after his appearance well. The students, especially the new ones, always thought that he

is one of the lecturers. When a seminar is being held on campus, the committee always thinks he is a lecturer or an invited guest. Syekh also has an experience of assisting prostitutes at Budi Rini's social care institutions. According to him, there is always good things to do, even in brothels. For him, boarding schools are not always filled with good people, nor are all those in prostitution sites or prisons are always filled with bad people.

At present Syekh is in his heyday, his calendar for the next six months ahead is full. Midnight is the time when he gets up to prepare and write a Friday sermon by hand. One of the dreams he wants to achieve is to have a laptop and publish his own Friday sermon book, given that there are quite a lot of writings that he has collected. Armed with hard work and perseverance, Ustadz Syahrone continues to climb the stairs to achieve success.

After holding the training, CSRC held a Seminar & Book Launching of "Mosque in Millennial Era: A New Direction of Religious Literacy" in Jakarta, 6 February 2019. The book is based on the results of research to assess the phenomenon of the spread of radicalism in mosques.



Peace Building by Religious Instructors

Kupang had experienced trauma. The Ambon, Palu, Poso conflicts had spread to Kupang as well. On 30 November 1998 villages, shops and houses of worship were damaged by angry mobs. Riots continued for several days. There were several things causing the riots. The political constellation in Jakarta, the impact of riots in various other places, jealousy or social inequality to issues that had not been clarified were reported to be the causes of this tragedy.



60 religious counselors-participants and the committee team from PUSAD Paramadina held a group photo session after attending the religious counseling training workshop held in Banten, 25-26 September 2018.

Kupang is the provincial capital of East Nusa Tenggara (NTT) where the number of followers of different religions is almost equal in number. To prevent conflicts, the roles of various parties including religious instructors need to be synergized.

Marhaban Adang, an Islamic Religious Counselor (*Penyuluh Agama, PA*) in the city of Kupang, NTT, was well aware that there were potential conflicts that could occur in his area. One actual example occurred just a few months ago was regarding the use of loudspeakers. Problems could be resolved by sitting down and discussing together between the representatives of Islam and Christian groups through the Religious Harmony Forum (FKUB). The problem did not widespread and could be solved together. Marhaban has been devoting himself as a PA since 2005.

In Indonesia alone, there are currently forty-five thousand Islamic religious instructors, not including

religious instructors from the religion of Christianity, Catholicism, Hinduism, Buddhism and so on. The role of PA is very strategic because in addition to creating harmony in the community, it also provides counseling to increase the piety of faith and become a media to socialize government policies related to development of the country. The religious instructor's task trilogy includes informative and educative functions, consultative function and advocacy function. A PA is the spearhead of the Ministry of Religion instruction function because it has direct contact with the community starting from the lowest level and covers the entire territory of Indonesia.

Religious Instructors and the Function of Stewardship

The Center for the Study of Religion and Democracy (PUSAD) of the Paramadina Foundation in collaboration with the Directorate of Islamic Information at the Ministry of Religion of the Republic of Indonesia and with support from the Center for the Study of Islam and Society (PPIM UIN) and UNDP Indonesia held workshops for PA themed "Religion and Peace Building in Indonesia." Five hundred forty religious educators were involved from nine cities in Indonesia: namely Aceh, Banten, West Java, Central Java, Central Kalimantan, North Sulawesi, Maluku, East Nusa Tenggara (NTT) and West Nusa Tenggara (NTB) who participated in this activity.

Before the workshop, PUSAD Paramadina held a

Training of Trainers (TOT) in Jakarta. The event lasted for three days, Wednesday-Friday, September 19-21, 2018, attended by twenty-seven participants. The TOT was held to prepare facilitators who would fill the workshops in nine regions later. Each workshop activity would use three facilitators representing the Ministry of Religion, local academics and local activists. Thus the workshop came alive and had different colors because the facilitators came from different backgrounds.

