



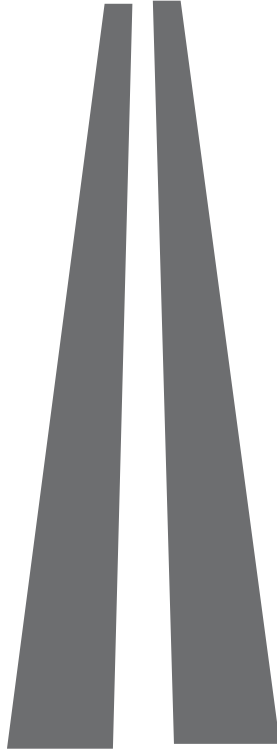
# **Middle Path, Pathways of Peace:**

Nine Inspirational Stories of Religious Moderation Practices

**Writer:**

Yosephine Dian Indraswari

Center for the Study of Islam and Society (PPIM)  
UIN Jakarta



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**Middle Path, Pathways of Peace:  
Nine Inspirational Stories of Religious Moderation  
Practices,**

translated from the book titled "**Jalan Tengah, Jalan Damai: Sembilan Kisah Inspiratif Praktek Moderasi Beragama**" published by PPIM UIN Jakarta, June 2020

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Christophe Bahuet  
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## PROLOGUE

CONVEY Indonesia 2019-2020 Inspirational Notes Book

Indonesia is indeed *Bhinneka Tunggal Ika*. Hundreds of different ethnic groups with their own languages, beliefs and way of life, have been living for centuries on the archipelago. This diversity entails both huge opportunities and significant challenges. On one hand, co-existence and harmonious relationship are the main characteristics of Indonesia as its people have shown. On the other hand, conflict and violence have occurred inevitably as well.

While radicalism and violent extremism trend in the world has been rapidly increasing, triggered by international, regional, national, and often local factors, Indonesia also experiences that trend, in the form of the increasing intolerance level and terrorist attacks in the last few years. Furthermore, we witness polarized identity and ideology, which have been exacerbated by the social media echo-chamber and the rampant misinformation and disinformation, widely available online. Verbal comments that

are prejudicing, exclusive, intolerant, or even full of hatred are increasingly found. While freedom of expression is people's right we need to protect, hate speech is definitely dangerous and cannot be tolerated. Should no action be taken, this situation will be a fertile ground to breed violent extremism seeds in communities especially young people.

Since 2017, the CONVEY project has been addressing these very issues as part of UNDP commitment to tolerance and social cohesion. The project has carried out numerous activities under its three main pillars – research and policy advocacy, capacity building, and public outreach, thus tangibly contributing to promote peaceful and inclusive societies in line with the Sustainable Development Goals. In partnership with Pusat Pengkajian Islam dan Masyarakat – Universitas Islam Negeri (PPIM – UIN) Jakarta, the project has intensively engaged with policy makers, vulnerable groups, education communities and other segments of target audience.

In this engagement, we have met individuals who have been actively involved in preventing violent extremism and others who have been negatively, and sometimes dramatically impacted by intolerance and violence. Knowing these people has lead us to produce this book, which brings to you ten inspiring individual stories. Importantly, four of them are women, including Kamilia Hamidah, a female religious leader who is also a researcher for pesantren study and Dr. Yunita Faela Nisa a well-known academician, who has been leading PPIM research projects for three consecutive years, including national survey for legislative members and qualitative research on political parties. This book also introduces Ellen Nugroho, a leader of the Indonesian Homeschooler Association (PHI), whose critical feedback has

~ Prologue ~

shaped homeschool research findings and policy recommendations, and Annisa Fathia Hana, a millennial who volunteered to work with the project for CONVEY Day 2020 in Jakarta.

All the stories this book includes are inspiring. They tell how individuals can make a difference in their communities to prevent discrimination and violent extremism. They also demonstrate the value of peace and tolerance, which I hope will be the future of Indonesia.[]

~ Prologue ~



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Dr. Yunita Faela Nisa

## Perceived Diversity, Research Members of Legislation

**T**he time was ticking away, slowly moving to the next day. The hands of the clock had pointed exact numbers, and it was already midnight. Although feeling exhausted, she could not take a rest that night. The survey datasheet was waiting to be checked. "The most difficult was the process when I needed to have a face-to-face meeting with the respondents to ensure the response despite an online survey. I could have appointments to meet them after dawn in the morning, or sometimes I could reach them at midnight because they had to get their task done first. In this case, the dedication of the data takers is tested because conducting a survey with Parliament members is pretty challenging," said Yunita, a research coordinator. The researchers who took the data from political party officials and Parliament members sometimes had to wait from 9 a.m. to 5 p.m. to see them. They could have spare time for the survey at midnight or after dawn.

Besides the issue of time constraints, another challenge faced by researchers was the subjects of research. For example, Maulana, one of the team members, told in the Whatsapp group that many were willing to fill out an online survey, but they could not be reached. For example, only 63 out of 80 people targeted by the study responded to the survey. The next problem faced by Yunita was that the ability of team members was not the same, including conceptual understanding. Thus, the team members found it difficult to explain to legislators why certain topics became the focus questions.

In some cases, the survey had not yet been completed because the Parliament members chose to stop and did not want to continue. According to Yunita, one of the solutions was an emotional relationship. Those who had a personal relationship would have different responses and commitments.



The research conducted in 2019 was a national survey of the perceptions of legislative members regarding religious education in Indonesia. This activity was conducted directly by

PPIM UIN Syarif Hidayatullah. Since 2016, PPIM has done various qualitative and quantitative studies on diversity issues. "PPIM has generated a lot of data, but it still needs to involve the legislative members to complete the required data. It is important as it will affect the direction or goal of their policymaking in Indonesia," Yunita said. On this basis, research for political parties and legislative members was conducted regarding their perception of the role of the government in the education of all religions in Indonesia. The focus was not only on external tolerance with other religious groups but also on internal tolerance among adherents of the same religion.



Launching of the National Survey  
Results at Century Park Hotel,  
February 5, 2020

The survey was conducted on legislators from parties that reached the parliamentary threshold of the election, in which only 9 out of the 16 existing parties could successfully pass it. According to Yunita, many members of the Indonesian Parliament took the issue of nationalism and diversity seriously. However, the main factions that considered those matters seriously were only on PKB and PDIP. Based on the results of the census, PKB took the issue of nationalism and diversity in religious education in Indonesia highly and was followed by PDIP with a slight difference. Whereas, other parties such as PAN, PKS, and Gerindra concerned more on other problems such as economic inequality instead of religious education. According to Yunita, even if this census indeed focused on religious education, this issue could be relevant in all aspects.

## **Data and Statistics, The Proof of Love at Work**

Dr. Yunita Faella Nisa, a psychologist whose nickname is Yunita, started joining PPIM UIN Syarif Hidayatullah since 2016. Her first research was about "Religious Attitudes on Islamic Religious Education Teachers (PAI)." Yunita traveled to Makassar, while other researchers went to Padang, Aceh, Garut, and Lombok to collect data. The next research is a national survey on "Student and Teacher/Lecturer Diversity Attitudes in Indonesia." The results of her research were published in 2017 under the title "Fire in the Chaff" that had an extraordinary impact and got a massive response from both the community and the Indonesian government. In 2018, the research even developed to address the issue of teachers of all

subjects at all levels of education—from kindergarten to high school or Islamic high school.

Yunita is from Jepara, Central Java. She likes statistics and feels fortunate to learn it directly from Jahja Umar, Ph.D., a former Dean and lecturer at the Faculty of Psychology at UIN Syarif Hidayatullah Jakarta and a statistics expert for psychology in Indonesia. The power of statistics is very useful in a variety of research she did. Statistical data is very useful for various research she was doing. The research results produced by researchers led by Yunita have helped policy makers, especially the quantitative data that has national coverage. Yunita herself said that she was happy to be able to join as a PPIM researcher. According to her, the academic atmosphere developed at PPIM was excellent and made her quickly learn, especially about history, Islamic studies, and various other exciting things in the Indonesian Muslim community. As a researcher, Yunita does not work alone. She invited academics and researchers with psychology backgrounds to join, such as Erita Narhetali, Solicha, Yufi Adriani, and Ikhwan Lutfi. According to her, it is not easy to move from micro psychology to macro psychological issues. In her opinion, this is a challenge for her because the role of psychology in policymaking has not been done much in Indonesia. It is different from other countries like the USA, where psychology is actively involved in every policy taken by the government, as well as all in data-based policies.

Besides being a researcher, Yunita works as a lecturer and Vice Dean for Student Affairs, Alumni, and Cooperation at the Faculty of Psychology of UIN Syarif Hidayatullah Jakarta. Currently, she is teaching courses in Experimental Psychology

and Cognitive Psychology. She also practices general counseling, both independently and in the Psychology Bureau. Generally, she handles family cases, and her clients are over 40 years old in general. They usually have household problems and the potential to get divorced.

In contrast to her busy schedule now, Yunita used to be very simple in the past. She only wanted to be a kindergarten teacher because she liked children all this time. She chose psychology to fulfill this dream.

As Fathur Rohman's wife, she now has two daughters and one youngest son. In her opinion, each child has a unique and different character. For example, her second daughter, whose character is very expressive, had revealed her experience that her teacher also showed intolerant attitudes. Her daughter, who studied at a public school, told about her teacher teaching civic education on the topic of religious harmony. Her teacher told that those out of Islam were infidels. Then, her daughter became restless because her seatmate was non-Muslim and considered her teacher's opinion to be wrong. It proves that the research conducted by Yunita also affects the values in which her family believes. Diversity and equality are not supposed to be in a piece of writing only; they must become a habit in everyday life. Her husband, who hails from Mojokerto, became an ideal partner in giving her the opportunity to keep growing. While Yunita is busy doing research, teaching, and doing various other work, her spouse is not reluctant to do various domestic jobs, including educating their children.

## **Achievement, Learning, and Dreams**

Yunita was born on June 8, 1977. She has been interested in various social issues and problems since she was involved in psychology for the first time. Her undergraduate thesis is about the looting of the May 1998 riots in Jakarta, and her master's final project investigated the small and medium entrepreneurs in the Tanggulangin area, Surabaya. The emerging social media, such as Facebook, Twitter, BBM, etc. along with the massive spread of chain messages, became the focus of her doctoral research. She was honored to present the research entitled "Behavior of Forwarding Online News in Indonesia: Narrowcast versus Broadcast" at the American Psychological Association (APA) meeting on August 6-9, 2015, in Toronto, Canada.

Yunita became the only woman representing Southeast Asia in the event organized by APA, an association of international psychologists based in Washington DC, USA. She departed after winning the International Travel Award for Psychologist and Psychology Student from the APA (American Psychological Association). Another award she received was getting a Conference Travel Grant to present the results of her research at the International Council of Psychology in Yokohama, Japan, in 2016. In the following year, she received a grant from the Asian Association of Social Psychology (AASP) to join the Summer Course at Massey University, Auckland, New Zealand, In 2017. In the next year, she received the Witkin-Okonji Travel Award for participating in the 24th International Congress of Cross-Cultural Psychology in Guelph, Canada, In 2018. The most exciting and inspiring journey for her was when



she met Arie W. Kruglanski, a psychologist who was famous for his theory of the quest of significance in radicalization in 2018.

Yunita's doctoral research is still relevant today. Since 2015, she has found that Indonesians tend to share harmful content related to criminal, mystical, sex, and hoax instead of forwarding messages with positive content. In her opinion, that was caused by the arousal stimulation that triggered someone to forward the message. Those stimuli are spontaneous and arise from the subconscious without mature considerations such as verification based on propriety, validity, and impact. In terms of language, Indonesian culture seems dominated by words indicating negative emotions rather than positive ones; this is confirmed by a large number of negative vocabularies in the Indonesian dictionary. In contrast, western people prefer to share positive content.

Besides reading, Yunita also enjoys music, mainly instrumental like a violin. Yunita mentioned Andmesh Kamaleng who was the champion in the singing talent competition of Rising Star Indonesia in 2017. Andmesh Kamaleng used to accompany her while she was driving. She still has an unfulfilled dream in which she hopes to establish a pesantren not only focusing on religious knowledge but also involving psychology as the additional element. "Psychology can be the foundation of students in solving various problems both personal and communal matters," she said. Thus, more people can involve themselves as solutions, rather than being the cause or part of the problem.[]

*~Jakarta, April 2020*



M. Zaki Mubarak, S.IP., M.Si.

## Politics, Morals, and Consistency

*Those who conduct themselves with morality, integrity, and consistency need not fear the forces of inhumanity and cruelty  
(Nelson Mandela, 1918-2013)*

**I**slamic values and teachings have strong points in common with democratic principles. This statement is contained in the book "Genealogy of Radical Islam in Indonesia: Movement, Thought, and Prospects of Democracy" written by M. Zaki Mubarak, S.IP., M.Sc., whose nickname is Zaki, a lecturer at the Faculty of Social and Political Sciences, UIN Syarif Hidayatullah, Jakarta. In essence, this book explains chronologically and in detail about the pedigree or origins of thought about the Islamic movement in Indonesia and how fundamentalist groups then took part in that movement. Reading this book is like exploring Zaki's personality entirely, which is coherent, consistent, and comprehensive. This book is published by

LP3ES based on his thesis entitled "Radical Fundamentalist Islam: Movement and Thought of FPI, Laskar Jihad, Mujahidin Council and Hizb ut-Tahrir Indonesia in 1993-2003" which he completed in the Faculty of Social and Political Sciences, the University of Indonesia under the supervision of Prof. Komaruddin Hidayat.

