

MODULE FOR MADRASAH PRINCIPAL AND SUPERVISOR TRAINING

WRITER  
MIFTAHUDDIN

# INDONESIAN ISLAM STRENGTHENING



PUSTAKA  
MASYARAKAT  
SETARA

MODULE FOR MADRASAH PRINCIPAL AND SUPERVISOR TRAINING

# INDONESIAN ISLAM STRENGTHENING

**WRITER**

MIFTAHUDDIN

**EDITOR**

HALILI

IKHSAN YOSARIE



**PUSTAKA  
MASYARAKAT  
SETARA**

MODULE FOR MADRASAH PRINCIPAL AND SUPERVISOR  
**INDONESIAN ISLAM STRENGTHENING**

Jakarta, November 2019

xiii + 71 halaman

200 mm x 145 mm

ISBN : 978-623-94199-1-2

WRITER Miftahuddin

EDITOR Halili

Ikhsan Yosarie

EXPERT READER Zuly Qodir

Retno Listyarti

Doni Koesoema

LAYOUT Titikoma-Jakarta

PUBLISHING Pustaka Masyarakat Setara

Jl. Hang Lekiu II No. 41 Kebayoran Baru

Jakarta Selatan 12120 - Indonesia

Telp. : (+6221) 7208850,

Fax. : (+6221) 22775683

Hotline : +6285100255123

Email : setara@setara-institute.org,  
setara\_institute@hotmail.com

Website : www.setara-institute.org

PARTNERSHIP PROGRAM OF SETARA INSTITUTE AND  
INSPECTORATE GENERAL OF THE MINISTRY OF  
RELIGION OF THE REPUBLIC OF INDONESIA

# FOREWORD

**HENDARDI**

*Chairman of SETARA Institute for Democracy and Peace*

*Assalamu'alaikum Wr.Wb.*

Greetings for us all.

Dear readers,

SETARA Institute is a Human Rights organization with a concern in advancing the Human Rights condition and the elimination or minimalization of discrimination and intolerance based on religion, ethnicity, skin color, gender, and other social classes in Indonesia. SETARA Institute believes that a democratic society will advance if empathy, respect, and recognition of diversity shall bloom, thus SETARA Institute is dedicated in achieving the ideals in which everyone is treated equally with respect towards diversity, prioritizing solidarity and with the goal of dignifying humans.

Since 2007, SETARA Institute alongside other civil organizations consistently work towards the realization of the freedom of religion/belief in Indonesia, which was normatively included

in the Constitution of the Republic of Indonesia, especially Article 28E paragraph (1) and paragraph (2). Various civil organizations did observations, research, policy advocacy, and strategic litigation as a means to encourage the state to fulfill its responsibility in protecting the right of citizens to freedom of religion, belief, including the right to worship and carry out religious activities.

SETARA Institute hypothesizes that intolerance is the first step toward terrorism or violent extremism. Thus, tolerance is one of the key variables in guiding and realizing social harmony and inclusion, as well as developing a Pancasila state with the foundation of the freedom of religion as affirmed by the first principle of Pancasila and guaranteed by the 1945 Constitution, specifically Article 29 Paragraph (2).

The partnership program between SETARA Institute and Inspectorate General of The Ministry of Religious Affairs Republic of Indonesia is a part of an important mission in preventing and mitigating radicalism in Madrasah under The Ministry of Religious Affairs which have become an urgent strategic issue to be dealt with. In that framework, this program targeted three [3] strategic actors in madrasah environment, namely Madrasah Principals/Supervisors and Islamic Religious Education Teachers, as well as the Auditors in the The Ministry of Religious Affairs, whose roles could be optimized to create a situation in school which may prevent and fight radicalism.

This program is also designed to improve the capacity of each actor in order to strengthen the madrasah in preventing radicalism, both in and out of the class. Another output of this

program ia the module that you are reading, namely training module for Madrasah Principal and Supervisor, training module for Islamic Religious Education Teacher, and training module for Auditor.

We would like to thank the Inspectorate General of The Ministry of Religious Affairs Republic of Indonesia. We would also like to show our gratitude and appreciation to the Secretary of the Inspectorate General who currently holds the position as the acting Inspector General of the Ministry of Religious Affairs, Mr. Muhammad Tambrin, for the introduction and support which have been important in doing the training and the writing of this module. The same goes to Mr. Ahmad Sutikno, Mr. Wendi, and other officers in the auditor team and the Secretariat of the Inspectorate General of the Ministry of Religious Affairs which were involved and have contributed in the training and gave their inputs for the writing of this module.

We certainly hope that the training and this module can be used for the benefit of all people and to create a better Indonesia for all of its people in the spirit of diversity.[]

Jakarta, March 20, 2020



## FOREWORD

**Drs. H. Muhammad Tambrin, M.Pd**

*Acting Inspector General of the Ministry of Religious Affairs of the  
Republic of Indonesia*

*Assalamu'alaikum Wr. Wb.*

Salam sejahtera untuk kita semua.

Greetings for us all.

We would like to assert our utmost gratitude to the God Almighty. By virtue of his blessings, we can practice all of our religious and national endeavor, including the collective endeavor to create a religious moderation in our diverse country based on Pancasila.

Dear readers,

Inspectorate General of the Ministry of Religious Affairs is fully committed in building and strengthening religious moderation among Indonesian people. The strengthening of religious moderation is one of the five priority programs of the Ministry of Religious Affairs for 2020-2024. Therefore, we welcomed with warm heart and utmost appreciation for the partnership program between the Inspectorate General of the Ministry of Religious Affairs and SETARA Institute on preventing and mitigating

radicalism in Madrasah under the Ministry of Religious Affairs. Madrasah as an education institution under the Ministry of Religious Affairs should be given the dissemination and guidance in understanding, applying, and teaching the attitude of religious moderation. This program is essentially also one [1] of the eight [8] efforts of the Ministry of Religious Affairs to continuously advocate the religious moderation movement.

Overall, the eight [8] efforts done by the Ministry of Religious Affairs regarding the strengthening of religious moderation are as follows: First, we reviewed 155 Islamic religious education books to strengthen the student understanding of religious freedom, strengthening character education, and anticorruption education. These books will be used for the year 2020-2021. *Second*, we will change the learning topic on *khilafah* which was then emphasized on fiqh to emphasize more on the history in order to give students a more contextual learning.

Third, we held a Training for 160 instructors of religious moderation. They consisted of 60 lecturers from Islamic Universities/ Colleges and 100 heads of the student body from Islamic Universities/ Colleges. Fourth, we published 12 books on Islamic education with the perspective of religious moderation as well as the guidelines of implementing religious moderation in Islamic education. Fifth, we built house of religious moderation in several Islamic Universities/Colleges, namely UIN Bandung, IAIN Pekalongan, UIN Walisongo Semarang, STAIN Kepulauan Riau, and IAIN Bengkulu.

*Sixth*, we included the materials for strengthening moderation in the training curriculum into the technical training for

administration staff, substantive technical training, religious dissemination, and marriage guidance from the national level down to the district level in each Office of Religious Affairs. *Seventh*, we kicked off the program for preventing radicalism in education and education staff (teacher, principal, administration staff, supervisor) partnering with SETARA Institute. This program has been done in Cirebon Regency, Cirebon City, Malang City, and Malang Regency. Finally, *eight*, we held a camp for Muslim across different sects in order to strengthen the relationship between Muslims and minimize the conflict potential, including to gain a similar perspective and step to guide the *ummah*.

The main point is that the Inspectorate General as an internal supervisory officer in the Ministry of Religious Affairs is committed to maintain the integrity of the civil servants in the Ministry of Religious Affairs and is ready to be the forefront safeguard to protect the civil servants in the Ministry of Religious Affairs to be the agent of religious moderation and overcoming radicalism. The Inspectorate General of the Ministry of Religious Affairs views that audit towards civil servants should not only cover their financial performance and their duties and functions per se, but also supervising their loyalty to Pancasila and the 1945 Constitution, thus they can be civil servants who are tolerant and respect diversity so that they can provide excellent and non-discriminatory public services for all citizens.