Ali Nursahid, a researcher from PUSAD Paramadina, said that the dynamics and synergies that occurred in the PA classes with diverse religions such as those that occurred in NTT, Maluku and Sulawesi were very interesting. *“The mixed workshops, such as in Kupang and Ambon, where there were religious counselors in the Islamic, Christian and Catholic religions, felt more alive.”* According to him, religious educators were more open in sharing and discussion when they were in a diverse environment of participants. PUSAD also tries to incorporate elements of diversity through facilitators. In the workshop in Semarang, for example, an interesting thing that happened was the involvement of Octavian Jeffrey Budiarto. He was the only Christian workshop facilitator where the participants consisted of all Muslim PAs.

The workshops in Kupang were held at the Aston hotel on Monday-Tuesday, 12-13 November 2018. The participants were mostly women (thirty-seven women and twenty-three men), bringing a

total of sixty civil servants and non-civil servant PA participants. Activities were run in two classes with each containing thirty participants. These included not only listening to lectures but also film screenings and discussions. Five main materials were given during the event, covering nationalism and the role of religion; mapping intolerance and religious extremism through a discussion of the main challenges in current religious life; the role of religion, non-violence and violence; capacity to analyze conflicts; and techniques and strategies against hoaxes and utterances of hatred.

The PAs on separate occasions stated that they were very happy to take part in the workshop. According to them, this was their first experience attending a special workshop for PAs. The entire material was also very relevant, important and useful for their daily work. Marhaban said, *“We received the knowledge in theory, even the experiences of extraordinary speakers.”* The interesting thing for him is, first, the problem of the spread of hoaxes. The second is about radicalism, which according to him needs to be watched out to jointly guard the Unitary State of the



PUSAD Paramadina held a religious literacy training workshop for religious counselors in Bandung, West Java, 8-9 October 2018. The workshop was attended by around 60 representatives of religious counselors from Bandung City, Bandung Regency, West Bandung Regency, and Cimahi City.

Republic of Indonesia. *“The (most) interesting thing for me is how to live in harmony, according to peace building. That is an extraordinary material for us. Because the material is one of the theories, and we will practice it in the field,”* he continued excitedly.

Khoirudin, Director of Islamic Information of the Indonesian Ministry of Religion, said he welcomed the workshop. According to him, the Ministry of Religion has limited resources to increase the capacity of PAs in all corners of Indonesia. He stated that the Ministry of Religion was very grateful for this program because



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it could add to the experience and knowledge of the PAs especially in building peace in Indonesia. Another task of a PA, according to the Ministry of Religion, is to act as an early warning system and prevent radicalism and extremism. Besides being a PA in the community, Marhaban also serves in the Kupang adult prison. In addition to teaching religious activities, there, he always instills values of tolerance and provides positive guidance according to religious teachings. Regarding radicalism and extremism, Marhaban explained, *“In my area of work, we have not found radicalism. Thank God, we always say that radicalism is not justified, first, by religion, and second, by the law that applies in Indonesia because it is considered a cruel act.”*

Religious counselors have an important role in relaying out positive messages of religion, including building and strengthening the relationship of peace building between democracy and religion in Indonesia. However, its role has not been maximized. This workshop really answers that need. Deilen Ap, a Christian religion instructor from Ambon, Marhaban's colleague, said that such workshops were not enough to be held only once, it needed to be further improved and carried out sustainably. PA as a service provider, has a central role to prevent intolerance and increase harmony among religious people. In line with the wishes of the PAs, there is an indication from the Ministry of Religion to adopt this workshop model developed by PUSAD Paramadina. Hopefully this program continues and produces PAs who are able to maintain peace.

The Flow of Destiny

In the mid of 1990, the city of Jeddah was very quiet and dark as the sun went down. The situation was heating up because of the conflict between Iraq and Kuwait. Iraq threatened to launch chemical weapons because that country was surrounded from various directions. Saudi Arabia imposed several security measures, one of which was the imposition of curfews.

In one corner of the city, a very pregnant mother was nervous. She must be taken to a hospital immediately because of the breech baby position which made it difficult for her to give birth. By violating the curfew with a borrowed car, finally the baby was born safely. The uncle gave the baby the name of Takdir (Destiny), which means he was indeed destined to be born, even though in situations and difficulties that seemed endless.