Zaki is from Ambarawa, Central Java, and he completed his undergraduate study at the Faculty of Social and Political Sciences, Airlangga University, Surabaya. At the beginning of college, he briefly joined religious activities in the Salafi community, which was close to Sapto Waluyo's group. All religious teachings of the Prophet were presented in their three-month education (Manhaj/methodology). Their way of eating is unique in which they get used to eating together in one large plate using three fingers following the sunnah of the Prophet. In his next life journey, he joined the Nahdatul Ulama Youth Movement that was more moderate. Then, he was elected as the Chairperson of the Advisory Council of the Surabaya Voter Monitoring Society (JAMPI) Network. He actively participated in the first election monitor after the New Order in 1998-1999. In Surabaya, in the late 1990s, Zaki and his friends of the Nahdatul Ulama Youth Movement also took part in pioneering dialogues among religious communities, including the followers of indigenous beliefs and Confucianism.

He is the fourth child of the six siblings. In 2000, he decided to move to Jakarta and continued to take a post-graduate program at the Department of Politics, University of Indonesia (UI). He also participated in the extension program at STF Driyarkara in Jakarta for a year. He enjoyed studying

philosophy with Franz Magnis Soeseno, Mudji Sutrisno, Gregorius Sutopo, and so on. After graduating from his master's degree, Zaki was also active in the issue of regional autonomy from 2003 to 2008. In 2005, Zaki was offered a teaching job at the Faculty of Social and Political Sciences (FISIP) UIN Syarif Hidayatullah, Jakarta. His next book, *The Politics of Islamic Sharia in Indonesia: Ideology and Pragmatism*, was published by LP3ES in 2018, and it was the result of research conducted by Zaki with some of his friends.

Zaki has a wide range of relationships, so he could access radical groups challenging to find, such as the Laskar Jihad Chairperson, Ja'far Umar Thalib, and some other radical Islamic leaders. He did this for the sake of collecting data. Zaki diligently attended the trials of terrorist suspects. He had a remarkable experience in which he found a trial of his three students in the next room to the trial of Abu Bakar Ba'asyir. His students were arrested for involvement in the terrorist acts of the JW Marriot and Ritz Carlton bombings in 2009. Then he accompanied the three students himself until they were released from prison in 2012. Zaki becomes aware that being an educator has enormous burdens and responsibilities.

According to him, these groups are fascinating to study, not only in terms of their ideology but also in terms of the excesses of democracy. After the reformation, democracy was disseminated widely. On the other hand, the government has not been able to manage the effects of democracy so that it becomes an excellent opportunity for radicalization. Since the reforms, radical figures from the Indonesian Mujahidin Council (MMI) have been free to enter and leave this country back and forth, including several ex-Moro foreign fighters coming back

from the Philippines. The impact was that radical and extreme actions have occurred and have taken a significant toll in Indonesia. Zaki also added that in 2002 there was a conference on the International Khilafah that was held by Hizb ut-Tahrir Indonesia (HTI) at Gelora Bung Karno (GBK) and ironically this event was broadcasted nationally on TVRI. According to him, this proves that we are unprepared for anticipating the potential violent radicalism that may occur.

## **Love and Idol**

Zaki claimed that one of his idols was Abdurrahman Wahid or known as Gus Dur, especially in his capacity as an activist for pluralism. According to him, he does not admire Gus Dur entirely, but he just admires partial parts of Gus Dur. Humans are not perfect, and all of them have weaknesses and strengths. When we too idolize someone, we tend to make him or her cult. He revealed the reason for his admiration that "Gus Dur was able to embrace all groups through the Democratic Forum (Fordem)," he said. As a political lecturer, he understood that Gus Dur had many obstacles as the leader of the state because he had physical limitations. Moreover, he was not willing to compromise with the oligarchy at that time. It then forced Gus Dur to step down from his power, even from political parties.

Zaki used to have a hobby to watch films, but he now can no longer be free to do his favorite. In addition to teaching and hectic research schedule, he is also taking doctoral degree at Universiti Sains Malaysia (USM) in Penang. His research interest is related to extremism and violence. He actively

promotes diversity, and this is also reflected in his everyday life. His wife comes from Pematang Siantar. Based on his philosophy, marriage is intended to unite differences, not only physical differences but also differences in various backgrounds. Having different cultures and experiences, he hopes that he can create a miniature of Indonesia. Zaki claimed to have written the name of his wife ten years before meeting her. It was an unexpected meeting with his wife as she lived in a different environment from him. Zaki's wife (Haryati Gultom) completed her undergraduate program at IPB, and her Masters at Usakti and then worked in the banking sector. However, she now becomes an entrepreneur and builds her own business while taking care of their baby.

In his spare time, Zaki likes to exercise, mainly walking and playing badminton, and also loves to update his background knowledge with the most recent religious and political books relevant to his field. Zaki has been involved in the research conducted by PPIM since early 2017, especially helping the PPIM team led by Dr. Yunita Faela Nisa, M.Psi, a lecturer in Psychology at the same university. His research began with radicalization and the religious education system to public education. One of the materials he used was his child's textbooks. Now his child is in grade 4 at Madrasah Pembangunan.

Zaki found that there are various problems as shown by previous studies, such as the existence of doctrines that lead to extremism. To his surprise, some of the students he met even in primary education had extreme tendencies, such as interpreting jihad as war. This view is obtained from educators who believe the same thing. It is troubling because the

teacher's way of thinking and perspective is contradictory to what real Islam is. The most worrying thing is the existence of schools that consider the national principles such as the flag ceremony, singing Indonesia Raya songs, and saluting to the red-white flag as forbidden or *haram* to do.

## **Religious Education and Electoral Interests**

According to Zaki, the debates about the need for religious education or national education have been started since a long time ago, even from 1948 during the debate at the Central Indonesian National Committee (BP-KNIP). Religious education is taught from the elementary school level. He studied his children's books to deepen the research he did previously. His only child is now in grade 4 in Madrasah Pembangunan. According to him, now religious books and lessons are better than before. Likewise, civic education books have included the names of children with different backgrounds, for example, Abdul, Maria, Albert, Made, Siti, and so on. Explanations are more diverse, but unfortunately, the practice of collaboration in schools among students of different religions has not been implemented in those subjects.

There are two studies that he conducted in a joint team of PPIM UIN Syarif Hidayatullah. The first is a qualitative study of political parties in which Zaki and other team members interview 6-7 people from each party regarding their views on religious education. This interview also was linked to the party's vision and mission related to religious education. The second is a quantitative study on the members of the

Indonesian Parliament in which the team distributed 370 questionnaires. In completing the required data, interviews were also conducted with the Parliament members. The results of this study are divided into 3 clusters: Islamist, religious, national, and nationalist. According to Zaki, the data collection process was relatively smooth, although there were several obstacles.

An exciting finding he obtained in qualitative research was related to the attention of members of political parties in religious education. There are two main opinions obtained. The first is the internal problem in which Articles of Association / By-laws of parties do not support the concern for pluralistic religious life. Second, there was an issue of competence and political insight while understanding on religion and nationalism is limited. According to Zaki, the connection between Pancasila and Islam is not an easy thing to explain. Based on his research, students sometimes ask the teacher why the government is anti-Caliphate. This question is not in the textbook.

The same thing happened to politicians. According to Zaki, it requires political supports that emphasize the education of cadres, specifically for understanding religion and nationality. Zaki also agreed that the recruitment and cadre placement in the approved commission was not in line with their considerations issued." It often happens; someone is placed on a special commission, and then suddenly, he is transferred to another commission even though it is not relevant to his competence," said Zaki. In placing cadres in the commissions, political parties did not consider their cadres' competency. It showed the profound concern of political



parties. They talked about the tasks of political parties, but they did not consider the competency background of their cadres. For example, in Commission VIII, Zaki discusses that some politicians lack the competency to discuss crucial issues and determine policies related to that commission.

Many politicians claim to be happy to talk about education, including radicalization of students, but they cannot take any action because it can affect electoral interests. "Parties are cautious about their constituents since this is a sensitive issue. For political parties, electoral interests are the most important. No matter what happens, it should be addressed immediately if the response can potentially decrease the electoral poll," added Zaki again. He decided on the side; there was an internal discussion by allowing things that should not be developed solely in the electoral interests.

Apart from internal problems, there are other parties' external problems. As discussed in Zaki's book, radicalization is a corrective effect. Since the reformation, all ideas have been free to penetrate Indonesia and develop, including radical ideology. Politicians should choose to support more moderate groups. He saw the indication of moderate groups beginning to decline since 2018. Media claimed these groups are less popular compared to the hardliners. It is proven by a limited number of people accessing the media of moderate groups.

Although the groups are less popular, there is good news in which moderate ulemas have begun to emerge for the past two years. There are external factors in which foreign power is financing religious education. On the other hand, many Indonesian students studying in certain countries are infiltrated by Salafi doctrine. According to the board members,

there should be a more systematic program so that there is harmony between the state and religion to realize Islam *Rahmatan Lil Alamin* (a mercy to all creation). This opinion was delivered cautiously because the members of the council were reluctant if it was considered anti-Islamic. After all, it would affect their electability.

This year, the National Education System Bill will be discussed. According to Zaki, it is strategic to include issues on religious and national education. The parliament members should be more concerned with religious matters by accommodating the aspirations of the community to make the education system better. For example, the education can include additional elements like respect for diversity, pluralism, and differences in the religious education system, because so far learning religion is understood to only teach the strengthening of faith and piety, without understanding how they interact with different people.

So far, religious education only emphasizes students to learn their religion and does not need to learn about other religions. According to Zaki, introducing the principles of all religions is very important. In the nationalist parties, they agreed on the concept of religious education, which provides various concepts and traditions of various religions other than their beliefs. However, the government tends not to interfere in religious education too much and let schools run their policies. However, some people hope that religious education will be reduced, and civic education is more widely propagated.

Zaki said that in Indonesia, there were no genuinely secular parties refusing religious education into the curriculum. However, in his research, he admitted that he had

Interview with Dessy Ratnasari,  
a member of the National  
Mandate Party, June 19, 2019  
by the researchers Suryani and  
Ana Sabhana



not answered everything. He did not have the chance to see the parties' General Chairmen and Secretary-Generals due to their bustling activities before the election day. "I did not manage to interview them because it was not easy to find them. Even though we have tried everything through the various accesses we have," he said. In contrast, access to the top leader of political parties is a strategic matter to ensure as their cadres have a limited understanding of addressing sensitive religious education issues.[]

*~Jakarta, May 2020*



Kamilia Hamidah, MA.

## Women, Pesantren and Resilience

*The atmosphere in the city of santri is exciting and heart-warming.*

*The atmosphere in the city of santri is exciting and heart-warming.*

*Every morning and evening, boys and girls dress up neatly,  
carrying the holy book.*

*Taking turns, they go back and forth to study the Qur'an.*

**T**he song popularized by Nasida Ria in the 1980s genuinely illustrates the evening milieu on the streets of Kajen Sub-District, Kabupaten Pati District, Central Java. It was a few minutes past five p.m., and the sun still shone over the city. Slowly, a group of students in white shirts walked out and crowded a small road and alley like a white line. The girls looked elegant, wearing a long dress, while the boys were wearing brownish sarongs. Along the way, mainly food stalls were also crowded by the students.

Kajen is a village located on the main road between Pati to Tayu and Jepara, the North Coast of Java Island. Jepara is known as a district where a female hero, Kartini, was born. Jepara is also the birthplace of a tough woman named Kamilia Hamidah, one of the researchers at the Center for the Study of Religion and Culture (CSRC) UIN Syarif Hidayatullah. In collaboration with PPIM and UNDP Indonesia, CSRC conducted qualitative research to see how Islamic boarding schools build resilience against radicalization. Three types of pesantren (Islamic boarding school) were investigated, namely, traditional pesantren, modernist pesantren, and Salafi pesantren. In exploring this research data, the qualitative and phenomenological approaches were employed through in-depth interview methods, observations, and surveys

Junaidi Simun, the head of the research team, recommended inserting Kamilia's experience as one of the chosen moral stories. "Kamilia has a reputation in academics and research. She is an alumna of the International Islamic University of Islamabad (IIUI) and an expert in gender issues, particularly in the scope of pesantren," said this man, whose nickname is Juned. Muchtadlirin, one of the CSRC researchers, noted that it was not easy to conduct this research because there were challenges. For example, not all pesantren were willing to participate in interviews with a female researcher. Kamilia experienced such a thing in which, as a woman, she found it difficult to be accepted and entered into the Salafi pesantren for male students. Several strategies were set up, and one of which was involving Muhammad Niam Sutaman, her husband, who was also the

leader of an Islamic boarding school to assist her in the research data collection.

This research intended to gain an overview of how Islamic boarding schools build resilience against intolerance, radicalism, and terrorism in Indonesia. The data collection involved 8 (eight) researchers, some reviewers, and experts. The result of this data is now accessible in the book titled the Pesantren Community Resilience Against Radicalism: Social Binding, Social Bridging, and Social Linking. There is a particular chapter on the pesantren for women. This research is unique since gender discussion is still rare in the study of pesantren. The involvement of Kamilia and some other female researchers contributed new perspectives on how Islamic boarding schools for girls indeed have the resilience and strength in addressing and dealing with various issues of radicalism effectively.

### **Perseverance – A Story from Islamabad**

*A lecturer, a devoted mother, a devoted wife,  
and always learn to be good*

Kamilia is the fourth of six children in her family. Her father hails from Jepara while her mother is from Kajen. Her maternal grandparents have a pesantren in Kajen, and she is also married to a man from Kajen. Nevertheless, Kamilia went to study in the female modern Islamic boarding school of Darussalam Gontor in Ngawi. She enrolled in the second academic year. After graduating from Gontor, she briefly studied in one of Tahfidz Islamic boarding schools, which was

Yanbu'ul Qur'an in Kudus. Then, she pursued her study at the International Islamic University of Islamabad, majoring in Philosophy and Comparative Religion (bachelor degree) and International relations (master degree). Having experience of learning in pesantren and higher educational institutions enabled Kamilia to communicate in Arabic, English, Russian, and Pakistani.