Therefore, the Inspectorate General of the Ministry of Religious Affairs appreciates the publication of this module which is used in the training since it is very relevant with the agendas of religious moderation and overcoming religious radicalism and

conservatism which have been and always be the concern of the Inspectorate General of the Ministry of Religious Affairs.

We would like to thank the SETARA Institute for Democracy and Peace for their extraordinary dedication to this issue and the partnership with Inspectorate General of the Ministry of Religious Affairs for quite some time. We would also like to express our high appreciation to the Inspector General of the Ministry of Religious Affairs and the auditors who have worked hard in the training program and provided important input to this module.

Semoga kita senantiasa dalam perlindungan Allah, Tuhan Yang Maha Rahman dan Rahim, dan segala ikhtiar kita mendapat ma'unah dari-Nya. Aamiin Yaa Mujiibas Saailin.

May we always be in the protection of the God Almighty and His blessing will always be upon us. Aamiin Yaa Mujiibas Saailin.

Jakarta, March 20, 2020

# TABLE OF CONTENT

Foreword.....	iii
Table Of Content.....	xi
Introduction.....	1
Material 1 Building The Atmosphere.....	7
Material 2 Understanding Indonesia .....	13
Material 3 Pancasila As A Mutual Agreement ( <i>Kalimatun Sawa</i> ).....	23
Material 4 Islam As The Blessing For The Whole World ( <i>Rahmatan Lil 'Alamin</i> ).....	33
Material 5 Using Social Media Smartly To Build Harmony .....	47
References.....	55
Appendix 1 Pre-Test Question & Post Test Question.....	58
Appendix 2 Ice Breaking Game Examples .....	66



# INTRODUCTION

## A. BACKGROUND

It is recognized that the rise of Islamic radicalism in the post-New Order era which is still a matter of nation and state is the fruit of the Reformation. In this context, along with the development of the life of national politics entering the Reformation era, democratic channels are opened to the widest possible range of people to participate in various political processes voluntarily. Meanwhile, the Islamic community is one who took a large part in the era of democratization. Evidently, among the political organizations that emerged were parties that had social Islam. This development has given rise to its own judgment, namely the view of the re-emergence of Islamic political power. In this new era not only were political parties born that carried out sectarian politics, both from among Muslims and other community groups, but also religious organizations or movements that carried religious missions and symbols, including among Muslims. Some new symptoms that stand out and cause controversy are the Islamic movement that brings back the “Jakarta Charter” and “the application of Islamic law”

which is often called radical or fundamentalist. Even though the debate related to this matter has actually been completed and cleared since the birth date of Pancasila, August 18, 1945.

In the context of Islamism, the presence of political parties and Islamic or Islamic-ideological organizations in the Reformation era has openly voiced and brought back the struggle to uphold Islamic Shari'a through the momentum of the 1945 Constitution Amendment as voiced by the PPP, the PBB, and the PK (PKS) ) and by KPPSI and Hizbu Tahrir through political struggles in parliament and outside parliament. They believe in the authenticity and perfection of Islamic teachings while still referring to the historical experience of the early Islamic generations. This generation is part of an ideological base whose views are firmly defending and fighting for Islamic sharia as an antidote to the socio-political problems of society. For them, the West failed to improve the socio-political conditions of the world's population. In the end, Islamists always say that "Islamic sharia is the solution" to various socio-political problems in the world so far.

In addition to formal Islamic-based political parties, Islamic movements that carry Islamic ideology were also born, such as the Indonesian Mujahidin Council (MMI), Hizb ut-Tahrir Indonesia (HTI), both of which carried the struggle to uphold Islamic law and Islamic caliphate. While other Islamic movements include the Islamic Sharia Enforcement Preparation Committee (KPPSI) in South Sulawesi and other Islamic groups. These groups believe that Islam must be implemented textually as ordered by the Koran and the Hadith, without compromise. They believe that Islam is the only solution to the crisis that afflicts Muslims

because Islam is believed to be a complete religion, which can be applied in every age and place (*salih likulli zaman wa makan*). They tend to be reactive to whatever they perceive as a form of misappropriation of Islam and try to return it to their own version of Islam.

However, the debates mentioned above do not seem to be the solution to solving the problems of the nation, and in fact the problems of the nation and the state after the New Order were compounded by the emergence of the radicalism movement. This radicalism adds to a long series of problems of the Indonesian people. Likewise, the perpetrators of radicalism have not been awakened to immediately stop their exclusive and extreme ideological views, and have even grown.

Evidently, various sectors and groups are indicated by this radical view. For example, the research results of the UNPMIA LPPM Research Team stated that there were several campuses exposed to radical ideology, such as UGM, UNY, UNDIP, UNNES, UNSOED, UNS, Surakarta IAIN, and Purwokerto IAIN. Likewise, the results of SETARA Institute's research stated that religious discourse among students of various state universities is still largely controlled by the Tarbiyah group and ex-HTI who are 'transformed' into activists of the Tarbiyah movement. This happened in several campuses, such as UI, IPB, ITB, UGM, and UNY. Although there are variations and differences in focus, the religious discourse developed by them is exclusive, supports and fights for Islamic sharia formalism on campus, so it tends to be intolerant towards non-Muslims and resistant to the religious discourse of other groups.

Of course, the problem of radicalism is the joint work of all components of the nation. Especially, the government should be at the forefront in driving the war against radicalism. Government officials should not be part of those exposed to this radicalism. For this reason, the presence of this module, which will be used as guidance for Madrasah Principals and Madrasah Supervisor training, is expected to be part of donations that can be used as a deterrent to the development of radicalism, especially in the Madrasah environment. Through this module and training the participants were invited to further explore and animate Indonesianness, study about the logical reasons for the emergence of Pancasila and what is the function of Pancasila, and examine and emphasize that Islam is a religion that brings blessings to the whole world (*rahmatan lilalamin*).

## B. OBJECTIVES

In general, the purpose of organizing this training activity is to increase the understanding of Madrasah Principals and Madrasah Supervisors about Indonesian Islam as a whole in the Ministry of Religion as a provision in carrying out their duties and policies. In detail, the objectives of this activity are as follows:

- a. Increasing the understanding of Madrasah Principals and Madrasah Supervisors about Islam and Indonesia.
- b. Improving managerial leadership skills based on the Pancasila and Islam *Rahmatan lil'alamin* frameworks.
- c. Increasing ability to implement policies that can prevent the growth and development of radical ideologies.

### C. FACILITATOR/RESOURCE PERSON

Facilitators or mentors in this training activity are auditors within the Republic of Indonesia's Ministry of Religion who are appointed with the following conditions.

1. Indonesian citizens who are auditors;
2. Physically and mentally healthy, and have a commitment, good performance, and able to carry out tasks;
3. Minimum holding a bachelor's degree (S-1) (education or non-education), and
4. Has passed the Training of Trainer

### D. FLOW OF THE MATERIAL

1. Understanding the Concept
2. Recognizing Self
3. Recognizing Beyond the Self
4. Recognizing Symptoms
5. Analyzing Narration
6. Applying for Indonesia



## MATERIAL 1

# BUILDING THE ATMOSPHERE

### A. INTRODUCTION

**T**his material is an opening material that explains the clarity of the direction, objectives, targets, and implementation of training activities at each stage. This opening material explains what and for what training is carried out, the approach used, and what the targets are to be achieved in the training.

This material is the starting point for training, and this is where all the flow of the training process will be elaborated. Participants will also get the chance to get to know one another and start forming group / class identities. During the training, mutual respect for views, openness, sharing of knowledge and experiences as a form of adult education will be emphasized. Participants who came were judged not as empty glass that needed to be filled. They come like glasses filled with practical knowledge and experience. This training program provides the opportunity for participants to exchange information so that they are richer in knowledge and experience. Thus, the important assumption developed by this training program approach is that

the most substance will come from the participants and the training program presents a framework for displaying it.