Muhammad Takdir is his full name, and his parents are from Bangkalan, Madura. Since 1982 both have migrated to Jeddah and worked as local staff in the United Arab Emirates consulate (UAE). Even though he grew up in Saudi Arabia, he was able to speak Indonesian fluently. Takdir aspires to continue studying at the Faculty of Medicine, but fate takes him to study International Relations at FISIP UIN Syarif



Muhammad Takdir, Secretary of CONVEY Regional Workshop Program, admitted he was deeply touched when it dawned on him that he himself was part of the promotion of *Islam rahmatan lil'alamin*.

Hidayatullah, Jakarta. After college, he was selected as one of the participants in the UIN Lecturer Training Program, which aims to recruit outstanding students to be projected to become teachers and leaders of Syarif Hidayatullah UIN in the future. Some senior PPIM staff are also involved in this program.

Two years after graduating, he received an LPDP scholarship and continued his postgraduate degree in the Master of Diplomacy program at the Coral Bell School, under the Asia-Pacific College of Diplomacy (APCD), Australian National University (ANU) in Canberra. After college, Takdir interned at the ANU Center for European Studies for three months, before returning to Indonesia and joining CONVEY. He then worked as a secretary for the “Regional Workshop on Religious Education and Prevention of Violent Extremism (PVE) in Southeast Asia.” The same workshop was held last year and handled internally by PPIM. This year, the workshop activities formed a new team that worked directly under the PMU (Project Management Unit).

Unifying the Myriad of Experiences

Takdir’s role was quite unique. This brown-skinned and bespectacled man held the position of secretary under the supervision of Yopi Kusmiati, the coordinator. His job was to prepare and carry out workshops, as well as make reports aimed at PMU. Takdir admitted that since he was a college student, he often helped organize workshops. But this

international workshop was his first experience. The first challenge for him was the preparation of the TOR which took quite a long time because he had to decide on many things, starting from the theme, program arrangement to the speaker, while the time available was only forty days. The selection of participants for him was not an obstacle because 80% came from the first workshop and the database had already existed. The team coordinator capacity, which had wide networks, was considered by Takdir also played a role in facilitating preparation. The team started with only two members, and ten days before the event, he received reinforcements. They all work solidly and professionally, so the workshops could be carried out on time.

The workshop was held for three days on November 21-23 2018 at the Ayana hotel, Jakarta. There were more than two hundred participants present. Participants consisted of representatives from ASEAN countries, academics, partners, UNDP Bangkok, CSO Jakarta and outside Jakarta, as well as embassies from Australia, America, Germany, Britain, Denmark, Japan and government institutions such as BNPT, Kemendikbud, Kemenko PMK, Ministry of Religion and media representatives. The main themes of the workshop were “Lessons Learned and Best Practices” related to religious education and PVE. Several thematic sessions were held during the workshop, covering the issues of majority and minority, salafism, citizenship, religious education in digital technology



All participants—speakers and PMU CONVEY executive team members—were posing together in the “Religious Workshop to Prevent Violent Extremism”, which was attended by approximately 200 participants from various countries in Southeast Asia.

and so on. The target to be achieved through this workshop was the existence of recommendations for the government, CSO, Southeast Asian regional collaboration as well as educational institutions, schools and teachers.

The first workshop was broader in theme, while the second activity specifically discussed religious education and PVE in each country. One of the groups invited to attend the workshop was the Universal Muslim Community (KMU) from Malaysia. KMU participated in the “Relationship between Majorities and Minorities in Religious Education” which is in line with KMU’s focus on promoting inter-religious and inter-religious coexistence in Malaysia. Mimie Rahman from KMU said that this workshop succeeded in bringing key stakeholders from each of the ASEAN

countries to critically discuss PVE and religious education from various perspectives and expertise.

Dr. Azmil Tayeb, a lecturer from Universiti Sains Malaysia (USM) was a participant and event resource person. He said that this workshop was very useful in establishing networks because it brought together various stakeholders, ranging from academics, NGOs, international agencies to government representatives. Thanks to this activity, Azmil was then invited to a regional workshop on P / CVE in Kuala Lumpur organized by IMAN Research (a think tank in Malaysia) in collaboration with Deakin University in Australia. The workshop involved representatives of NGOs from Malaysia, the Philippines, Thailand, Indonesia and Australia, academics and representatives from the Malaysian government. Azmil said that he knew the workshop committee because of the PPIM program at the Ayana Hotel.