*"On 28 August 1999, I went to Pakistan, then two days later there was a military coup. It was gripping, and even there was no television broadcast at that moment,"* said Kamilia. In Islamabad, she met her husband, who worked as one of the staff for economic sectors at the Indonesian embassy for Islamabad. *"We are still from the same family tree from grand grandparents. After completing a double master's degree program in Computer Science and Shariah and Law study, my husband pursued his doctoral degree there. When I married him, we had a 10-year gap. After finishing my bachelor's degree in Islamabad, I pursued my master's degree at the same University,"* Kamilia continued her story. Now, Kamilia has three children – two daughters and one son; where the first two were born in Islamabad.

In 2012, Kamilia returned to Kajen, and she has begun actively teaching at the Islamic Higher Education Institution of Matholi'ul Falah Kajen, in the Department of Community Development under the faculty of Da'wah until now. One of the subjects she teaches is a paradigm and social change theory for the bachelor program of Community development students. Kamilia's husband, Niam is the chairman of Laziz NU in Pati District, and he had initiated a Virtual Pesantren since 1999 when he was a student. This

virtual pesantren works by accommodating questions and answers about religious issues by email, mailing list, and messenger. Currently, Niam also works as a software developer. He will share his service, including training for free if schools and madrasa ask for help to develop a management or administration. Kamilia and her husband also serve as leaders in the pesantren of Al Kautsar Kajen.

This beautiful woman was born on 20 May 1979, and she has productively written her opinions at the Jakarta Post since she established *Madrasah Damai* (Peace Madrasa) with her friends a year ago. Even though it has been newly established since last year, the idea to start this madrasa crossed her mind a long time ago. Kamilia had training experience in Peace Generation Bandung, Fellowship King Abdullah Bin Abdulaziz Centre for Inter-faith and Intercultural Dialogue (KAICIID), Vienna, Austria, and in the Mindanao Peacebuilding Institute (MPI), Phillipina. She said that Madrasah Damai was started from a course about peace promotion that she taught. This MPI alumnus built an alumni network in the Indonesian Peace Institute (LPI), where Kamilia became one of the board team members. Every year, there is training involving alumni in which they agree to create a Peace Madrasah Community. This community was established based on the consideration that communication among the groups of different faiths was so scarce that there was sometimes a stigma against those of different religions. However, the goal of all religions was the same as teaching goodness and tolerance to accept the difference.

The activities of the program are done every after Friday prayers until the afternoon. There is always a tolerance



study for the public so that everyone can join. The program starts with TOT (training of trainer) - Facilitator and conducts a discussion every week. The discussion materials are derived from the classical Islamic books related to thematic issues of peace, hate speech, and so on. Kamilia is also active in the network of KAICIID. She explained that this center had sponsored a Peace Madrasah on the program of Pantura (northern coast of Java island) Interfaith Journey, conducted in the form of visits to various houses of worship such as temples like Agung Girinata temple Semarang and dialogues with the leaders of the Islamic boarding schools in Salatiga. These leaders are used to interacting with followers of various religions or faiths. Among Kamilia's students getting involved in the research project are Siti Mariati, Desy Elisha, and Nur Sofiah Hindun. They became the research and study coordinator, a program coordinator, and a treasurer, respectively.

Mariati would like to be a social worker who can understand the surroundings and teach students to be able to plunge in various fields according to their passion. Kamilia always teaches her students about networking and fundraising by directly sending them to the working field. Kamilia emphasizes that they should never be discouraged if they get rejected by the community. According to Mariati, Kamilia always had a way to support her students. Hindun says that Kamilia is also good at teaching English not only about theoretical concepts but also the practical tips on how to teach creatively. To Desy, Kamilia is an inspiring and charismatic figure. In delivering her lessons, Kamilia always finds it easy to adapt to anyone she teaches as she understands that every student has a different background.

## Contemporary Pesantren Resiliency

Having academic knowledge and experience, Kamilia is involved in various studies, including CSRC for the support of UIN Syarif Hidayatullah. The research titled "Qualitative Research on Pesantren Resilience Against Radicalism" was involving 207 Speakers in the 42 Islamic boarding schools covering eight provinces, which are Aceh, Banten, West Java, Central Java, East Java, South Kalimantan, South Sulawesi, and West Nusa Tenggara. In addition to Kamilia, this study involved seven other researchers and eight research assistants. The pesantrens observed are from various typologies ranging from traditionalist, modernist, and Salafi.

Kamilia conducted her research on several areas in Central Java, including Solo, the center of radical/hardline pesantrens. She used various strategies, and one of which is by involving her husband as the assistant so that she could go inside, accompanied by her *mahram*. "I was probably the only woman who was allowed to go inside," said Kamilia. Pesantren Salafi is very patriarchal. To be accepted, only males can make preliminary contact. In the Salafi pesantren, a female teacher is not allowed to teach male students, although the male teacher can still teach female students with a curtain as the barrier. There are separate footpaths specially provided for female teachers and students so that men cannot see them.

In addition to Pesantren Salafi, Kamilia also conducted some research on several modernist and traditional Islamic boarding schools. Genealogy is the characteristic of traditional pesantren. The process of becoming a *Kyai* is not

easy and requires a long journey. In general, children of *Kyai* are sent to various Islamic boarding schools. Thus, they can directly teach once they have completed their studies. They should join congregation prayers, and sometimes they must be the *imam* (leader) of the prayers. They are called for their opinions in some decision-making processes. Their preparation process takes time. Once these sons of *Kyai* are ready, they will get new land along with some senior students moving there until their pesantrens develop and have many students. These cultural pesantrens are also well-known for their specially arranged marriages, in which a son of *Kyai* usually gets married to the daughter of other pesantren owners. However, a pesantren tends to have a problem with the regeneration of the next leader when the old *Kyai* has no well-prepared prospective successor, especially those who understand administration, management, and leadership skills. In some cases, *Nyai* (the wife of *Kyai*) will be given the temporary authority to manage the pesantren.

According to Kamilia, when *Nyai* gets the opportunity to become a decision-maker, her toughness or resilience shall grow. It is because, so far, women are usually associated with dependencies due to the indoctrination that women are much weaker than men. Such patriarchal relationships are very strong, either in traditional or Salafi pesantren. However, interestingly in Central Java, most pesantrens consider polygamy as something taboo, unlike some





▼ Seminar on Research Results of CRSC UIN Jakarta in Jakarta, December 19, 2019

pesantrens in other regions. It implicitly means that the position of *Nyai* is esteemed.

Kamilia argued that the concept of *Bani* is strongly reflected in the culture of traditional pesantrens, in which the bloodline, diplomacy of kinship and genealogy tend to strengthen the resilience against radicalization. Different ideologies will be kept away, as family traditions will always be guarded. Based on the CSRS findings, this type of pesantrens is very subject to its leaders. However, there is also a movement in which pesantren is affiliated with some transnational networks. We should be careful with this sort of pesantrens because it can be an entrance to the

radicalization process. The resilience of pesantren against radicalization needs to be built, and it is, therefore, necessary to involve women or *Nyai*.

It is in line with the results of studies in other various pesantrens conducted by CSRC under the support of PPIM UIN Syarif Hidayatullah. There are four identified strategies to build resilience, i.e., by preventing contact with actors or any radical networks, by delegitimizing radical ideology, by eliminating hatred and prejudice, and by overcoming the issue "that Muslims are oppressed." ISIS's declaration year 2014 brought the negative impact, making women and children as active actors in various radical movements, not only in Indonesia but also in many parts of the world. Consequently, it is vital to strengthen female pesantrens as many studies found out that when a woman had been radicalized, usually, her entire family would have followed her, including her children.[]

*~Jakarta, May 2020*



Prof. Dr. Muhammad Adlin Sila, MA.

## Religious Moderation, Indonesian Togetherness Pathways

*"Every religion basically teaches a moderate attitude,  
in both perspective and action."  
(Lukman Hakim Saifuddin)*

Located on Thamrin Street Jakarta, HM Rasjidi Auditorium Room, Ministry of Religious Affairs looked crowded in that afternoon. Some familiar people such as religious leaders, representatives of ministries and institutions, activists of religious organizations, and journalists seemed to fill the red chairs neatly lined up. In the mid of October 2019, the launch of the book titled *Religious Moderation* was published by the Ministry of Religious Affairs (Kemenag). The Minister of Religious Affairs, Lukman Hakim Saifuddin himself released and handed over the book

symbolically to representative figures of various institutions, as well as the Ministry of Religious Affairs internally through his secretary-general. This event was closed with a book review that invited some prominent speakers like Professor Komaruddin Hidayat, Adian Husaini, and Elga Sarapung, and this book review was moderated by Ulil Abshar Abdalla.

Muhammad Adlin Sila, one of the architects writing a book, said that his involvement of the Minister of Religious Affairs was not only at the book launch but also from the very beginning when this book initiative was started. Adlin said, "He was really engaged and never absent. He spared his time to discuss and monitor developments in each process ". The idea of writing this book itself has crossed in his mind since 2017 when Adlin was still the Head of the Jakarta Center for Religious Research. At each leadership meeting, the Minister of Religious Affairs encouraged to realize three things immediately which are community togetherness, religious moderation, and data integration or he termed them all as three spells. At the end of 2018, the idea became more concrete when the Expert Staff of the Minister of Religious Affairs, Professor Oman Fathurahman contacted Adlin and stated the offer of support from PPIM to write the book on *Religious Moderation*.

The book writing team was then formed by involving the Research and Development Agency Ministry of Religious Affairs, PPIM UIN research team Syarif Hidayatullah, religious assembly figures (Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism,) and several activists such as Ahmad Rumadi and Ahmad Suaedy. Several workshops were held after the initial draft of the book was

written. Then, a validity test was conducted by inviting several religious leaders from the Indonesian Ulema Council, the Indonesian Fellowship of Churches, Indonesian Bishops' Conference, Indonesian Supreme Council of Confucius Religion, and so on. Women's religious activists such as Lies Marcoes, Ruhaini Dzuhayatin, and Alissa Wahid were also involved in this validity test. At this meeting, participants tested the contents and at the same time agreed on the title. After approving proposals such as Blueprint, White Paper, and Religious Moderation Parent Book, the forum then agreed on the title of Religious Moderation.

Initially, this book would discuss radical movements in every religion and how to handle them. However, based on suggestions of the Minister of Religious Affairs and FGD of the team, it was finally decided that this book would only emphasize the positive values of moderation. It is because basically all religions teach moderation in performing religious teachings. Next, the issue of religious moderation was outweighed by issues of extremism. Extremist groups are actually a minority in Indonesia but because they were more aggressive in religious movements, so the majority of the moderate groups become less visible.

This book increases the voice of moderate groups in religion by incorporating local Indonesian values which basically teach harmony, openness, and religious tolerance. The discussion and language used can be positively packaged and successfully accepted by various parties, including extreme groups because of the helpful contribution of Professor Oman Fathurahman as the special staff of the Minister of Religious Affairs and Hadi Rahman as the editor.



In general, this book tells how moderation values have been realized through the religious believers' attitudes and perspectives which have been rooted in Indonesian local culture and context for a long time.

### **Sowing Seeds of Nationalism, Strengthening Religious Moderation**

According to Lukman Hakim Saifuddin, the book of *Religious Moderation* contains three things covering the concept of religious moderation of several religions, the empirical experience of the Indonesian people in implementing the principles of religious moderation, and strategies for strengthening and implementing them in the life of the nation and state.

Soon after the launch, this book was disseminated to the Ministry of Religious Training Center throughout the country. One of the activities was through training of trainers (TOT) for permanent trainers of the Ministry of Religious Affairs. They would become trainers and teach religious instructors throughout Indonesia. There are 13 Ministry of Religious Education and Training Centers that have carried out the strengthening and dissemination of this book. For example, Adlin had a chance to socialize it at the Ministry of Religious Affairs Training Center in Jakarta, Denpasar, Bali, and Jayapura.

Adlin explained that this book had some limitations such as the absence of training modules along with their animations and infographics which might make it easier for beneficiaries to understand. This feedback was obtained

from the socialization of the book of Religious Moderation in training activities to religious instructors at some Education and Training Centers of the Ministry of Religious Affairs throughout Indonesia. Likewise, he got similar feedback when he was invited by the Director-General of Buddhism Affairs to give religious moderation material to the main monks and teachers. They asked for a simplified material so that it could be easy to socialize it in the other regions. In addition to the monks, this material was also provided to the Strategic Intelligence Agency (BAIS) for new officers who would be positioned as clergy in the army bases throughout Indonesia.

In addition to socialization within the Ministry of Religious Affairs, the Minister of Religious Affairs said that religious moderation materials were not enough to be implemented by the Ministry of Religious Affairs only, but it had to involve all elements of government and society. Strengthening religious moderation is done with three main strategies which are the dissemination of ideas, knowledge, and understanding of religious moderation to all levels of society.

In the next step, it is necessary to institutionalize *religious moderation* into some binding programs and policies. Finally, the formulation of *religious moderation* is integrated into the National Mid-Term Development Plan (RPJMN) 2020-2024. The final strategy was realized due to the role of echelon one officials in the Ministry of Religion, especially Professor Oman Fathurahman so that *religious moderation* was successfully incorporated through the National Development Planning Agency in the National

Mid-Term Development Plan (RPJMN) in 2020-2024. Then, religious moderation will become mainstream in the programs and activities of all ministries and institutions. The process is gradual as this year a strengthening of religious moderation was conducted first in the Ministry of Religious Affairs and then followed by all ministries and institutions in Indonesia. Thus, this indicates that religious moderation has become a priority and a national program.