#### B. SUBJECT

1. Opening
2. Introduction
3. Training Contract
4. Exploring Motivation and Hope
5. Methodology and Learning Flow
6. Pre and Post Test

#### C. OBJECTIVES OF THE MATERIAL

1. Participants can find out the background and objectives of the training.
2. Participants can get to know each other.
3. Agreements in training can be formulated.
4. A pleasant training atmosphere is created.
5. Motivation and expectations of participants explored.
6. Participants can understand the methodology and training flow.
7. Mapping of participants' initial knowledge regarding training materials.

#### D. METHODS

1. Brainstorming
2. Game
3. Individual work

## E. TOOLS

1. A4 paper
2. 2 color metaplan paper
3. Flipchart paper
4. Small marker pen for participants
5. Training contract draft
6. Pre test sheet
7. LCD
8. Laptop

## F. DURATION

The duration of time needed is 90 minutes, including the following steps:

### **Activity 1. Opening (15 minutes)**

1. The organizer of the event gives a speech on behalf of the organizer, explaining the background and purpose of the training.
2. The organizer of the activity officially opens the training.
3. The head of the committee explains technical matters including: schedules, accommodation, learning tools and other things that supported the activities.
4. The head of the committee introduces and invites the facilitator of the activity.

### **Activity 2. Introduction “Self Drawing Game” (30 minutes)**

5. The facilitator distributes A4 paper and markers to all participants.

6. Ask participants to write their names on the top of A4 paper. Next under the name ask participants to draw any objects that reflect the participant's self.
7. Then ask participants to write one sentence related to the theme of the training, for example "Intolerance and radicalism are enemies of all religions".
8. After all participants have completed their assignment, ask a few participants to come forward and explain their assignments to all participants. Ask them to explain the reasons for drawing the selected object.
9. After that ask all participants to collect the assignment to be posted on the wall so that other participants can see.

### **Activity 3. Training Contract (15 minutes)**

10. The facilitator then explained the draft training contract. Explain that this draft is an offer to make the brainstorming process easier.
11. Then ask participants to comment, including adding or reducing the contents of the draft
12. After an agreement is reached, print and post the training contract on the wall so that the participants can easily see it

### **Activity 4. Exploring training motivation and expectations (10 minutes)**

13. Then the facilitator distributes 2 sheets of metaplan paper in different colors.
14. Ask participants to write motivation to follow the training

on one color, and write the expectations to be achieved in the training on another paper.

15. After that, collect the assignments to then be posted on the wall in the same color.
16. Then the facilitator reads out some of the motivation and expectations written by the participants.

**Activity 5. Explanation of methodology and training flow (10 minutes)**

17. Next the facilitator explains the training schedule, what methods will be used and what the facilitator expects from the participants for the training to run smoothly.

**Activity 6. Individual pre test work (10 minutes)**

18. Then the facilitator distributes the pre test sheet to the participants.
19. Explain briefly the purpose of the pre test.
20. After the assignment is complete, collect the pre-test sheet to be mapped and analyzed by the facilitator along with the organizing committee.



## MATERIAL 2

# UNDERSTANDING INDONESIA

### A. UNDERSTANDING THE CONCEPT

#### **1. History of Indonesia**

Indonesia is a nation-state formed through a long historical process. The formation of the nation-state of Indonesia is part of the collective experience of the history of the same Nusantara community. Indonesia's past can be seen from the historical stage starting from the period of Pre-Literacy (Ancient Age), Hindu-Buddhist period, the growth of Islamic Countries, the struggle against colonizers from the sixteenth century until the end of XIX (Portuguese, VOC/Dutch Company, English, Dutch East Indies), National Movement of the early XX century, resistance to Japanese occupation, and the Independence period. Local colonial resistance to the end of the nineteenth century which was easily broken down became a meaningful shared experience. Finally, along with the emergence of scholars and intellectuals in the early twentieth century, nationalism grew which changed the strategy of resistance against the colonizers.

In the early twentieth century, various modern movement organizations emerged, such as Sarekat Islam, Budi Utomo, Indische Partij, Tamansiswa, PNI, and others. In the 1920s, the movement towards nation-building became more effective and directed, both in the Netherlands through the PI (Indonesian Association) and in the country through youth organizations or students from various regions gathered in Jakarta. Organizations such as Jong Java, Jong Sumatranen Bond, Jong Minahasa, Jong Islamieten Bond, Jong Bataksbond, Jong Celebes, Sekar Rukun, Vereniging voor Ambonsche Studerenden held meetings in Jakarta in an effort to equalize the language used to unite themselves, leaving local nationalism towards Indonesian nationalism. The process of national awareness was proceeding very quickly and the peak was the Youth Pledge on October 28, 1928 with three important statements, namely: We sons and daughters of Indonesia claim to swear the blood of one Indonesian land, the nation of one Indonesian, and uphold the language of the unity of the Indonesian language.

Although the national movement experienced a severe lethargy in the 1930s, the enthusiasm and fire for independence never dimmed and diminished. The existence of the Pacific War which lasted from 1941 to 1945 as part of World War II (1939-1945) directly impacted the independence of Indonesia. The atomic bombs dropped by the Allies on Hiroshima and Nagasaki in Japan as the end of the Pacific War were in fact a blessing for the acceleration of Indonesian independence. August 17, 1945 is the official date of birth of the Republic of Indonesia, 17 years after the Youth Pledge of 1928. Along with the statement of independence,

the Pancasila was agreed upon, which had previously been reviewed, discussed, and formulated, as the basis of the state or *philosophische grondslag*.

In the subsequent historical experience, Pancasila which was born from the sincere thought of the founders of the nation to be used as the foundation of an independent Indonesia truly proved its strength. For example, Pancasila still stands firm and can be maintained as an ideology of the nation despite the undermining of radical movements that want to replace Pancasila. For example, first, Pancasila survived the undermining of the DI / TII movement in 1949 which aimed to make the teachings of Islam the foundation of the State, and to make Indonesia an Islamic State. Second, Pancasila survived the undermining of the Indonesian Communist Party Movement which wanted to replace the ideology of Pancasila with Communism in 1965. Third, Pancasila also survived misappropriations both during the Old and New Order.

## **2. Indonesian Diversity**

It is clear that the formation of Indonesia was the result of an agreement to unite from different elements of Nusantara society. This is reflected in statements from various youth organizations on October 28, 1928 that we have one homeland, one nation and one language. Therefore, what must be understood by this element of the nation, after Indonesia's independence on August 17, 1945, is the fact that Indonesia is a plural nation-state. In fact, Indonesia is one of the most plural nations in the world. The country

has 17 thousand islands, both large and small and whether inhabited or not. Indonesia is the largest archipelago country in the world, and the country with the most diverse backgrounds, with around 400 ethnic groups and languages under its aegis.

Indonesia's diversity is also shown by the results of the BPS census in 2003, which stated that 177 million Indonesians were Muslims, 23 million adherents of 4 other official religions, and the rest (around half a million people) were adherents of local religions that were not recognized by the state. Indonesia is also a country with a very diverse culture, including religion. The diversity (plurality) of religions that live in Indonesia, including the diversity of religious understandings that exist in the internal body of religious communities is a historical reality that cannot be denied by anyone.

Based on this fact, Indonesian people must be able to fully understand that the existence of Indonesia or the origins of Indonesia is originated from an agreement to unite from different elements of society. If this is understood, then the attitude of intolerance, the attitude of feeling the most righteous, being extreme, and embracing radicalism with the name of jihad, will not occur in Indonesia. For example, a person cannot force others to follow his understanding, to enter his religion, and to believe as he believes. Because Indonesia is also formed from different ethnic elements, they are not allowed to also feel to be the most superior and superior ethnicity. Indonesian people are like organs that complement and perfect each other. If one of the organs of

the body is affected, then all organs will also feel pain.

Therefore, the diversity of Indonesian people is a sunatullah and an empirical fact. All Indonesian people must be able to understand the reality of diversity. Therefore, the ideology of pluralism that is in line with Pancasila is important to be developed. Pluralism is an ideology or orientation and system that accepts diversity as a positive value and continues to try to facilitate the process of negotiation and adjustment between them, without trying to destroy one or a part of that diversity. For example, differences in matters of religion and belief are the main characteristics of Indonesian society, pluralism is an orientation or system that assumes sincere acceptance of empirical facts by regulating relations between different religious communities, and not by trying to fuse them into one or destroy one of them.