There was one lesson learned that was not forgotten by Takdir from the technical implementation of the workshop. A participant suddenly became unconscious in his room. The hotel housekeeper who discovered him reported to the hotel management, which then reported it to the committee. The participant was immediately rushed to the nearest hospital because it turned out that he had a stroke. The committee had difficulty contacting his family because there was no information about emergency contact on the participants' form. This was an important note for Takdir so that it does not repeat

itself in the future. There are things that seemed trivial but in an emergency situation can be a limiting factor to be able to immediately do first aid.

Takdir stated that he was happy and proud to be trusted as the workshop secretary. One of the things that moved him was that he was a part of promoting Islam Rahmatan lil Alamin. Besides religion, according to him, this workshop also contributed to the achievement of the country's mission in the global context related to the SDGs, especially points of security and prosperity. *"Although it may be small in scale, hopefully it will have a big impact,"* he hoped. The workshop also provides valuable lessons not only for Takdir, but also for everyone involved. He met various people from various backgrounds and countries and he received enriching new experiences and knowledge. In accordance with what is stated in the Qur'an, Allah promises to elevate the standing and glory of knowledgeable people. *"Allah will exalt those who believe among you and those who are given knowledge several degrees." (Q.S Al-Mujadilah: 11).*

Epilog

—ISMATU ROPI—

The CONVEY project began with the concerns of some people who see how the dream of an Indonesia that values diversity must continue to grow and develop. These concerns are triggered by the rise of violence, extremism and support for intolerance, especially among the younger generation in the country. Various studies and surveys indicate this sad tendency. Our young generation is more or less exposed to radicalism and extremism. It can be a fire in the husk that will one day burn our field of diversity.

With the support of UNDP, the concern over this phenomenon gained momentum when various communities, institutions, and organizations jointly formulated this great project to raise a collective awareness—an awareness of my beloved country that from the beginning was very diverse so as not to come to ruin due to differences and divisions. We all agreed that disputes and violence which were largely triggered by exclusive and ego-centric attitudes must be stopped. We all agree that peace and mutual respect must continue to be nurtured. The problem is how to start it and how to do it.

The stories in this book are a small fragment of the efforts made by various individuals and various



Ismatu Ropi, Deputy Project Manager for CONVEY (Countering Violent Extremism among Youth in Indonesia), also lecturer at the Faculty of Islamic Theology of UIN Jakarta

communities and organizations that strive for peace in the country and are involved in the CONVEY Project. Some were very intense with research and surveys with very high academic standards; some were engaged in public campaigns packaged in a variety of formats; some effectively used the power of social media to spread the culture of peace. The stories in this book are also more of subjective experiences. There is a change in perspective; there is also a new experience that truly reverses all prejudices that have been firmly planted. There is a story about new research that has never been explored; there are also stories about unexpected field challenges. These individuals, communities and organizations, with extraordinary hard work and in different ways, all aim at the same goals: to contribute to preventing extremism and violence; to develop a culture of respect and respect for differences that are human nature.

The activities that are part of the CONVEY project are indeed very early to be considered successful. Stamina and consistency must be maintained so that the dream of Indonesia that respects diversity can be a shared dream for everyone regardless of ethnic, religious or class differences. A dream where all people are valued based on their abilities, integrity and dedication, not because of ethnicity, religion or class. A dream about a majority group that cares for the minority sincerely.

This CONVEY project is similar to planting a teak tree that might be enjoyed later by the future

generations. With the analogy of planting a teak tree, this project has indeed since the beginning made the issue of education (especially religious education) a starting point. There is a strong belief that through education a value and awareness can be instilled. The stronger the roots, the stronger the tree trunks and the thicker the leaves. With the seeds of the young generation who have since received good education in caring for diversity, we hope that there will be many new teak trees with strong roots that continue to voice virtue and peace.

There is still a lot of great significant work to be done to create our Indonesian home. Without mutual awareness and continuous cooperation, it seems impossible that this work can achieve the expected goals. The stories in this book show how the activities which were carried out by each individual, community, institution and organization have become a mosaic that is knitted intact as an effort to care for diversity and internalize the culture of diversity in the country. Hopefully this dream can also be shared by all readers.