### **Moderation in Work and Individual**

Muhammad Adlin Sila has studied tolerance since he was enrolled in the Islamic boarding school, especially when he was a student at the modern boarding school of IMMIM (Association of Indonesian Moslem Muttahida Mosque) Makassar, South Sulawesi. He learned the principle of respecting differences at this pesantren and he kept learning this concept in college. Adlin did not join student organizations based on intra-campus religious organizations such as HMI, PMII, and IMM. His friends once made a joke, Adlin would not "go to heaven nor hell" because he was not affiliated with any religious group. According to him, this choice is right because it prevented him from being fanatic and can be inclusive

Adlin then took a bachelor's degree at Alauddin Islamic State University. He chose the Department of Islamic Law. One of the lecturers is Prof. Dr. Hasyim Aidid was an Australian scholarship alumnus, so Adlin was obsessed with continuing his studies in Australia. His English skills were sufficient. When studying at Madrasah Aliyah, Adlin often

replaced the teachers when one of his teachers was absent, especially in English class. After completing his undergraduate program at Alauddin Islamic State University, Adlin received an Australian Development Cooperation Scholarship (ADCOS), a scholarship program for



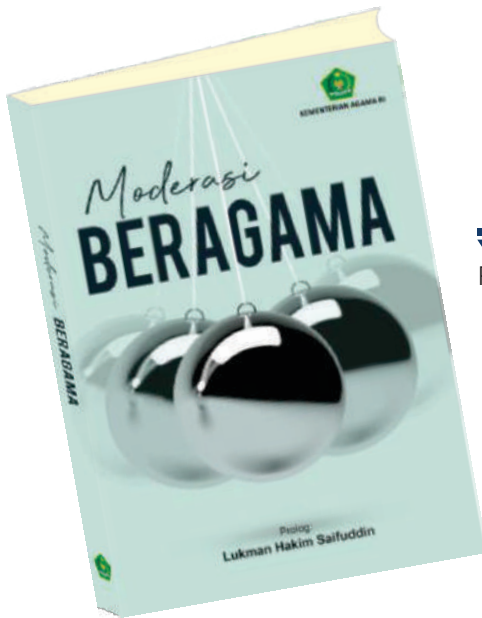
▼ The launch of the Religious Moderation Book at the KH. M. Rasjidi Auditorium Ministry of Religion, *Jakarta, October 8, 2019*

undergraduate students under AusAID, to continue his undergraduate studies at Canberra University (UC). The desired program was related to the field that he had been learning at Alauddin Islamic State University and Adlin was selected for the second choice, the Economics Department at UC.

When leaving for Australia in 1995, Adlin was just married and had to part with Rosliana, his wife. There was a feeling of uncertainty because it took four years to complete his undergraduate studies at UC. His prayer was granted after several weeks of college. At a hot afternoon, around the bus station in Civic, Adlin was looking for a mosque for Friday prayer. He met accidentally with Professor Jamhari, a student studying at the Australian National University. "Indonesian? Where can I find a mosque?" said Adlin at the time. Unexpectedly, Professor Jamhari was also an alumnus of Jakarta State Islamic Institute (IAIN).

The conversation continued, and Adlin was advised by Jamhari to move to take a master's degree in Anthropology at ANU under the guidance of Professor Jim Fox and Dr. Patrick Guinness. Receiving this advice, Adlin then consulted with AusAID representatives in Canberra to change the program. After the approval, he studied in the Graduate Diploma in the Department of Archaeology & Anthropology at ANU (1997) for a year, and he spent another year to complete a Master of Arts in Asian Studies ANU (1998). After two years of completing the master's program, Adlin returned to Indonesia and began working at the Research and Development agency of the Ministry of Religious Affairs. In 2006, Adlin received a scholarship from the Ministry of Religion Training Center to take the Doctoral Program in Sociology at the University of Indonesia from 2006 to 2009.

He took the doctoral program twice. In 2010, he again received a scholarship from the Australian government. Adlin wrote a dissertation in the field of Anthropology funded by the ARC (Australian Research Council) project led



Religious Moderation Book

by Professor Kathy Robinson. His research at ANU is entitled "Being Muslim in Eastern Indonesia: Practice, Politics and Cultural Diversity". In this project, Adlin wrote about the relationship between religion and culture in shaping Islamic identity by taking a research location in Bima, Sumbawa (NTB). In contrast to his bachelor's degree in Indonesia, Adlin was very active while studying in Australia by chairing the Indonesia Association of Muslim Intellectual (ICMI) Canberra (1996), being a coordinator of the ANUMA (ANU Muslim Association) Postgraduate Students (1996) and being a leader of Indonesian Communities in Australia (Woden Valley Village, Canberra) (2012). In 2014, Adlin even won the Ann Bates Postgraduate Award for his dissertation which was considered very satisfying (outstanding) in 2015.

A month after the launch of the book *Moderation of Religion*, precisely 19 November 2019, Adlin was named as the Research Professor of Religion and Society by the Minister of Religious Affairs. His position is the Main Expert Researcher (PAU) of the Ministry of Religious Affairs. In addition to working at the Ministry of Religious Affairs, Adlin also teaches at the Undergraduate Sociology Study Program at the Faculty of Social Science and Political Science, and the Post-graduate Masters' Program at UIN Syarif Hidayatullah, Jakarta. His wife has a career as a government employee in the Jakarta Regional Government and has two daughters who are the second grade of high school and third grade of junior high school.

Adlin is also a fan of sports, especially running, badminton, and football. He got a six-month short course in the Netherlands in 2008-2009 while taking the doctoral degree at the University of Indonesia. He said life experience outside of Australia and especially in the Netherlands was very valuable in understanding the diversity of religions and cultures. While he was in Australia, besides being a student, Adlin also worked part-time in the morning as a kitchen hand at the National Museum of Australia (NMA) Café and in the afternoon as cleaning service at the immigration office in Canberra, Australia. According to him, the "rough" work he had done was a learning and an unforgettable life experience. In all situations, everyone needs to be humble, inclusive, and moderate in performing religious rules and associating with others.

*~ Jakarta, March 2020*



Ellen Nugroho

## Potential Infiltration: Two Sides of Homeschooling

Her eyes seemed to sparkle, and her body language spread enthusiasm and warmth. That was the first impression I got when meeting with Ellen Nugroho, the Head of the Indonesian Homeschooler Association (PHI). PHI is one of the institutions that respond strongly to the findings of the PPIM UIN research program of Syarif Hidayatullah State Islamic University. The findings indicate that homeschooling and early childhood education are vulnerable to indoctrination and infiltration of radical views. Ellen said that this statement would stigmatize homeschooling practices which are actually neutral. For example, Homeschooler members of the PHI have all expressed their loyalty to Pancasila. However, there is indeed a vulnerability because of the government's own rules about homeschooling, which provides a loophole for the



establishment of homeschooling with various motivations and goals.

The regulation of the Ministry of Education and Culture number 129/2014 states that there are three types of homeschooling in Indonesia, namely single, compound, and community. "Homeschooling is given the operational permit based on the needs of children, parents, and religious teachings." Dr. Arief Subhan, the coordinator of this research, also said that the flexible learning model, the loose control of government supervision, and the educational model different from the curriculum and general values are likely to include a radical view. PPIM agreed with Ellen's opinion because it was based on research findings. Not to mention, the regulation of the Ministry of Education and Culture No. 129 is the only regulation governing homeschooling. The rules described in that regulation are very loose, so it is actually necessary to propose a revised revision.

PPIM research uses a qualitative approach in which one of the research findings is about variants of homeschooling consisting of non-religious based and religious based, both Christian and Islamic. According to PPIM, Salafi groups belong to the typology of Islamic homeschooling. PPIM found that ten homeschooling units which belong to exclusive Islam-Salafi groups. Based on the findings, they are in a small number, but they are the most vulnerable against the infiltration of radical views. PPIM realizes that some of the crucial data are missed in this study, especially the involvement of homeschooling associations such as PHI. "This is not entirely the mistake of the PPIM because the

regulation of the Ministry of Education and Culture 129/2014 does not define homeschooling correctly," Ellen said. She also expressed appreciation because the stakeholders at PPIM were open enough to accept different opinions from PHI. In the next FGD, PHI was invited to discuss and to enrich the data with a variety of suggestions and perspectives.

### **Well-Embedded Characters through Thinking Love**

In homeschooling, each family has many choices of philosophies and educational methods to be applied. Ellen herself decided to go through homeschooling with the Charlotte Mason (CM) education method, in 2007, when her child hadn't even reached a year old. This decision was made after previously studying various existing homeschool concepts. According to her, the method and philosophy of CM, a British educator, is the most suitable for her family's vision. CM teaches character education, from the classical philosophy that humans need transformation instead of nature. Humans have the potential to be good or bad, and the function of education is to cultivate the noble characters and control the bad ones. The grand vision of CM education is raising children to become human beings and citizens who are wise (know right) and virtuous (do right), think highly while being down to earth (magnanimous).

Ellen is the mother of three children. She also chooses to homeschool them. So far, Ellen has not found a school that is genuinely in line with her educational idealism. When she

was taking care of her children, her first child expressed his disapproval of this choice. He wanted to go to a regular school like his other friends. "I told him that you could choose to attend formal school after being 15 years old. At the age of 15, I think he can more objectively consider the pros and cons of school. So, you may go to a formal school, but beforehand please tell us the reason for choosing a



Launching of Radicalism and Homeschooling research results in Jakarta, 28 November 2019.

formal school. To be sure, do not just go along with friends," explained Ellen to her child. Now her children are no longer protesting and are comfortable with her choice because they already have fellow homeschoolers.

The concept, philosophy and curriculum of CM were written by Ellen in her book entitled "The Thinking Love." Based on the book, Ellen has a structured phase for children aged 6-7 years and above. Every day children have their learning schedules for academic lessons. "Before the age of 7 years, children are generally free as they have no formal schedule. So, my youngest child is five years old. He has had no regular schedule yet," explained Ellen, smiling. Her first child aged fourteen studies from 08.30-12.30 with Ellen, while the second child aged eleven years studies at 09.00-12.00 with her husband. Incidentally, her husband works at the same institution so that the time is relatively flexible.

In Semarang, a community of practitioners of the CM method whose members are mostly homeschoolers has a routine schedule of gathering every Thursday in which the alternative agenda covers the study of educational philosophy and explore the nature (nature walk). According to Ellen, it is an opportunity to establish and foster brotherhood through education. Together with nine other homeschoolers, Ellen became the co-founder of the Indonesian Homeschoolers Association (PHI) on December 20, 2016. As of March 2020, PHI already has branches in 24 provinces in 89 cities/districts.

Nevertheless, there are still many homeschoolers who have not joined the PHI. According to Ellen, the characteristics of homeschoolers, in general, are reluctant to deal with bureaucracy and politics, and they want to have an independent and individual way of thinking. Ellen said she did not ignore the possibility that parents would use the flexibility of homeschooling to radicalize their children. Ellen

thinks that it was not the fault of her own homeschooling method. Radicalization can be spread in all educational institutions, including formal and non-formal. The difference among the three types of education is that the government conducts more comprehensive data collection and monitoring in both formal and non-formal educations, whereas informal education such as homeschooling data collection has not yet been done seriously.

### **Success is the Service**

The house in the alley looks shaded to cover. On both sides of the beautiful house, there are the buildings of the clinics for mother and children. These buildings were built by her extended family. Ellen is the second of four children. Her mother works as a midwife, and her father is a pastor. She grew up in a family that taught humanity, equality and diversity. Her father, who was a friend of Abdurahman Wahid (Gus Dur), was the founder of the EIN Institute. "The EIN Institute is an institution that seeks to campaign for pluralism through popular education programs for children and young people," Ellen explained. Currently, Ellen continues her father as the Executive Director at that institute.

One of the programs implemented by the EIN Institute, together with several partner organizations, was called *Anak Semarang Damai* (Semarang Children of Peace). The aim was to invite children aged 10-12 years to learn pluralism. According to Ellen, children at this range of ages have been able to understand the concept in depth compared to previous generations. They foster pluralism with hands-on

methods, dialogues, and direct visits to houses of worship that are relatively rarely exposed by the media, such as pagoda or temples, The target of this program is to erode negative prejudice which children usually receive from their environment. The most challenging thing is to invite children from families who tend to have a prejudice at other houses of worship. "Their response was good. The children were happy to get new things. They then tell their parents, and their experience will give a new perspective on differences to the whole family," she said. Ellen believes that by inviting children, it can simultaneously educate their families as well.

Usually, around 40-50 participants will be invited to visit a house of worship. For example, visiting the temple, then Ellen will conduct a discussion about the history, cultural setting, main points of religious teachings, and worship procedures, by specifically discussing aspects that have been used as prejudices. For example, is it true that in a temple, people worship a statue? Or whether the figure of a black-faced statue is satan, and so on. Emphasis is also given to the values of virtue being taught so that children see that in other religions, there are also good teachings. Ellen hopes that this program titled SEMAI can dismantle various prejudices growing in the community. According to Ellen, until now, the EIN Institute runs its programs independently, covering various workshops that are carried out without involving donor agencies.

This brave woman completed her degree at the Faculty of Law, Diponegoro University Semarang and accomplished a master's degree in philosophy at Gajah Mada University Yogyakarta. After graduating, Ellen worked as a permanent

lecturer at the Faculty of Law of Diponegoro University until 2016. She abandoned the certification of the lecturers she had received and the status of established civil servants so that she is freer to take part and make a real impact on the community. Currently, besides being active in PHI, Ellen is also active in the Association of Indonesian Breastfeeding Mothers (AIMI) in Central Java, Interfaith Brotherhood (Pelita), and Climate and Nature Care Network (Jarilima). At weekends, she often goes to various cities to deliver workshops or parenting seminars and education.