### **3. Islam and Diversity**

Humans are born from one father and mother, then breed into many ethnic groups, differing in color, language, customs, and religion. In this beloved country, we have hundreds of tribes, diverse religions and beliefs, and hundreds of languages. In fact, there is no country more diverse than Indonesia. Meanwhile, this diversity of people does not exist as a reason for humans to negate each other, fight each other, but rather to know each other, collaborate with each other, and work together to carry out God's mandate for humans as responsible rulers on this earth.

There is no religion that wants division, teaches hostility, invites conflict with one another. Islam itself views this

diversity as signs of God's greatness. Even though God is able, He does not make man in one variety, but in diversity. This is clearly said by Allah in the Qur'an, Surah Yunus verse 99, which means "*And if your Lord had willed, surely all those who are in the earth would have believed altogether. Will you then force men till they become believers?*"

In Islam itself, history has shown that Islam is not something singular. In the history of Islamic civilization there are several examples of differences in understanding and expression of Islam, especially after the Prophet Muhammad passed away, precisely at the time of the caliph Uthman and Ali. In the early days of Islam, Islamic groups were found in the form of sects, especially between the Umayyad and Abbasid camps. In medieval or classical Islam, there were various groups or schools of thought, such as the kalam sect (Khawarij, Maturidyah, Mu'tazilah, Asyariyah, Qadiriyyah, Jabariyyah, Shia, and Sunni). School of Fiqh (Maliki, Hambali, Hanafi, and Shafi'i). In the field of philosophy, Islam once had figures whose philosophical ideas were so brilliant, including, first, Peripatetic school. Second, iluminasionis (Isyraqiyyah) school. Third, the transcendent theosophy or al-Hikmah al-Muta'aliyyah (979-1050 / 1571-160). In the field of Sufism there are also figures who give birth to the forms and expressions of Islam in a variety of concepts and teachings, especially in terms of their perceptions and existential experiences after making trans-cosmic wanderings and integrating with the Divine Substance.

All these forms of Islam subsequently gave birth to different forms of religious perceptions and attitudes. A philosopher

will see and practice Islam in the context of deep rationality. A Sufi will understand and practice Islam esoterically or substantively. A fiqh expert will practice Islam in a formalistic and ritualistic manner. A theologian will practice Islam theologically. It is the flexibility of Islam that enables the birth of a new face of Islam in accordance with the methods employed. However, what is clear is that each understanding and interpretation must remain within the areas justified by Islam.

## B. VIDEO

Example of videos that can be shown to trainees:

1. Video about a church used for Friday prayers:  
<https://www.youtube.com/watch?v=bALYdrbJYVs>
2. Racism towards Papuan students:  
<https://www.youtube.com/watch?v=jJ-5uryotw4>

## C. OBJECTIVES

The objectives of this material are as follows:

1. To invite participants to examine, understand, and know Indonesia fully.
2. To know the people who formed Indonesia.
3. To know the importance and how to build Islamic Unity (*Ukhuwah Islamiyah*), the Unity of Humanity (*Ukhuwah Basyariyah*) and National Unity (*Ukhuwah Watoniyah*) for Indonesia.

## D. METHOD

1. Explanation of Material
2. Video Watching
3. Ice Breaking Game
4. Group discussion

#### E. TOOLS

1. A4 paper
2. 2 color metaplan paper
3. Flipchart paper
4. Small marker pen for participants
5. LCD
6. Laptop

#### G. TIME DURATION

1. Explanation of Material : 20 minutes
2. Video Watching : 20 minutes
3. Ice Breaking : 10 minutes
4. Group discussion : 30 minutes
5. Conclusion : 10 minutes

#### H. STEPS

1. Explanation of the material.
2. Watch, interpret, and respond the video and find the Indonesian value in it.
3. Discussion about Indonesia:
  - a. Divide participants into groups that reflect Indonesia's diversity.

- b. Express who we are, what our differences are, and find our common ground for Indonesia.
- c. Discover forms of cooperation between religions or cases that show interfaith togetherness, and provide a critical view of the case.



## MATERIAL 3

# PANCASILA AS A MUTUAL AGREEMENT (*KALIMATUN SAWA*)

## A. UNDERSTANDING THE CONCEPT

### 1. The History of Pancasila

Why did the decision of the BPUPKI meeting, June 1, 1945, followed by the PPKI meeting, August 18, 1945, agree on Pancasila as the state ideology or the foundation of an independent Indonesia? It seems that the founders of this nation understood the social conditions of this nation, so they chose Pancasila as the foundation of an independent Indonesia. They understood very well that the elements that fill this nation consist of diverse societies, many ethnicities, many religions, many customs, and various other primordial factors. They really understood how to unite diverse elements to develop Indonesia. To realize this, the ideology of Pancasila was chosen. Pancasila is understood as a social contract or as a basic consensus that forms the state of Indonesia. In the context of Indonesian culture, it is certain that up to now

there is no other right concept that can rationally strengthen the unity and integrity of the nation, except for the five basic principles of Pancasila that must be read in a single unit.

It should be remembered that in the context of the Proclamation and Ratification of the 1945 Constitution, representation was shown by the presence of quite diverse groups in the BPUPKI and PPKI meetings. Basically, what was produced by the Proclamation and the session of the two institutions was more than just a social treaty. There is an agreement and a bond to unite as a nation and a state which then developed into a joint commitment to fight for, defend and realize the points contained in the Proclamation, Pancasila, and the 1945 Constitution.

At the most basic level, the consensus is a reflection of the desire to realize a society that would later be named the "Indonesian nation". The agreement reached by itself is the main joints in building and developing solidarity as a nation. Here, the Pancasila and the Preamble to the 1945 Constitution show the most profound cultural significance of the ideology of the Indonesian nation. This agreement is also a social contract for the formation of the State, which subsequently functions as a constitution which forms the basic legal norm for the formation of a desirable political order.

Pancasila does not conflict with any religion, because its values are in line with the goals of religion. It can even be said, Pancasila will die without religion. Pancasila basically opens its doors as wide as possible to receive moral resources

from religions in Indonesia, and even Islam must make the biggest contribution because the quality of its teachings is very suitable. The five precepts of Pancasila if correctly understood in a single unit do not conflict with the viewpoint of Islamic theology. For example, the first precepts, namely believing in the Almighty God, will become empty precepts if justice and prosperity for all do not become reality in our motherland.

## **2. Pancasila as National Ideology**

What is meant by the Pancasila Ideology is none other than Pancasila as the basis of the state, namely the principles that are used as a foundation in developing the country. Therefore, Pancasila as an ideology can mean a basic orientation that gives insight, meaning, and the purpose of life of the Indonesian people. Pancasila ideology can also mean a force that drives Indonesian people to carry out activities and achieve the goals of the establishment of the State of Indonesia. Therefore, if this country wants to remain, stand up, and be a good country with an all-forgiving God (*baldatun tayibatun warabbun gofur*), then it is not wrong to hold on to Pancasila and practice the values contained in it properly.

As the philosophy of the nation and the State, Pancasila means that all aspects of social, national and state life are obliged to be based on five values, namely the value of God, the value of Humanity, the value of Unity, the value of Society and the value of Justice. A state philosophy starts from a view that the state is a unity of human life or social organization

in human life or the legal community.

For example, the first precept in Pancasila; The Godhead is the guiding principle for the ideals of Indonesian statehood. These spiritual and ethical principles provide guidance for the Indonesian people. In line with this basic principle, the second precept, “Just and civilized humanity,” is the continuation of the first precept in practice. Likewise, the third and fourth precepts. Whereas the fifth precept, “Social justice for all Indonesian people”, became the ultimate goal (ghoyah) of the Pancasila ideology. By adhering to this philosophy, the Indonesian government should not deviate from the straight path for the safety of the state and society, world order and fraternity between nations. By placing the precepts of the Believe in the Almighty God as the first precept, the state gains a solid moral foundation.

As a state ideology, the position of the Pancasila should also be used as a criticism of other ideologies and their interpretations that are not in line with the values of the Pancasila. For example, Pancasila is a criticism of liberal ideology that gives priority to personal interests over the public interest. Pancasila is also a criticism of, for example, the behavior of people or groups who claim to adhere to Islamic teachings or Islamic ideology but interpret Islam as opposed to Pancasila. In fact, Pancasila does not conflict with Islam. In fact, the precepts in Pancasila reflect Islamic values. Likewise, the Pancasila Ideology can be used as a criticism of the Indonesian community, both the government as a policy maker or the Indonesian people in general, who do not practice Pancasila values.

In general, Pancasila is the foundation of the state, and is a source of inspiration for the struggle, a driving force for Indonesian society. Pancasila is not merely constitutional legitimacy as a legal requirement for the establishment of a country, but more than that, Pancasila must really become a way of life among the people, which glues all the diversity that is currently vulnerable to being tarnished by mass organizations that no longer consider Pancasila as an ideology. Therefore we must interpret Pancasila in the historical context of independence. The meaning is, first, these values have a specific meaning when the five precepts are summarized into a unity of values. That is, the meaning of Pancasila itself contains the spirit of God, humanity, unity, society, and justice. This is the soul of Indonesia, the soul that will move us to keep fighting.

### **3. Pancasila and Diversity**

Because Pancasila is an Indonesian philosophy, Pancasila must be used as a paradigm. That is, a measure of the truth of one's actions as an Indonesian citizen is when it does not conflict with Pancasila. Pancasila can be regarded as a social contract, ideological common platform, or mutual agreement (*kalimatun sawa*) that unites ethnic, racial, cultural, and religious diversity. Pancasila is the language of equality for all who claim to be Indonesian.

Therefore, to guarantee the unity of Indonesia in the framework of state life, it is necessary to formulate common goals or ideals which are also referred to as state philosophy or *staatsidee* (state ideals) which function as the *filosofische*

*grondslag* and common platforms or mutual agreement (*kalimatun sawa*) among fellow citizens in the context of state life. In Indonesia, the philosophical foundations are commonly referred to as Pancasila which means five precepts or five basic principles to achieve or realize the four goals of the state. The five basic principles of Pancasila include the principle or principle of (1) Belief in the Almighty God; (2) Just and Civilized Humanity; (3) Indonesian Unity; (4) Democracy Led by Wisdom in Concensus/Representatives; and (5) Social Justice for All Indonesians. The five precepts are used as a philosophical-ideological basis for realizing the four goals or ideals of the ideal state, namely: (1) protecting the entire Indonesian nation and the whole of Indonesia's blood spills; (2) improve general welfare; (3) educating the life of the nation; and (4) participate in carrying out world order based on independence, lasting peace, and social justice.

The existence of Pancasila as a state philosophy or *staatsidee* (state ideals) which functions as a *filosofische grondslag* and common platforms or mutual agreement (*kalimatun sawa*) among fellow citizens in the context of state life is the first agreement supporting the constitutionalism which shows the nature of Pancasila as an open ideology. The consequence of Pancasila as an open ideology is to open space to form community agreements on how to achieve these basic ideals and values.

It is clear that Pancasila can be a solution to the problems of this nation and Pancasila is a mutual agreement for addressing differences. It can be believed, if all components of the Indonesian nation correctly practice the values

contained in Pancasila, then the problems of national and state life cannot be solved. If all components of this nation practice the values of Pancasila, it is believed that this country will avoid various problems, such as national disintegration, democratic cliches, poverty, corruption, and others, and Indonesia will become a respectable and dignified nation.

## B. VIDEO

Example of videos that can be shown to trainees:

1. Bung Karno on Indonesia: <https://www.youtube.com/watch?v=khuQb91bc7I>
2. Video on Indonesian History: Find the basic difference in Indonesia [https://www.youtube.com/watch?v=Xc5sQBX\\_oC4](https://www.youtube.com/watch?v=Xc5sQBX_oC4)
3. Christmas Ceremony Guarded by Various Religious Community: <https://www.youtube.com/watch?v=3oKTzOuO32k>
4. The Case of Local Religions: <https://www.youtube.com/watch?v=vbB71q-VoqE>
5. Native-Faith Followers: <https://www.youtube.com/watch?v=jm5D2w-BJUg>

## C. Objectives

The objectives of the material are as follows:

1. To provide understanding to participants that the choice of Pancasila as the ideology and philosophy of the Indonesian people has rational reasons.
2. To invite participants to strengthen Pancasila as a

common platform or mutual agreement (*kalimatun sawa*) by how the values contained in Pancasila can be practiced for the good of Indonesia.

#### D. METHOD

1. Explanation of Material
2. Video Watching
3. Ice Breaking Game
4. Group discussion

#### E. TOOLS

1. A4 paper
2. 2 color metaplan paper
3. Flipchart paper
4. Small marker pen for participants
5. LCD
6. Laptop

#### F. TIME DURATION

1. Explanation of Material : 20 minutes
2. Video Watching : 20 minutes
3. Ice Breaking : 10 minutes
4. Group discussion : 30 minutes
5. Conclusion : 10 minutes

#### G. STEPS

1. The facilitator conveys material points about the importance of Pancasila for the Indonesian people.

2. Observe and interpret the contents of the video, then look at the relationship between Pancasila and Indonesia.
3. Ice Breaking Game
4. Discussion on Pancasila Ideology
  - a. Create groups that reflect the different groups of Islam.
  - b. Express each group's views on the ideology of Pancasila.
  - c. Express another ideological model that can replace Pancasila for Indonesia.
  - d. Discover the relationship of Islam with Pancasila.
  - e. Discover forms of practice of tolerance, both to fellow religious adherents but differing in religious understanding, to adherents of other religions, and to adherents of religions that are not officially recognized in Indonesia (Ahmadiya, Local Religion, Native-Faith Followers, and others).



## MATERIAL 4

# ISLAM AS THE BLESSING FOR THE WHOLE WORLD (*RAHMATAN LIL 'ALAMIN*)

## A. UNDERSTANDING THE CONCEPT

### 1. The History of Islam in Nusantara

Scholars and researchers who focus on studying the process of arrival and spread of Islam in the Malay Islands almost agree with the fact that the Islamization of this region generally takes place through peaceful means. Of course there are very few cases of the use of force by Malay-Indonesian Muslim rulers to convert the people or surrounding communities to Islam, but in general the Islamization takes place through peaceful means. Most of the preachers of Islam in the Malay-Indonesian Archipelago, who stand out among them are the Nine Saints (*Wali Sanga*) on Java, introducing Islam to the local population not in the form of prophetic exclusivity, but generally in the form of compromise with established local beliefs that are marked by many superstitions, or other animistic beliefs. In many cases, they attract many people to convert to Islam by using

amulets, magic charms, and other supernatural tricks.

Efforts to understand Islam as the blessing for the whole world (*rahmatan lil 'alamin*) can be seen from the fact that one of the factors that caused Islam to spread easily throughout Java in the 15th century was its accommodating, flexible, peaceful and democratic nature. In general, by its propagators, Wali Sanga, Islamic teachings were introduced peacefully and embraced voluntarily, not by violence or force. This type of Islam exists as a religion that expresses itself in a peaceful and harmonious form. Islam comes as a “blessing to the whole world” (*rahmatan li al-amin*) not as a curse on everything that already exists. With this ability, whenever and wherever, such Islam can geniusly accommodate, absorb from, and be absorbed by other traditions. It almost does not require any conditions except one, that is, if there is an element that is absorbed or accommodated in the tradition that is contrary to the principle of monotheism and surrender to God Almighty, then that element must be removed or replaced with an Islamic element. Once these conditions are met, anything and everything can be accepted.

Since the arrival of Islam in Indonesia, as far as the process of its spread as a religion and cultural power is concerned, Islam has actually shown its friendliness. In this context, Islam is spread by peaceful means, not forcing other adherents to convert to Islam, respecting existing cultures, and even accommodating them into local culture without losing their identity. It turned out that this tolerant attitude attracted many sympathetic Indonesian people at the time to follow the teachings of Islam. Meanwhile, Wali Sanga was

a reliable architect in the grounding of Islam in Indonesia.