She believes that success is not determined by the material abundance, but it is determined by how to nurture children into excellent and meaningful personalities. Therefore, she requires her children to read various biographies from Sukarno to Widji Tukul, as well as various other prominent world figures. To Ellen, a large salary is not a guarantee of success. She believes that her success in educating children is when the children can devote themselves and make decisions that go beyond their own ego. "Know the good and serve it above yourself" is a motto that continues to be echoed until now.

*~Jakarta, March 2020*



Muhammad Akhyar

## Regret and Meeting with the Victims

*That which does not kill us makes us stronger*  
(Friedrich Nietzsche)

The ivory room on the third floor of Makara hotel, University of Indonesia, Depok, West Java, witnessed this story. There was anger along with emotional turmoil. In mid-2011, a meeting of the Indonesian Bomb Victims Association (Askobi) was held with groups suspected of having ideological similarities with suicide bombers. This event took place for a day. Accompanied by family members, some attended this meeting. It felt stiff and distant between the groups from the beginning of the event. A confession opened the dialogue and started the conversation between them.



"The night before, my husband had joined a mosque-building meeting. He is the chairman of the Mosque Family Council. He looked excited. It was so sudden. I did not expect that he would be gone on the next day," told a lady while wiping her eyes miserably. Her husband was one of the suicide bombing victims of radical groups in Jakarta. Soon the room became quiet, and some people looked limp and stunned after listening to that story.

"In their heads, the victims of the bomb were anonymous, without names," said Muhammad Akhyar, one of the program's committees. "They were surprised to know that some fellow Muslims were also the victims of the actions they agreed to". Here, they were not the suicide bomber, but they have similar ideologies, for example, some of them were from the Association of Former Afghanistan Combatants. "Even one of them proudly claimed that the suicide bomber was his student," said Muhammad Akhyar.

This event was the starting point for Muhammad Akhyar, an alumnus of the Faculty of Psychology UI, to pursue the issue of radicalization. This bespectacled man later became one of the researchers for the CONVEY PPIM UIN Syarif Hidayatullah Jakarta program. As an alumnus of the Faculty of Psychology, Akhyar claimed that he was able to understand the two sides. He could empathize with the victims, as well as understand the cognitive map of the perpetrators or potential offenders. His involvement in the CONVEY project is fairly new. However, having a bunch of knowledge and experience, Akhyar has a sufficient understanding of intolerance, radicalism to terrorism as well as how to prevent them all.

## Embracing to Prevent Punching

Akhyar began his involvement as a facilitator during the baseline and then moved up to become a team leader, two months before the program ended. He was involved in the program for Early Warning and Early Response System (EWERS) to Prevent Violent Extremism in schools and madrasas. The slogan for this program is RANGKUL (in English it means embracing) stands for *Respon dan Rehabilitasi, Analisis, Narasi, Penggalan, Peninjauan, dan Melakukan* (in English, they all mean Response and Rehabilitation, Analysis, Narrative, Digging, Reviewing, and Implementing). According to Akhyar, there are three main programs which are conducted namely creating school protocols, teacher guidelines along with the training modules, and student guidelines and training modules as well.

This protocol is an adaptation of what UNESCO has developed. The baseline started at CONVEY 2 while CONVEY 3 is a more complex development. The methods used in his research include both qualitative and quantitative approaches. The quantitative method was used in the baseline to measure attitudes towards violent extremism while the qualitative approach was conducted through FGDs on students, teachers, and stakeholders (parents through school committees, representatives of student organizations, administrators, principals, and school supervisors. The emerging questions were related to the issues of intolerance, radicalism, radicalism, extremism and violent extremism

There were 8 (eight) schools/madrasas involved and half of them would get the intervention. The eight schools/madrasas consisted of 4 (four) MANs (Islamic high school) and 4 (four) SMANs (high schools) in 3 (three) different cities, namely Depok, Bogor, and Makassar. To decide the experimental group, the schools of each city were selected by draw and the researchers agreed upon one high school in Depok, one MAN in Bogor, and one SMAN and one MAN in Makassar. The remaining four schools were used as the control group. The training was held for two days, starting from morning to evening, and this project consisted of training for teachers and stakeholders, as well as special training for students.

The introductory training took place along with the explanation of how to use the protocol and modules. Akhyar said that the school first did not accept the results when the protocol was tested although this project used a participatory method in which the guidelines were developed together with schools in the FGD. "What does it mean? The definition was set up purposefully by particular parties, wasn't it?" they accused. According to him, only the teacher's guide could be applied. The teachers were quite enthusiastic about following up on the activity by conducting a 5-week follow-up as they became discussion facilitators for students.

The discussion became a booster that increased the atmosphere of empathy and tolerance in schools. According to Akhyar, this is in accordance with the protocol developed by UNESCO. The teachers became the facilitator and the guideline was developed by the team. The students felt

connected to the discussion led by the teacher, and then they made a social intervention project proposal on how to increase tolerance in the school. This proposal was planned to be held for a month. Next, this proposal was presented, and the winners of this competition were selected by each school. Based on the post-test, the research team found that holding the discussion made students exhibit internal tolerant behavior (tolerance with the fellow Muslims of different groups is positively improved). The tolerance of students and teachers externally was not an issue because it was based on ethical standards like respecting different religions and avoiding extreme attitudes. However, perspectives on Shia and Ahmadiyya groups can be different. they tend to be more intolerant. The intervention carried out by PPIM made the internal tolerance increasingly improved.

Initially, the students who initiated the proposal also assumed that the followers of Shia and Ahmadiyya were heretics. Even during the training, still many students thought so. The participants had a week to prepare and two weeks later they were expected to present proposals. After that, the new end-line program took place. At this stage, the changes could be identified. The teachers who conduct discussion facilitators also indicated to increase their empathy and to improve their perspective-taking, especially on the internal aspects. In addition to empathy, the affective and cognitive components also improved because they were pushed to meditate and to find the common ground between pros and cons in the debates when leading discussions. This was clearly different for teachers who did not take part in the intervention.



Intervention on MAN 2 (Islamic High School) Students, Bogor City, September 16, 2019.

## Understanding Differences Through Education

Akhyar expressed his happiness for being able to be involved in this research and intervention. He told the teachers and school stakeholders that the conducted activities were supposed to save the image of Islam by preventing any movements which misuse the name of Islam to tear apart society and commit violence. According to him, convincing these people was not easy, and it required hard work because everyone had different perspectives.

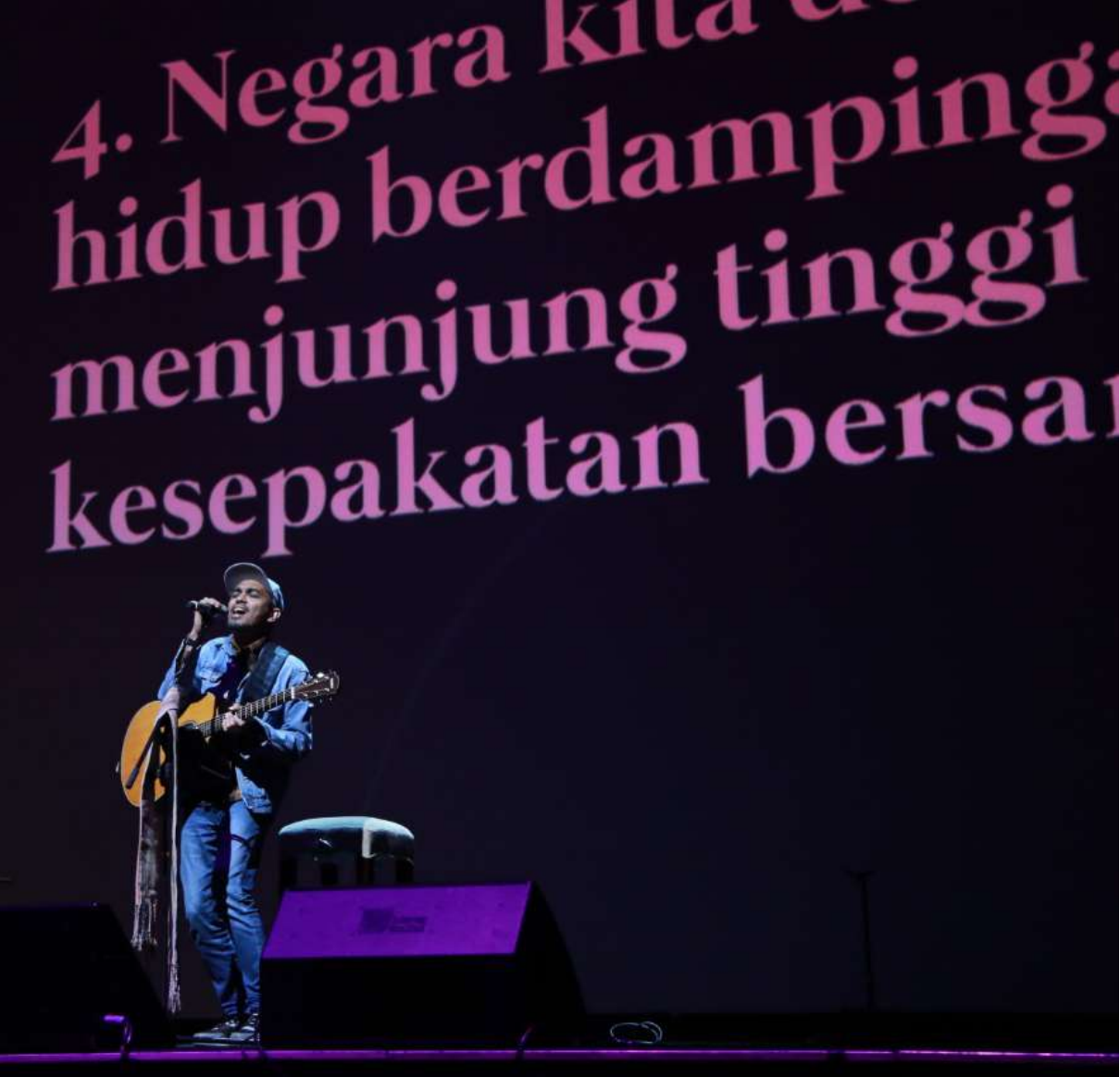
The man who is the first child of two siblings claimed to be inspired by both of his parents who worked as elementary

school teachers. His mother actually worked as a religious teacher and grew up in the Muhammadiyah family. She married his father who is a follower of al-Washliyah (Islamic mass organization in North Sumatra). He said that different *madhabs* are no longer something new for him because he has learned those differences since his childhood.

This Malay man was born in Tanjung Balai, a city that became popular due to the destruction and burning of temples. However, he grew up in Batubara town, North Sumatra, a small town two hours by road from Tanjung Balai. He is also a fan of these literary works and idolizes several writers. Some of his favorite writers are Fazlur Rahman (Chicago University professor and Pakistani Muslim scholar), Jared Diamond, Harari G., Andrea Hirata, and Eka Kurniawan. He admitted that he also reads the works of female writers like Ayu Utami and Laksmi Pamuntjak, but it does not affect his way of writing.

This young lecturer who now is dedicating his service at Pancasila University turns writing into his habit. Every day within Ramadan month, he writes stories on his blog. The stories he wrote are mostly children's stories. Unexpectedly his blog was read by his friends who worked at Quanta Kids (Gramedia publisher) and later it was published into a book called "Inspirational Stories Building the Morals of Muslim Children". This book attempts to respond to his concern that the religiosity level is increasing but the substantive understanding is not. At school, children learn the Islamic religion just to be a *hafidz* (a person memorizing Qur'an), but they are not invited to the theological discussion.

~Jakarta, March 2020



Glenn Fredly, performing songs of tolerance and peace at the CONVEY Day Jakarta, *February 17, 2020*



Yusup Abdul Aziz, S.Pd.

## Young Muslim Literacy Lantern

*Perfection is obtained from knowledge,  
and holiness is obtained from good deeds  
(Imam Al Gazali)*

**T**he green-domed and white-walled mosque seemed to witness this story. Yusup Abdul Aziz, S.Pd., or commonly called Yusuf, finally found what he was looking for all this time. In his hand, he held the Indonesian Young Muslim Bulletin (MMI), which he got after Friday prayers. "At that time, I prayed at the mosque near campus II of Syarif Hidayatullah State Islamic University Jakarta. Incidentally, my house is nearby the mosque. Once I got it, I read this bulletin. I immediately called the management," he said. According to him, the quality and contents are very different from other bulletins he has subscribed to for a long time.



Yusuf likes MMI because its language is straightforward and easy to understand. MMI also does not present too much information, so readers can quickly grasp the displayed content. Confessing his wish to subscribe to MMI to Political Literacy, he was quite surprised when the manager of the bulletin said that there was no need to pay for the subscription. "Usually I pay, but he doesn't want me to pay. Even the delivery costs are free. I then asked how about in the future, I will just pay the delivery costs, at least. How come everything is for free," he said. It has been a year since he subscribes to this bulletin. He gets a hundred copies of each delivery.

The MMI bulletins he got were distributed to a variety of segments like high school students, teachers, school employees, surrounding communities, office, and hotel employees near the Indonesian Educational Development Institute (YP IPPI) where he worked. He said that the bulletins were distributed every Friday prayer, and the bulletins always ran out. The bulletins were distributed to the mosques in the school environments, but they were rarely found in a mosque or mushala (a small praying building) near his home. He always opens the door of his school to any congregation prayers. "People also like the bulletins because the contents are good,," he said. Starting in January 2020, Yusuf requested that the bulletin be sent in the soft copy so that he could copy the bulletins by himself. Every Friday, he usually prints 100-150 copies to be distributed to worshipers.

Yusuf said that literacy is needed to get information. Literacy is essential to change one's mindset and way of thinking. At the school, he always stresses and appeals to

improve literacy skills. According to him, the interest in reading of the current generation is actually still high, but their ability to read tends to be weak. It is because it is easy to get information using technology. Thus, teenagers need everything concise and fast. That is why the writing style of MMI is the right source of information to improve their literacy and reading interests.