Wali Sanga was a unique Javanese agents in the XV-XVI century who managed to integrate spiritual and secular aspects in spreading Islam. Their position in sociocultural and religious life on Java was so compelling that it can be said that Islam could never become the religion of Java if the Sufism developed by Wali Sanga did not take root in society. The reference to these characteristics shows that the Islamic teachings introduced by Wali Sanga in the Land of Java came with peace, although they seemed slow but convincing. Based on historical facts, that by tolerating local traditions and modifying them into Islamic teachings and still relying on Islamic principles, this new religion was embraced by aristocrats and the majority of Javanese people on the north coast.

So, Islam which is implemented in Indonesia is a representation of the vision of Islam as *rahmatan lil 'alamin*. We become representatives of religious commitments and attitudes that emphasize moderation, tolerance, and peace. Civilizations built by religion (Islam) in the world in the future will refer to the religious practices that we carry out in Indonesia. Namely, religious practices that really value diversity and culture. This is what we often refer to as Nusantara Islam. Islam Nusantara is not a new school, ideology, sect or school developed in Indonesia. Nusantara Islam is an Islam that is practiced, preached, and developed according to the characteristics of the people and culture in the archipelago as long as it does not conflict with Islamic law. We can give an example of how Islam can enter into

Indonesian culture, such as the use of drum for prayer time markers. The drum was originally a musical instrument, then was accepted by religious scholars, its use being changed to start the prayer time. Nusantara Islam also integrates with nationalism. Nationalism must be given the spirit of Islam.

## **2. Moderate Islam**

When entering the discourse of dialogue on civilization, tolerance, and harmony, the actual teachings that hold and are willing to accept this are more accurately described as moderate. Thus, teachings that are oriented towards peace and harmony in diversity, are more appropriate to be called moderate, because their movements emphasize an attitude of respect for the “other”. The moderate term is an emphasis that Islam hates violence, because based on historical records, acts of violence will give birth to new violence. In fact, Islam revealed by God is as a blessing for all people of the world.

It should be stressed that moderate Islam departs from an understanding of religion that is inclusive, open, based on study, willingness to dialogue, and contextual. The religious teachings contained in the Qur’anic texts which are understood, interpreted, and translated into concrete actions in a particular cultural, political and economic setting have basically turned into culture. Historically the main source of Islam is divine revelation which is then contained in the book called the Qur’an. However, this book did not go down all at once in the same time period, but came down little by little and only collected after several decades. This type of

revelation is a reaction from the historical social conditions that took place at the time. Therefore, the text never speaks for itself, and it is meaningful when related to human reality. What the Prophet did, agreed, and said was the result of his efforts (ijtihad) in understanding the normative dimension of revelation. Meanwhile, the effort of the Prophet's interpretation of the text was influenced by the particular historical situation of his time. In fact, it is not uncommon for the Prophet himself to often change his interpretation of the Qur'an if necessary.

In religious practice and religious behavior, moderates have a tendency to be more friendly in accepting local traditions and culture in their religious behavior, as long as it does not conflict with the principal teachings of religion. Non-rigid religious traditions, among others, are marked by a willingness to accept religious practices and behaviors that do not merely emphasize normative truth, but also accept religious practices based on virtue, of course, again, insofar as the practice does not conflict with the principle in religious teachings. Conversely, there are also groups that tend not to be accommodative of tradition and culture, because practicing tradition and culture in religion will be considered as actions that pollute the purity of religion. However, this religious practice cannot necessarily portray the moderation of the culprit. This can only be used to simply see general trends.

### **3. The Challenge of Islam *Rahmatan Lil'alam***

It is important to realize that diversity in life is a necessity

that God wants. Included in this are differences and diversity of opinions in the scientific field, even the diversity of human responses regarding the truth of the holy books, interpretation of their contents, as well as the form of their practice. The problem is whether with these differences people can respect each other, not blame each other, do not feel the most righteous themselves, and are willing to open dialogue, so that it is reflected that the difference is truly a blessing.

Difference as an empirical fact in Indonesia certainly should not be addressed with an exclusive or radical attitude, because it will cause problems that will not be solved. Radicalism, exclusivity, intolerance and extremism are indeed a challenge for Indonesia and for Islam itself. These attitudes are certainly difficult to find references in Islamic sources (Al-Qur'an and Al-Hadith). Islam will not become a religion of rahmatan lil alamin if these attitudes are developed. This exclusivity, intolerance and religious radicalism not only damage religion (Islam) but also damage the life of the nation and state.

Why so? Because in principle, Islam respects diversity. Because of this intolerance and radicalism, fellow citizens disbelieve each other, blame each other, and even hostile to each other. Indonesia as a nation-state, a plural state, a state that upholds diversity, and a state that makes Pancasila a *filosofische grondslag* or outlook on life and ideology, it will be difficult to accept radicalism, exclusivism, and extremism. These attitudes are a threat to us and to Indonesia in general.

### ***a. Radicalism***

Radicalism as a thought or attitude is characterized by four characteristics: *first*, intolerance and not respecting the opinions or beliefs of others; *second*, fanaticism that justifies oneself and blames others; *third*, exclusive attitude; and *fourth*, a revolutionary attitude, namely the tendency to use violence to achieve goals.

Radicalism is often interpreted as violence, which in the context of religious moderation is understood as an ideology and understanding that wants to make changes to the social and political system by using violent / extreme ways in the name of religion, both verbal, physical and mental violence. The essence of radicalism is the attitude and actions of a person or group that uses violence to bring about the desired change. Radical groups generally want these changes in a short time and drastically and contrary to the prevailing social system. Radicalism is often associated with terrorism, because radical groups can do anything they can to achieve their desires, including terrorizing those who disagree with them.

Radicalism is a concept or stream that wants social or political change or renewal by means of violence. The essence of radicalism is the concept of the attitude of the soul in carrying change. When viewed from a religious point of view, radicalism can be interpreted as a religious understanding that refers to a very basic religious foundation with a very high religious fanaticism, so it is not uncommon for adherents of that understanding to use violence to people of different

understandings/sects to actualize religious understanding which they profess and believe to be accepted by force.

In religious practices, radicalism has several indicators, namely: 1) consider the Indonesian government as a government that does not believe in God (*thogut*); 2) reject the Indonesia Raya song and do not respect the Red and White flag; 3) have a stronger group emotional bond than emotional ties with family, campus, and work; 4) study and regeneration are carried out in private; 5) atone for sin by paying; 6) distinctively dressed, such as high-cut pants and beards for men and veils for women; 7) Muslims outside their group are considered wicked and disbelievers unless they follow their understanding; 8) reluctant to listen to lectures of people outside the group. If radicalization goes well, then they turn into radicalism.

### ***b. Exclusivism***

In the context of religious practice, exclusivism is a religious attitude which views that the most correct teaching is the religion it adheres to, others are misguided. Exclusivists usually encourage adherents to close themselves to social relations with followers of other religions on the basis of the view that non-Muslims are misguided, evil, and always want to damage Muslims. In the context of the Islamic world, this exclusivist view also lives and grows strongly. This view believes that there is only one perspective or one correct interpretation. Of course, those correct views are, as claimed, their own views, while others are wrong and misguided.

In looking at other religions, this group often uses its own

standard of judgment to give verdicts and judge others. Theologically, for example, they assume that their religion is the most authentic and comes from God, while other religions are nothing more than human construction or may come from God but have been changed and falsified by their own people. Therefore, they will very easily accuse people outside of their religion as infidels.

This exclusivist claim is considered as an important instrument for self-identification of a group to distinguish it from other groups. This claim also serves as a tool of legitimacy and integration for others in the group, and as an effective basis for aggression and resistance against other groups. This is what embodies the concept of jihad for certain groups, as well as the formation of Islamic territories, or areas controlled by Muslim groups (*dār al-Islam*) and war zones, or areas that must be subdued (*dār al-harb*).

### ***c. Extremism***

Extremism is a term used to describe a doctrine or attitude both political and religious in calling for action by all means to achieve its goals. “Extremism” has been described as “the activities (beliefs, attitudes, feelings, actions, and strategies) of a character that goes beyond normal limits.” Extremists tend to be closed-minded supremacists. In terms of religious beliefs, there are several indicators that can be used as parameters to measure “trends in religious extremism”. These include: 1) these movements have a tendency to place themselves outside the mainstream or reject the world, political and social order; 2) trying to overthrow political

order in order to rebuild what they consider to be a natural order in society, whether based on race, class, creed, or ethnic superiority; and 3) having an ideology program and action planning aimed at gaining political or communal power.

#### **4. Diversity-Friendly School Policy**

Principals and supervisors as policy makers certainly have to understand what Islamic teaching practices are good for Indonesia. If there is a phenomenon of religious practice that is not in accordance with Indonesian values, it must be addressed immediately. For example, various activities and uses of the budget must support positive progress for Indonesia.

In the course of religious life in Indonesia after the Reformation, there are at least three trends that can be seen from the perspective of the legislation, namely: first, there is an effort to actively produce discriminatory policies that are not in accordance with the interests of vulnerable groups; second, the existence of a status quo of discriminatory policies that is constantly being used as a means of regulating religious life; and third, the existence of state policies that provide space for intolerant groups to increasingly control the life of the nation and strengthen their influence on the wider community in general. One reason for the increase in intolerance in Indonesia is because of the many discriminatory regulations. Rules that are discriminatory against minority groups and vulnerable groups are a justification for radical groups (vigilante) to carry out intolerant and even violent actions.

For this reason, Principals and Supervisors must understand very well that there are actually a number of regulations that can serve as entry points in the fight against radicalism among civil servants, for example, by viewing and reviewing Law No. 5/2014 on State Civil Apparatus, Government Regulation No. 42/2008 concerning the Development of Corps Spirit and Civil Code of Ethics, Government Regulation No. 60/2008 concerning the Government Internal Control System, and Government Regulation No. 53/2010 concerning Discipline of Civil Servants.

## B. CASE OBSERVATIONS

What should Principals or Supervisors do if there is a case like this:

It is very shocking that one of the alleged terrorist, with the initial HA, who was arrested in Probolinggo, East Java was a public servant. The late father of HA was an ex-Principal of a State High School in the eastern part of Probolinggo. (see <https://pojoksatu.id/news/berita-nasional/2018/05/18/teroris-probolinggo-ternyata-pns-guru-ngajar-sekolah>)

The question is, why HA did such crime? Was not he monitored? How was the teaching method in his class? How was the treatment from the Principal or School Supervisor?

## C. OBJECTIVES

The objectives of the material are as follows:

1. To invite participants to study and explore the meaning of Islam and the purpose of Islam on earth.

2. To invite participants to view Islam contextually, so as to open up insights on Islamic religious practices that are in line with Indonesian values.

#### D. METHOD

1. Explanation of Material
2. Video Watching
3. Ice Breaking Game
4. Group discussion

#### E. TOOLS

1. A4 paper
2. 2 color metaplan paper
3. Flipchart paper
4. Small marker pen for participants
5. LCD
6. Laptop

#### F. TIME DURATION

1. Explanation of Material : 20 minutes
2. Video Watching : 20 minutes
3. Ice Breaking : 10 minutes
4. Group discussion : 30 minutes
5. Conclusion : 10 minutes

#### G. STEPS

1. The facilitator conveys material points about Islam as the Blessings for the Whole World (*Rahmatan Lil Alamin*)

and the ideologies which prevent the manifestation of Islam *Rahmatan Lil Alamin*.

2. Observe and interpret the contents of the video, then look at the relationship between Pancasila and Indonesia.
3. Ice Breaking
4. Individual Work
  - a. Identifying the types of Islam in Indonesia
  - b. Finding the groups within Islam which practice the teaching of *rahmatan lil alamin*, and conversely finding the groups within Islam which are indicated to be in conflict with the teaching of *rahmatan lil alamin*. Argue.
  - c. Explain the policy steps as Principals and Supervisors to practice Islam *rahmatan lil alamin*.



## MATERIAL 5

# USING SOCIAL MEDIA SMARTLY TO BUILD HARMONY

### A. UNDESRTANDIN THE CONCEPT

#### **1. The Industrial Revolution 4.0 Era**

The rapid pace of digital technology innovation today, which is often called the era of disruption or the era of the Industrial Revolution 4.0 or the era of Artificial Intelligence (AI), has triggered optimism and anxiety. Optimists, for example, see that digital technologies have radically transformed the world, promising new forms of community, alternative ways of knowing and feeling, creative innovation, participatory culture, networked activism, and the seedbed of democracy. On the other hand, pessimists argue that digital technologies do not bring positive change at all, but instead exacerbate the depth and expansion of dominance through new forms of control such as authoritarian networks, digital dehumanization, alienation 2.0, exploitation networks, and the creation of surveillance society

It can be seen that the rapid development of artificial

intelligence (AI) innovations in various digital technologies has led to radical social changes in people's lives. Now the public is faced with a list of social problems that may have not been encountered in the past two decades. Advances in technology and internet innovation have caused not only the emergence of new media. Various aspects of human life, such as communication and interaction, also experience changes that were never expected. The world seems to have no boundaries (borderless) and no more secrets that can be covered up. Someone can find out about other people's activities through social media even though that person does not know and has never met face to face or outside the person's network.

Therefore, the current globalization that occurs throughout the world today has brought the world to the era of development of information and communication technology that creates all-digital conditions. In this case, the development of computer and internet technology has become a tool that can be used as a means of carrying out various penetrations, influences, and infiltrations to various countries to the point where this has all pushed the world to a complex and diverse development.

However, the pattern of social relations that are compressed in the 'spaces of speed' has produced serious social problems and requires a very serious response and handling as well. Herein lies the basic problem for us to innovate social space production models that are able to facilitate the growth of the dimensions of equality, diversity, justice, and social inclusion as the main characteristics in shared life.

## 2. The Implication of Social Media Usage

The term social media is composed of two words, namely “media” and “social”. “Media” is interpreted as a communication tool, while the word “social” is interpreted as a social reality that every individual takes action that contributes to society. This statement confirms that in reality, media and all software are “social” or in the sense that both are products of social processes. Therefore, social media is a communication tool used by users in social processes.

Social media referred to in this context is online social media. Social media is also called online social networking, because social media has a social power that greatly influences the growing public opinion in society. Support rising or mass movements can be formed because of the power of online media, because what is in social media is proven to be able to shape opinions, attitudes and behavior of the public or society. Social Media is a channel or means of association in cyberspace. The users of social media communicate, interact, send messages, and share, and build networks. Popular social media include Facebook, Twitter, Youtube, Blog, and WhatsApp.

There are many underlying motives and goals for public access to online services, especially social media, such as selfies, Cyber War, online shopping, user personalization, share culture, and, in general, information media. *First*, selfie is a manifestation of self existence. Taking a photo and sharing it on social media is not just focused on the user's appearance. Selfie is an attempt to self-representation on

social media, an effort to make someone considered 'exist' in the network. Someone who takes selfies is also trying to construct their social identity by maximizing or minimizing positive or negative character in themselves so that their self-esteem is maintained.

*Secondly*, Cyber War has the meaning of war in cyberspace using advanced technology and wireless / wifi networks. Cyber War itself developed from Cyber Crime which means forms of crime that utilize internet technology. Therefore, Cyber War is a hacking and anti-hacking activity carried out in cyberspace or in computer networks. This action is often even carried out "officially" by several ruling countries. The goals can be very diverse, ranging from stealing data, exploitation of the system, spying on, or paralyzing the system in whole or in part which is owned by the enemy state. Cyber War itself has a variety of forms, ranging from non-technical nature such as spreading propaganda on the internet in the form of articles, pictures or others to a highly sophisticated technical war.

*Third*, online shopping is electronic shopping that is adapted to various social media, ranging from the attractiveness of advertising banners, tutorials, discounts, payments through joint accounts to payment after the goods are received (Cash on Delivery). The company's success in utilizing e-commerce in marketing its products is sometimes followed by the irony of obscuring reality in the community.