The word literacy comes from the Latin "literatus," which means people who learn. Thus, literacy is closely related to the process of reading and writing (Graff, 2006). The World Economic Forum (2015) agreed on the six basic literacies, which are literacy, numeracy, science, digital, finance, culture, and citizenship. Indonesia is currently suspected of experiencing a literacy crisis, as mentioned in the results of a Central Connecticut State University study in 2016. This study found that the Indonesian literacy level was categorized as low in the world. Indonesia got the second-lowest literacy level out of 61 countries, or one level below Thailand, and only one level above Botswana (Kompas.com, 2016).

This research is in line with statistical data obtained by UNESCO in 2012, which shows that the reading interest index in Indonesia is only 0.001%. It means that only one person out of a thousand people in Indonesia has a reading interest. This deficient reading ability of Indonesian people may lead to a potential risk of accepting hate speech, hoaxes, and teachings of intolerance and radicalism so quickly. The 2016 CIGI-Ipsos survey (Kompas.com, 2017) found that 65% of 132 million internet users in Indonesia trusted the truth of the information in cyberspace without checking or re-

checking the information source. The unreliable source of information makes it very easy for various levels of society in Indonesia to be influenced by hate speech and intolerant attitudes that lead to the potential for radicalism.

### **Family, the Reference for Religious Education**

Yusup Abdul Aziz has served four years as the head of YP IPPI High School, Central Jakarta. He completed his undergraduate degree in the Department of Islamic Education, Faculty of Tarbiyah and Teacher Training, UIN Syarif Hidayatullah. At present, Yusup is taking a post-graduate study at the same department. This man hails from Pelabuhan Ratu, Sukabumi, and now has two sons. His wife graduated from UIN Syarif Hidayatullah Jakarta too. His wife used to work as an educator as well. Now his wife is no longer working because she needs to focus on educating and taking care of their children.

Yusup is the fourth child of seven siblings. He admitted that he got the spirit as an educator from his family. "It's formed in my family," he said. His parents have a pesantren (Islamic boarding school), and all his brothers and



sisters work as religious teachers. Initially, his parents—respected ustadz and kyai in Pelabuhan Ratu, wanted him to go to school and pursue a career in the village. His father did not agree that he studied in Jakarta. However, Yusup was determined, and finally, his parents understood. His brother and two younger siblings also studied at the same campus.

Yusuf has been a teacher at IPPI since 2006, even when he had not yet completed his undergraduate study. The

One edition of the Young Indonesian Muslim bulletin (MMI)



school was under YP IPPI, established in 1951. The main school is in Central Jakarta. This school also has a branch in East Jakarta and manages junior high, senior high and vocational schools. According to him, although it looks like a public school from outside, IPPI actually has a solid religious basis. "We are developing this school towards an integrated Islamic school (IT)," he said. Schools in East Jakarta have now become integrated Islamic schools. All students are Muslim. In Petojo, this concept has been only implemented in junior high school, while the system for senior high school and the vocational schools are still in the process of designing. Students

currently studying at IPPI are 500-600 junior high school students, 500 high school students, and 2000 vocational high school students. There are indeed more vocational high school enthusiasts than those of senior high schools.

As a religion teacher, Yusup considers that the current situation and conditions do not support the maximum development of the students' attitude and morals. The national education system creates a pretty good religious curriculum; however, the educational process and outcomes also depend on other aspects such as teacher competencies, school capabilities including the provision of facilities, and the social environment of the communities where children grow and develop. Even junior high school students find it very difficult to get used to reciting the Qur'an at home. According to him, it is necessary to change the mindset of children and add religious lessons, especially related to faith, fiqh, and Arabic. Therefore, the change of IPPI into an integrated Islamic-based school is the main target to be achieved.

### **Discipline, Interests, and Idols**

Yusuf has the motto "waiting for an hour is much better than being late by a minute." In his opinion, this motto was chosen because we cannot repeat the past. Many failures occur because we tend to procrastinate our actions. Indiscipline is very detrimental and also becomes a nuisance not only for ourselves but also for others. This slogan is applied at school. At 06.30 a.m., the school gate is already locked. There is no compromise for students and their teachers. Initially, some

people tried to negotiate, but then all school members followed the rules, and it became a habit as time passed. Discipline has now become a habit, so nobody comes to school late, except they have something urgent to do first.

Even though he has been aspiring to be a religious educator since his childhood, his real passion is in IT (Information Technology) and technology. Computers have captivated him since high school. He lives in a pesantren which has a computer rental nearby. Because he was easygoing, the business owner offered him a job as a shopkeeper. He admitted that he really enjoyed those days. He could work while learning to recognize and understand technology. Doing his study in college, he got additional incomes from installing the software of computers and networking in various school projects. He did not officially study the IT field, but he could develop self-learning through his hobbies. In his opinion, technology is never dull because it always develops and can quickly change. Therefore, he must still pay close attention to updates of technology.

Now Yusup is sad because MMI no longer publishes bulletins and comes to his home. He said that he was always actively promoting this bulletin to students in class and fellow educators. Other religious teachers were given the task to summarize and search for other sources relevant to the titles of articles published in the MMI bulletin. Sometimes the theme of religious instruction was taken from the topic, which was then discussed in the bulletins. He even thought about providing this bulletin access to his students. Women do not get bulletins distributed every Friday because those bulletins are usually bound to run out.

Therefore, Yusuf specially posted a copy of the bulletin on the board of the wall magazine for female students and teachers so that they get a chance to read it.

He hopes that the reading culture in Indonesia can be a habit like in other countries. According to him, laziness is a cause of underdevelopment. The name 'Yusuf' means that God increases health, strength, and influence. This name also means 'the guardian' as portrayed in the following poem composed by Sapardi Djoko Damono 1982:

**I am the lake**

*I am the lake:*

*sail on it;*

*sail to splash small ripples*

*which moves the lotus flower;*

*sail while looking at the fragrance of light;*

*when you get across there, just leave it*

*- let me take care of your boat.*

*~Jakarta, May 2020*



## Be Inspiring—Be Tolerant

"The peace we want only exists when our hearts are united." The last fragment of the song entitled *Terang* was composed by Glenn Freddy, who passed away last April. This song deserves to be contemplated. So many people felt lost and lamenting the death of the musician who has filled so many hearts. In addition to being a singer, he was also a writer and peace activist. Glenn was actively involved in the Convey project activities. He was active from the interfaith peace camp in Ambon in 2018, until the CONVEY Day celebration last February at the Jakarta Theater.

Located across Sarinah, Jakarta, the Jakarta Theater looked lively on February 17, 2020. Various products created by Convey Indonesia's partners looked neatly lined up along the corridor. In the room, many public figures — Irfan Amalee, Ayu Kartika Dewi, Najeela Shihab, Pandji Pragiwaksono, and Glenn Fredly, took turns speaking in the event. The activity was lively because it used the storytelling



setting. The speakers shared their ideas with attractive speaking styles. Even Glenn had a presentation and speech before starting to sing. His clear voice penetrated to the soul, and participants who listened to him were made shivering with it. Apparently, that was his way of saying goodbye to the Convey program, because live music at that time was the last performance on this program.

The event themed "Be Inspiring, Be Tolerant" was full of inspiring stories and direct experiences of peace activists in building tolerance amid the limitations they had. Hosting and connecting stories, Fikri Fahrul Faiz said that the concept of the event was built by the PPIM Jakarta team. A month before the event, the workshop was held by inviting partners who had worked together in the Convey program to contribute ideas. After three years of developing with partners, many turning points and interesting stories have been compiled. The idea was raised by Ismatu Ropi, Executive Director of PPIM UIN Syarif Hidayatullah Jakarta, to organize the event with a different concept to be able to embrace Convey's primary target—young people.

The contents of the material were actually dissemination of the conducted projects in the form of an interesting seminar. As a result, the activity that was held from the afternoon to the late evening was filled with young participants who were comfortable sitting until the end of the event. Each partner delivered their story and interspersed with touches of humor so that the time felt so fast. Convey Day 2020 indeed feels different and gives a deep impression to both the organizing committee and participants.



Fikri Fahrul Faiz, M.IntSec

## **A Lesson: Managing Diversity from Australia**

**F**ikri Fahrul Faiz, whose nickname is Fikri, was one of the committees who contributed to the successful implementation of the 2020 Convey Day. Fikri's father was a fisherman from Alor Kecil, NTT, who migrated to Java because he got a scholarship to continue his studies at Pabelan Islamic Boarding School, Magelang, Central Java. There, his father met and later married his mother there. Fikri himself was born in Cilacap—his mother's hometown. Following the footsteps of his parents, he married one of his campus mates. They now have an eight-month-old daughter. His wife is from Berau, East Kalimantan. Despite having tremendous ethnic diversity, they are not diverse in terms of educational backgrounds. Fikri who likes basketball claims to live in and grow up in Islamic education starting from Raudhatul Atfal Kindergarten, Islamic elementary school, to the International Relations Study Program, UIN Syarif Hidayatullah Jakarta.



Being the only son in this family, he spent his time at Pabelan Islamic Boarding School for seven years, because he should serve as a teacher for one year. This Islamic boarding school also prepared several prominent figures of UIN Syarif Hidayatullah, Jakarta such as Professor Komarudin Hidayat, the former Rector of UIN Jakarta, who is now the Rector of the Indonesian International Islamic University, Professor Bahtiar Effendy, Professor Jamhari Makruf, Hendro Prasetyo, and Professor Ali Munhanif. Fikri said that he was impressed with the inclusive pesantren, which provided an open and tolerant educational opportunity. The Pabelan Islamic Boarding School has a gathering place for various figures from various religions to sit and discuss together. At the



The audience and guests are singing the national anthem Indonesia Raya at the opening of CONVEY Day Jakarta which was held at The Ballroom Djakarta Theater, *February 17, 2020*

Islamic boarding school, his mother also gave him the advice to continue his studies in Jakarta to broaden his horizons. After leaving Jakarta, Fikri went to Australia instead.

In 2016, he received a LPDP scholarship to continue his studies in International Security at the University of Sydney (Usyd), Australia. In Sydney, there was a hostage incident at a café.

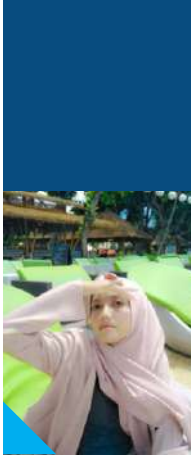
The perpetrators waved flags bearing the Arabic language and caused Islamaphobia. He was struck by anxiety and fear when in the first semester found the campus mosque was attacked by a group of people who were antipathy. Some of the items were damaged and on the wall were written that *Muslims were terrorists, and there was no place for them here*. Discriminatory treatment was also experienced by his friend wearing a veil when queuing up on the bus, and someone shouted to her to return to her home country.

Because of these various incidents, sympathy and offer of protection actually were emerging from multiple circles. The movement to walk with female Muslims was initiated by

women in Sydney for Muslim welfare and a campaign of respect for differences. According to Fikri, these good people were far more numerous than those who were disturbing Muslims. He said that he learned a lot about how Australians respond differently and humanize humans. In various meetings and parties, he often found that there is halal food and drink available on a separate table. Even lecturers prepared non-alcoholic drinks specifically for him, as the only Muslim in the class, without being asked. His experience being a minority made Fikri self-reflect whether being as a majority in Indonesia can make him respect, tolerate, and respect the rights of minorities as he faced in Australia.

Fikri had joined the Search for Common Ground, then joined PPIM Jakarta in the second year of the Convey as a Monitoring, Evaluation and Reporting staff. Now he works as Project Secretary at Convey 3 besides teaching international security topics at his alma mater. Fikri said he was happy to work on the Convey project because it was in accordance with the history and journey of his life. Here he studies and fights for tolerance and diversity. He often quoted the opinion of Malala Yousafzai, a young woman who was shot for fighting for education for women and won the Nobel Peace Prize in 2014, "With guns, you can kill terrorists; with education, you can kill terrorism." He said that this was in line with Convey's struggle to develop respect for diversity through education, especially religious education. []

*~Jakarta, May 2020*



Annisa Fathia Hana

## Light in the Culture Shock of Media

This cute little woman always smiled. She spread the coolness in the various tiring and pressuring activities. She often offered help for her colleagues, and participants. The woman whose nickname is Annisa helped assist the implementation of Convey Day 2020. She registered as a volunteer when the vacancy was posted. Then, she was contacted by the committee two weeks before the event. Her main task was to assist consumption and to manage the registration process of the participants.

Annisa said that her experience was fascinating and felt proud to be a part of it. She was impressed with the concept of the event and the guests. "The narrator and the speaker are all cool. The point is inspiring. The event is really cool. It is suitable for young people," she said. She also admitted that she was sad to hear Glenn passing away, not long after he had performed at Convey Day in mid-February. Convey Day

is one of his experiences, learning to be tolerant of differences. The memorable experience for her was to listen to various speakers who told their efforts to fight for peace and pluralism in their respective communities. Annisa agreed that diversity is a valuable resource, not a source of animosity.

As a final-year student of International Relations Study Program at UIN Syarif Hidayatullah Jakarta, she is now busy finishing her thesis. However, it does not hinder her activities as a volunteer and peace activist. She admitted that she had been motivated to be a volunteer since she became a university student. Since the beginning of college, she has been a volunteer in various agencies, both government and non-government organizations, and research institutions. "I once volunteered at the Ministry of Foreign Affairs for the ASEAN Indonesia Champion event, as well as the 50-year ASEAN Parade". Annisa always strives to enrich knowledge and experience, especially related to diversity in her activities as a volunteer.

Her memorable experience was when she attended the Lombok Youth Camp for Peace Leaders held by the Nusa Tenggara Center in 2018. This program is also part of the Convey project conducted by PPIM UIN Syarif Hidayatullah in collaboration with UNDP Indonesia. There Annisa met her friends from UIN, IAIN, and STAIN from all over Indonesia. Besides getting friends, she also claimed to be impressed with the material about Islam as the religion of *rahmatan lil alamin*. In that event, she debated, discussed, and learned new things for her, and this experience gave her new knowledge and refreshed soul. Until now, Annisa and her

fellow alumni from that Lombok event keep communicating and synergizing with each other.

She is the second child of four siblings. She also briefly joined the Young Creator Summit organized by the Maarif Institute. Currently, she is also the Peace Ambassador for the National Counterterrorism Agency (BNPT). She became a peace volunteer, especially for the peace media center program owned by this institution. Her job with other recruited young people is to spread positive content, especially on social media. "So, it's a kind of counter-narrative," she said. Currently, in the regions, sixty young people join this movement. She claimed that she did this job without getting paid, but there are operational funds that can be used to help implement the program, for example, necessary funds for meetings. Young people who can join are limited to the people who are below 35 years.

Annisa, a girl who once aspired to become a diplomat and travel around the world, said that she was realistic about her life choices and goals. Since the seventh semester, this Bekasi native woman has decided that she is no longer living with her own family. Various provisions obtained from the experience and journey of her life are used to correct various misconceptions about Islam. "I once argued with a friend about the caliphate system. There are many false doctrines, and some friends misunderstand religious principles," she said. Now, young people are too easy to get information due to the help of technology, whereas many religious views are actually dangerous spread through social media. For example, she used to meet Nur Dhanita, a young woman who went to ISIS with 26 family members because of the influence of cyberspace indoctrination.



Annisa, the third from the right, along with other Jakarta CONVEY Day volunteers



She claimed, the family always supports every activity she does. Her hobby is writing. It is in line with her choice as a contributor to the writing on the peace ambassador website owned by BNPT. "There is a peace ambassador account, and I regularly post positive contents there," she said, smiling again. Annisa now still has a dream; if she cannot travel around the world as a diplomat, she is interested in applying for a Master's degree abroad. She pursues not only knowledge but also experience on the diversity of humanity. Young people like Annisa, are bringing new hopes for Indonesia, which are positive toward all differences and always upholds humanism values.[]

*~Jakarta, May 2020*



Abbad Abigail

## Love Literacy: Religious Attitudes Lanterns

**L**ines of rivers flow connecting land to the sea. The river is indeed a characteristic of Banjarmasin city, so it is well-known as the city of a thousand rivers. It becomes the city artery and connects to various villages. Aside from being a source of water, the river also becomes a highway in which every morning the local people function it as a market where people sell a variety of vegetables, fruit and even various foods. The floating market is also an impressive feature offering an unforgettable moment for tourists having visited the capital of South Kalimantan.

The city was chosen as the first destination of the Compassion Literacy Roadshow activity by *Gerakan Islam Cinta* (GIC). The Compassion Literacy Roadshow program was held with the support of PPIM UIN Jakarta. Banjarmasin is a beautiful city, but according to the 2017 Setara Institute

report, it was one of the lowest cities in the tolerance index in Indonesia. Thus, it was right on target when the GIC program was planned to reach young people in this city. The variety of activities were designed in exciting and attractive ways to target the Gen-Z circles effectively.

The targeted Gen-Z are those born between the 1990s and 2000s. Based on a national survey of PPIM UIN Jakarta in 2018, this generation was indicated to have more tendency of being intolerant in terms of their religious attitudes. GIC ran this program to spread moderate religious knowledge and to encourage young people to have critical and open-minded thinking. The Compassion Literacy Roadshow was held to support meetings of interfaith interaction and promote an open, inclusive, moderate, egalitarian and tolerant vision among young people. Through this activity, it was also expected to increase public awareness about the diversity and threats of extremism and radicalism. GIC also hopes that the government and the public are more aware of the importance of embracing Gen-Z in preserving diversity and facilitating them as agents of peace.

The Compassion Literacy Roadshow involves participants with diversity in terms of genders, ethnicities, religions, races, and social groups. Those invited were high school or equivalent representatives from Banjarmasin, Surabaya and Bandar Lampung. Among the criteria for the selected participants should have an authority or a position in student organizations such as Student Board Organization/Rohis (Muslim Student Association)/ Wall Magazine, and they must have a great influence, achievement, willingness to be actively involved in the

community, and a community base. One of the participants who seemed to stand out in the GIC activity was Abbad Abigail, Chair of the Student Council of SMA Negeri 2 (Public High School) Banjarmasin. The stories about this program are presented below.

## **The Salt in Banjarmasin City**

Commonly called as Abbad, Abbad Abigail is the youngest of three siblings. His parents are from Sunda and have lived in Banjarmasin for a long time. He is now in grade 3 of SMAN 2 Banjarmasin. Since before studying in high school, he aspired to be the President of the Student Council. His older brother was the President of the Student Council at the same school, two years earlier. Abbad claimed to choose SMAN 2 because this school promotes the principle of togetherness and kinship. His high school motto is that we are bound in the spirit of togetherness in the past, present, and future. This school has an alumni association called Forsila whose activities encompass discussion forums and reunions to support the improvement of the quality of their alma mater.

Born on 6 December 2003, Abbad loves learning foreign languages and literature, especially English and Spanish. He said, one of his methods in learning foreign languages is by listening to hip-hop and rap songs. His passion for foreign language connected him with the ideas of the GIC-organized workshops for advocating compassion literacy in his city. The GIC activity in Banjarmasin was only for one day, but it was very memorable and meaningful for Abbad. He also aspires to be a diplomat and wants to study



Abbad Abigail is in the middle, Chair of OSIS (student board organization) SMAN 2 Banjarmasin

in the Department of International Relations at University of Indonesia or Padjajaran University. He said that he was the representative of his school for these activities organized by the GIC.

The socialization of compassion literacy presented by two or three speakers. Abbad recalled that the socialization began with a bad image about religion, especially Islam, which was identified as a terrorist religion, especially abroad. "There is a stigma, and it raises Islamophobia," he said. According to him, most Indonesians did nothing to overcome it, and their actions were limited to seeking information, unlike what GIC did. This socialization reminded about the importance of presenting Islam as a religion of



The enthusiastic students when participating in the Islam Cinta Roadshow in Banjarmasin

love or *rahmatan lil alamin*. According to Abbad, the movement carried out by GIC must always be there so that it could reaffirm Islam as good religion. Abbad also agreed that problems related to intolerance had been increasing lately. "The existence of intolerance is not good and threatens the life of the nation," he said.

He also brought the experience he gained in the event to his school. On Friday, a few days after the workshop and love literacy socialization was completed, Abbad presented the lessons he obtained at the Clean Friday and Healthy Friday events. Thus, it took place in the same week when Friday Literacy was held. In the Friday Literacy program, the students shared the books they had read and delivered speeches. Abbad, the main speaker, gave a presentation by repeating what he got from the GIC program. "That night, I got a series of GIC books, all of which I donated to the school," he beamed. Abbad is a generation Z that has the

potential to change this city one day. The various experiences he gets will make him able to contribute wherever he is like a salt flavoring the cuisine.

Arbain Yusran, the leader of the Indonesian Teachers Association (IGI) of South Kalimantan, said that teachers in Banjarmasin strongly support the spread of Compassion Literacy. It is in line with the strengthening of the School Literacy Movement (GLS) program which has been intensively implemented in various schools. Moreover, in the future, the state capital city will be moved to Kalimantan so that Banjarmasin will become and represent the full face of Indonesia. He hopes that the city of Banjarmasin, including other areas of the Kalimantan archipelago, will be able to promote literacy, and especially compassion literacy.

### **East Java—Sumatra: Spreading Compassion Literacy**

The Love Literacy Roadshow received positive attention from various media in Banjarmasin, for example, AdBs 101 FM Banjarmasin radio invited GIC to talk to its loyal audiences who were mostly teenagers. TVRI of South Kalimantan also invited Eddy Aqdhiwijaya as Chair of GIC and Cecep Zakarias El-Bilad as the author of one of the *Generasi Islam Cinta* (IC) series entitled "Learning Wisely from Sufis" in a live broadcast. The dialogue program was entitled "Peace Literacy for Millennials". On this occasion, GIC invited and encouraged the younger generation to be able to form and expand their reading clubs in Banjarmasin.



Besides Banjarmasin, other cities that became the destination of the Compassion Literacy Roadshow were Lampung and Surabaya. The roadshow also received rousing welcome there. In Surabaya, GIC held various events ranging from community synergy, talk shows, training, performances to the bazaar. The Surabaya City Head of the Department of Religious Affairs advised the participants of the Compassion Literacy Training and Talk show at MAN Surabaya to participate actively and attend the event till the end because he considered this activity very useful for young people. Sabaq Ramadhan Khoirullah, a participant in Compassion Literacy in Surabaya and the Chair of Student Board Organization of MAN Surabaya, said that the Compassion Literacy Activity had a very positive impact. According to him, the task of young people is to sort and select information accurately and reliably to respond to fast-moving flows of information. In addition to promoting love for reading, Compassion Literacy also provided an understanding of the importance of tolerance and avoiding hatred. In his opinion, the simple thing can be started from friendship in which you can wisely familiarize yourself with all differences, including different views even in friendship circles.

At the eastern end of the island of Sumatra, GIC held book reviews and training and book bazaars with the social campaign tagline "pay with your smile" at Edu Fair Lampung. The headmaster of Xaverius High School claimed to have been captivated from the very beginning by its title on literacy and love. A Buddhist figure in Lampung, Sudarman stressed that informal forums like this need to be developed



and that the activists of every community or organization focusing on the peace movement must actively write and publish their ideas.

Baharudin, an Islamic religious leader and professor at UIN Raden Intan Bandar Lampung, said that deviant religious teachings have fatal consequences in the community. Therefore, religious leaders or community leaders have a moral responsibility to correct them. One of them can be done through literacy. In line with him, Samuel, a Protestant religious leader, left a message that humans are measured by how much they are beneficial to others and active in resolving existing conflicts. Father Roy representing Catholicism said, "This is an important event where we can have a dialogue with other religious communities." According to him, this is the evidence of harmony towards diversity. Inspired by this event, Father Roy, who composed the song titled "The Song of Peace" invited everyone to sing during the meeting of community synergy and the Compassion Literacy training at Xaverius High School, Bandar Lampung. The Compassion Literacy Roadshow program in the three cities was successful and was covered by a lot of media. Among them were Kompas TV, TV One, Trans TV, TVRI, USeeTV, TV9, SBOTV, Surabaya TV, Saibumi.com, apahabar.com, Jawa Pos, Times Indonesia, Surabaya Pagi Daily. This activity has also been actively promoted on social media with the hashtag #AyoSebarCinta (Spread the Love) and #MeyakiniMenghargai (Believing and Appreciating).[]

*~Jakarta, June 2020*



Ust. Abah Irfan Amalee, M.A.

## Peace and Progressive Educational Innovation

*"Peace-santren is based on the value of compassion, empathy, and peace, and it becomes a model of Islamic education rahmatan lil alamin, compassion for the universe"*

*(Irfan Amalee)*

**I**t was Friday 28 February 2020. The sky was clear and covered by the white clouds over Samarang, Garut, West Java. The cool air blew in the middle of the group of guests from Jakarta so that the feeling of stifling was gone. They sat neatly in a row before the event began. On that day, leaders and staff of PPIM UIN Jakarta, UNDP Indonesia along with several officials from the Coordinating Ministry of Human Development and Cultural Affairs, Ministry of Religious Affairs, Ministry of Education and Culture, National Development Planning Agency, National Counter Terrorism Agency, and various other agencies, visited the pesantren

established by Abah Irfan Amalee. This pesantren has only been established for one year, as a form of dreams and ideals of Peace Generation Indonesia (PeaceGen), to foster the values of peace from the CONVEY program. The establishment of pesantren-based educational institutions is expected to prepare a new generation that grow up according to the values of compassion, empathy, and peace in line with the concept of Islam as the religion of *rahmatan lil alamin*.

The guests were welcomed by the students who were performing stilts and they wore leather bracelets as a symbol of friendship. Then, they were treated with a special Garut warm tea while they were listening to soft music and poetry performed by a female student, Tsuraya. The content of the poem invites the audience to contemplate and appreciate the sacrifice of the farmers from starting to cultivate the land, sowing the seeds of tea, making peace with the wind, until presenting it to the guests. CONVEY Indonesia's team leader, Professor Jamhari Makruf was touched and almost cried when listening to the reflections in the poem. The event then was closed with an angklung performance while all guests were enjoying traditional snacks together before finally, the students accompanied the guests to go around the boarding school and boarding school environment.

Professor Jamhari also got another positive impression from this Islamic boarding school. He said that the students here were different from other Islamic boarding schools in general. They interact boldly, confidently, and as if there was no gap between them and the teachers, or even guests whom they did not know before. In this simple way,

according to him, Peace-santren Welas Asih managed to instill the values of openness in terms of being courageous to raise questions, being smart to express opinions, as well as being modest and glorifying equality. Jamhari was also impressed with the teachings of the importance of loving nature. Besides, the students were disciplined to write their experiences into the small books they brought. He hoped that this Peace-pesantren Welas Asih could develop the education of the independent and peaceful pesantren.

Similarly, Melki, a representative of the Coordinating Ministry of Human Development and Cultural Affairs, said that Peace-santren Welas Asih Garut was the most memorable in his heart among all the pesantren institutions he had visited. He deliberately said that this pesantren was the only pesantren founded based on the value of peace and friendliness not only with fellow human beings but also with nature. He emphasized that this was a simple boarding school from the outside, but it was like beautiful and comfortable from inside. A message he entrusted:

*"Thank you Abah Irfan, ladies, and gentlemen as well as all students. Keeping flowering and bearing fruits because within you are three nation's strengths for us to move forward: noble character, helpful spirit, and friendly with nature. Thank you and see you again ... beautiful flowers in the garden, the garden of hearts dream garden. Beautiful compassion I will never forget, I will never end. Regards the power of tea. The power of bracelet".*



CONVEY Project Management Unit (PMU), UNDP Indonesia, along with representatives of several Ministries taking a photo with the Board of Management and Students of Welas Asih Islamic Boarding

## **Positive Discipline, and Foster Discipline in A Compassionate Way Without Punishment**

*"The ability to discipline and delay short-term pleasure for long-term goals is an irreplaceable recipe for success"*  
(Brian Tracy)

Walter Mischel, a psychologist from Stanford University in the 1960s experiment. The children were asked to sit in class alone for 15 minutes accompanied by a marshmallow. If the children did not eat the marshmallow, then they would get two marshmallows. Only one-third of the 600 children of this experiment managed to not eat the marshmallow, and most of them had failed in the first minute. Thirty years later, the same children were examined again. It reveals that there is a correlation between the ability to hold themselves during the first test and their success in adulthood. Children who managed to resist the temptation of marshmallow, apparently have a better life. Those who fail the

marshmallow test, their lives are relatively chaotic because they have a tendency to be easily tempted by various negative things such as drugs and other crimes. This research shows that the ability to delay gratification or another term initiated by Irfan, positive discipline, is one of the keys to success.

The story can be found on the Peace-santren Welas Asih blog page. This pesantren is indeed designed to prepare students who have a strongly faithful and noble character, as well as a social entrepreneurial spirit. According to Irfan, *welas asih* or compassion is a word representing the names of God (al-Rahman and al-Rahim). The idea of founding this Islamic boarding school has been written since 5-6 years ago. At that time, Irfan conducted peace education with the PeaceGen team, a peace organization he founded in 2007. The PeaceGen Peace Education Program was implemented in various schools, communities, and pesantren. However, at one point, Irfan felt the need to create a model of Islamic boarding school that could accommodate the idea of more comprehensive pre-educational education. As a pioneering, since 5 years ago every Ramadan PeaceGen held Ramadhan Peace-santren., In the following years the Ramadan Peace-santren was conducted in 20 cities in Indonesia except Bandung. After a trial with events of Peace-santren, finally last year Irfan established the Welas Asih Peace-santren as a permanent model pesantren/Islamic boarding school. Usually getting new students is the most challenging thing for a new educational institution. "We are really grateful for the different concept and the power of social media. We could fulfill the quota of the first batch and the second batch,

even some students should be on the waiting list in the second batch."

Having a long process in peace education and movement, Irfan said that specific "life century skills" require the positive discipline. The problem faced by the education sector today is that students generally have no ownership of the problem. Therefore, they look less motivated and find it difficult to manage their problems. The positive discipline he meant was awareness built internally to do everything right. This pesantren applies no punishment for the purpose of humiliation, and it does not justify bullying or violence in any form, both physical and psychological. The education system developed is based on a reflective and non-violent relationship.

Parents are the stakeholders who are always involved by pesantren with their children's education. Before they learn, the pupils attended a three-day camp and identified their potential, positive discipline, and reflective patterns as well as an understanding of the concept of anti-bullying, so they were not surprised to follow the pesantren education system. The results of the identification of students' learning strengths are mapped and communicated so that each parent understands the condition of their children. Parents are also required to take part in online socialization. Now one-third of the students who study here come from Garut. The remaining two-thirds are from Pontianak and the rest are from Bandung, Jakarta, Bogor, Depok, Tangerang, and Banten.

Peace-santren Welas Asih uses the concept stated by Nadiem Makarim. The Minister of Education and Culture

believes that in the 21st century, reliable human resources are required to have 6C skills which are creativity, collaboration, communication, compassion, critical thinking, and computational logic. This pesantren develops its curriculum and teaching base. Participatory and effective teaching methods are also developed through Problem-Based Learning (PBL), Collaborative Learning (CL), and games-based learning that is interesting for students.

Here, the school and real-life lessons are integrated into the context and culture of the pesantren. The intended real-life lesson is realized by applying the learning process for mixed gender students. In regular pesantrens, women and men are segregated, but it does not apply here. Their dormitories are indeed separated, but female and female students can meet each other in lessons and daily life. According to Irfan, understanding of gender-sensitive values and gender differences can be achieved. The mixed-gender classroom model has also been proven to enable students to be more achieving, have empathy and acceptance, both towards themselves and others. Here, the numbers of male and female teachers are balanced and there is equality between both teachers and students.

This pesantren also considers the mental well-being of its teachers. While in regular pesantrens, teachers must stay and work 24 hours a day and 7 days a week, then in this pesantren the teachers have the right to take two days off a week. However, specifically for teachers, Irfan and the team prioritizes those who come and live around the peace-santren. Thus, young generations of Garut also learn and recognize the differences.



In addition to the holidays, monthly training is also held for teachers known as "Abah Ambu Compassion Academy". This training discusses the latest concepts about parenting, reflective relationships, learning styles, and fun teaching techniques.

Understanding a creative learning system and a culture of non-violence, this pesantren will educate the pupils to avoid the inferiority complex and have high self-confidence. As the testimony of Fuad Jabali, a senior researcher at PPIM UIN Jakarta follows:

*"Welas Asih Islamic Boarding School is CONVEY's future child born out of plan. Irfan Amalee has succeeded in realizing open Islamic teachings, which are the basic spirit of CONVEY, not only in the form of programs and policies outlined in the project but also in a deeper and broader form-Pesantren. we really only imagined that this pesantren would happen 15-20 years after the project ended. Great, euy the Abah!"*

## **Branding and Endless Dreams**

Abah Irfan Amalee, M.A or commonly called Irfan is the seventh of eight children. His father was a teacher and taught elementary school for forty years before finally leading the school. Irfan is the wish and dream of his father who expected one of his children taking over the educational service in the educational sector and becoming an Islamic scholar. His siblings went on to study at Bandung Institute of Technology (ITB) and Padjajaran University (Unpad) – both are non-religious based institutions, while Irfan himself went

to a boarding school and studied in Qur'anic Interpretation at Bandung State Islamic Institute (IAIN). According to Irfan, Peace-santren Welas Asih can be established because of his father's prayer.

At present, Irfan has one daughter and two sons. His first daughter was a female student, Darul Arqam, Garut, following Irfan's footsteps. His second son was the first santri of the Welas Asih pesantren. Irfan admitted, one of the motivations for establishing this pesantren was to provide the best education for his second son. His youngest son is currently four years old. He is Irfan's source of happiness when Irfan felt tired due to various activities that he goes through. His hobbies are writing and reading. His idol is Badshah Khan, a Mahatma Gandhi's Muslim friend and a peace activist. Regarding the educational sector, Irfan claims to be inspired by Rabindranath Tagore, the first Asian person to receive the Nobel Prize in literature and establish an open-air school with shady trees, beautiful gardens, and a library.

The man who now serves as the Director of Peace-santren Welas Asih, said that this pesantren was initially named Madrasa Boarding School (MBS) "Baitur Rohmah." When he changed its name, he received the criticism why this pesantren did not use Arabic names. He is a creative industry person who understands very well the importance of branding. According to him, there are too many pesantren named with Arabic, especially in terms of meaning, the use of Arabic makes it difficult for some Indonesians to understand the meaning behind it.

Then Peace-santren Welas Asih is used as the name of this pesantren. This is in line with the Indonesian

Compassion Movement which he initiated includes assisting the West Java government in carrying out and integrating West Java Compassion programs. The city of Garut has been chosen because of the good quality of water and air which help conduct conducive education. Furthermore, Garut is also being developed into a tourist area that implements social entrepreneurship and eco-tourism.

In making any initiative, he always holds these three principles which are unique concepts, consistency, and replicability. He believes that it is impossible for parents to be willing to entrust their children to educational institutions, without any trust. At first Peace-santren Welas Asih was indeed targeting the middle class. However, this new institution cannot set too high school fee. The pesantren also considers the cultural and economic backgrounds of students, so diversity is expected to be achieved.

There are two big goals that he wanted to achieve long time ago, namely establishing a social enterprise and a school-based experiment or Islamic boarding school-based laboratory. His first goals have been realized through PeaceGen and the second one through Peace-santren Welas Asih. He hopes that he is to be able to replicate the Peace-santren Welas Asih model throughout Indonesia.

Personally, he still has a dream to write and mainstream positive discipline ideas. He has learned various techniques and strategies about positive discipline from various books he ordered through Amazon. He also diligently observes a variety of positive discipline stories in the United States where he completed his master's degree in Peace Studies at the Heller School of Social and Policy Management, Brandeis



The students of Welas Asih Islamic Boarding School Garut are embedding bracelets to CONVEY team leader, Prof. Jamhari

University Boston USA. Besides, he learns other positive discipline stories in other countries such as Japan and Finland. The positive discipline he wanted to develop later is a formula which he tried out in the training involving eighty parents and teachers. He hopes to have time to complete content and business platforms about positive discipline so that it becomes a legacy.

*~Jakarta, May 2020*

~ Peace and Progressive Educational Innovation ~



Prof. Jamhari Makruf  
(Team Leader CONVEY 3)

## EPILOGUE

*Kami santri abad duahiji welas asih dan empati,  
selalu happy tanpa bully, yang lemah kami lindungi  
Kami santri abad duahiji, daripada berkompetisi,  
lebih suka berkolaborasi,  
meski beda, bisa Kerjasama  
Kami santri abad duahiji, khusyu ibadah, rajin mengaji  
al-adabu qablal ilmi, mulia budi pekerti  
(We are the santri of 21st century,  
compassionate and empathetic,  
always happy – no bully, protecting the weak  
We are the santri of 21st century,  
preferring collaboration to competition,  
able to work together despite our differences  
We are the santri of 21st century, devoted to worship,  
diligent in reciting the Qur'an  
embracing al-adabu qablal ilmi, having the noble character)*

It is the fragment of the mars of *Peacesantren Welas Asih* in Garut, which was performed by about thirty santri that morning, accompanied by twenty boarding school administrators. All of a sudden, the whole Policy Engagement participants consisting of CONVEY project management unit team members, along with the representatives of various government ministries/agencies, were touched. Even not a few shed tears.

The visit was part of a series of CONVEY 3 activities, i.e., by visiting the *Peacesantren*, where one of its founders is also a CONVEY partner since the first year, namely Irfan Amalee (Peace Generation co-founder). According to him, this pesantren is a product inspired by the CONVEY (countering violent extremism for youth) project, which aims to shape the future generations of young people who are inclusive, empathetic, and can celebrate differences. The CONVEY's research on the vulnerability of Generation Z to radicalism and violent extremism has helped Kang Irfan to devise appropriate ways of educating young people.

The CONVEY project, which is now entering its third year, specifically aims to build the resilience of the community (particularly the younger generation) against violent extremism through moderate religious education in Indonesia. The increasing trend of violent extremism in Indonesia in the last few decades proves how serious the problem has been. The CONVEY research conducted in the previous period has succeeded in mapping how the world of education has been exposed by intolerance and radicalism. One in three young people thinks that intolerant action against minorities is not wrong. Some homeschoolers are

found to teach exclusive and closed education. It indicates the potential which all of us should be aware of.

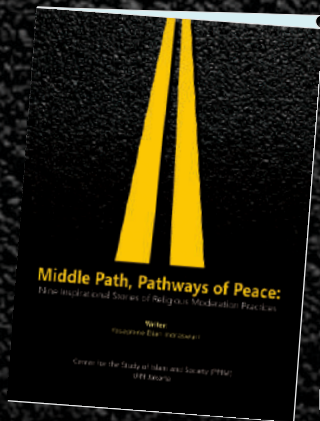
From the beginning, CONVEY has consciously chosen education, especially religious education, as the focus in preventing radicalism and violent extremism. We believe that through education, values and awareness of the importance of peace as well as celebrating diversity can be instilled. As Malala Yousafzai, an education activist who won the Nobel Peace Prize in 2014, once said, "With guns, you can kill terrorists; with the education, you can kill terrorism," we are confident that providing inclusive education to the young generation shall grow a nation that can nurture diversity and peace.

The story of *Kang Irfan* and his *Peacesantren* is only one of some stories told in this book. There are still many other interesting stories that illustrate how CONVEY's activities have inspired the lives of many people. Among them is the story of Yusuf, the headmaster of YP IPPI Central Jakarta, who found out that the Friday Bulletin of *Young Indonesian Muslim* published by CONVEY was the answer to his search for readings that can portray a truly heartwarming Islam, a mercy to all creation. Akhyar, a researcher of the Early Warning and Early Response System (EWERS), told how the interventions carried out could successfully increase the atmosphere of empathy, tolerance, and appreciation for differences between students and teachers. Sabaq, chairman of OSIS MAN Surabaya, was inspired by the Peace Roadshow on the importance of tolerance and avoiding hatred. Another story is by Adlin Sila, a researcher of the Ministry of Religion, who also shared his story when collaborating with



CONVEY in making a religious moderation book, which later became the basis for the entry of 'religious moderation' term in the 2020-2024 RPJMN.

The stories contained in this book are evidence of the importance of efforts to spread the values of peace to prevent intolerance and radicalism in Indonesia. The large number of people who are inspired by CONVEY's activities has given us new positive energy and enthusiasm to continue working hard in improving the resilience of Indonesian people to radicalism and violent extremism through education. Hopefully, the stories conveyed in this book can inspire the readers to sow the messages of tolerance and care for diversity, for a more peaceful Indonesia.[]



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