Social networking sites like Facebook, which initially only functioned as a friendship and information exchange

site among friends or close relatives, have now switched functions as a marketing ground for a company or online store on a home industry scale. Not only social networking sites like Facebook. Other online media such as forums, blogs and microblogs such as Twitter can be a place to conduct e-commerce activities in cyberspace.

*Fourth*, user personalization is a phenomenon of the rise of user accounts that deliberately put up profile photos that are not themselves, without a profile photo, and without a clear identity. In addition to user accounts without clear identities, the irony of social media user behavior is also reflected in their efforts to reconstruct identity through status writing or distribution of certain page links which are only to 'explain' to the audience about who and how the user is or even vice versa, does not represent the user's identity at all.

*Kelima*, budaya share ditandai dengan munculnya laman dan *blog* yang tidak jelas. Mereka tidak segan menggunakan atribut provokatif, seperti kata "Sebarkanlah" atau kata-kata bombastis sejenisnya. Pesan yang sering dipakai adalah "share ke yang lain, bagikan, atau simpan." Terkadang disertai ancaman seperti surat berantai di masa lampau. Jika berita tidak di-*sharing*-kan, maka khalayak 'disumpahi' akan mendapat petaka, bencana dan duka lara.

*Fifth*, share culture is marked by the appearance of suspicious pages and blogs. They do not hesitate to use provocative attributes, such as the word "Spread" or similar bombastic words. The message that is often used is "share with others, share, or save." Sometimes they are accompanied by threats

such as chain letters in the past. If the news is not shared, the audience will be cursed.

In a political context, this share culture can be used for certain interests by deliberately twisting the news, commenting on it, and then vilifying its political opponents. This is also done by partisan media. The patterns of hoax news are relatively always the same, namely making bombastic titles to attract readers. Sometimes the title and contents of the news are out of sync. Unfortunately, many social media users in this country are lazy to read. They tend to be easily provoked by titles that look interesting and directly share certain page links without first reviewing them.

*Sixth*, the development of radical ideology. In this context, social media that aims to establish communication by cutting distance and time can change human lives into antisocial beings in the real world. Radical movements such as the Syrian Iraqi Islamic State group (ISIS), for example, have been developed through the internet so that their reach and influence have expanded widely and rapidly. Some police officers have even been affected by this radical movement because of easy access to information via the internet. In this case, radicals spend more time on the internet. They are indeed very clever, they dedicate time to it. They understood that this was a very good way to spread the doctrine.

### C. OBJECTIVES

The objectives of the material are as follows:

1. To provide insight into the era of Industry 4.0 and the concept of social media.

2. To provide insight into the implications of social media usage.
3. To show how to act smart in using social media.

#### D. METHOD

1. Explanation of Material
2. Video Watching
3. Ice Breaking Game
4. Group discussion

#### E. TOOLS

1. A4 paper
2. 2 color metaplan paper
3. Flipchart paper
4. Small marker pen for participants
5. LCD
6. Laptop

#### F. TIME DURATION

1. Explanation of Material : 20 minutes
2. Video Watching : 20 minutes
3. Ice Breaking : 10 minutes
4. Group discussion : 30 minutes
5. Conclusion : 10 minutes

#### G. STEPS

1. Explanation of material about the use of social media.
2. Examples of the use of social media in the community.

3. Game
4. Group discussions to find out how principals, teachers, and students can use social media smartly.

# REFERENCES

- Abdullah Ahmed An-Na'im, *Islam dan Negara Sekular: Menegosiasikan Masa Depan Syriah*, Bandung: Mizan, 2007.
- Abdurrahman Mas'ud, *Dari Haramain ke Nusantara: Jejak Intelektual Arsitek Pesantren*, Jakarta: Kencana, 2006.
- Abu Bakar, MS., "Argumen Al-Qur'an Tentang Eksklusivisme, Inklusivisme dan Pluralisme," *TOLERANSI: Media Komunikasi umat Beragama*, Vol. 8, No. 1, Januari – Juni 2016.
- Agus Wahyudi dkk (ed.), "Kongres Pancasila: Pancasila dalam Berbagai Perspektif," *Proceeding*, Sekretariat Jendral dan Kepaniteraan Mahkamah Konstitusi 2009.
- Ahmad Syafii Maarif, *Islam dalam Bingkai Keindonesian dan Kemanusiaan: Sebuah Refleksi Sejarah*, Bandung: Mizan, 2009.
- Ahmad Zarkasih, "Menjaga Ideologi Pancasila dari Rongrongan Faham Radikal," <https://baliexpress.jawapos.com/read/2017/08/25/9705/menjaga>.
- Amin Mudzakkir dkk., *Menghalau Ekstrimisme: Konsep dan Strategi Mengatasi Ekstrimisme Kekerasan di Indonesia*, Jakarta: Wahid Fondation, 2018.
- As'ad Said Ali, *Negara Pancasila: Jalan Kemaslahatan Bersama*, Jakarta: LP3ES, 2009.

- Azyumardi Azra, *Islam Nusantara: Jaringan Global dan Lokal*, Bandung: Mizan, 2002.
- “Cyber Warfare Menjadi Ancaman NKRI di Masa Kini dan Masa Depan,” <https://www.kompasiana.com/deky91>.
- Errika Dwi Setya Watie, “Komunikasi dan Media Sosial,” *THE MESSENGER*, Volume III, Nomor 1, Edisi Juli 2011.
- Fahrurrozi, “Ekspresi Keberagaman Masyarakat Islam Indonesia: Mozaik Multikulturalisme Indonesia,” *TOLERANSI: Media Komunikasi Umat Bergama*, Vol.7, No.1 Januari-Juni 2015.
- Faisal Islmail, *Paradigma Kebudayaan Islam: Studi Kritis Analisis Historis*, Yogyakarta: Ombak, 2016.
- Faiz Yunus, A., “Radikalisme, Liberalisme dan Terorisme: Pengaruhnya Terhadap Agama Islam,” *Jurnal Studi Al-Qur’an*, Vol. 13 , No. I , Tahun. 2017.
- Heru Nugroho, Arie Sujito AB., Widyanta, dan G. Ragil Wibawanto, “Mamembongkar Delusi Subyek-Subyek Algoritmik dalam Masyarakat Digital: Prospek Emansipasi, Keadilan, dan Inklusi Sosial dalam “Ruang Kecepatan,” Disampaikan dalam Pidato Dies Natalis Fakultas Ilmu Sosial dan Ilmu Politik Universitas Gadjah Mada ke-64 28 November 2019.
- Jimly Asshiddiqie, “Ideologi, Pancasila, dan Konstitusi,” Mahkamah Konstitusi Republik Indonesia.
- Kamaruzzaman Bustaman-Ahmad, *Islam Historis: Dinamika Studi Islam di Indonesia*, Yogyakarta: Jogja Bangkit Publisher, 2017.
- “Memahami Arti dari Cyber War,” <https://fit.labs.telkomuniversity.ac.id/memahami-arti-dari-cyber-war/>
- Muhammad Chairul Huda, “Meneguhkan Pancasila Sebagai

- Ideologi Bernegara: Implemetasi Nilai-Nilai Keseimbangan dalam Upaya Pembangunan Hukum di Indonesia,” *Resolusi*, Vol. 1 No. 1 Juni 2018.
- Mulawarman, Aldila Dyas Nurfitri, “Perilaku Pengguna Media Sosial beserta Implikasinya Ditinjau dari Perspektif Psikologi Sosial Terapan,” *Buletin Psikologi*, 2017, Vol. 25, No. 1.
- Nurcholish Madjid, *Islam Kemodernan dan Keindonesian*, Bandung: Mizan, 2008.
- Said Aqil Siraj, “Pidato Kebudayaan dalam Rangka Hari Santri Nasional,” Gedung Kesenian Jakarta, 22 Oktober 2019.
- Sefriyono dan Mukhibat, “Radikalisme Islam: Pergulatan Ideologi ke Aksi,” *Al-Tahrir*, Vol. 17, No. 1 Mei 2017.
- Syahrir Karim dan Samsu Adabi Mamat, “Islamisme dan Demokratisasi di Indoensia Pasca Reformasi: Analisis Sosio-Politik,” *Sulesana*, Volume 7 Nomor 2 Tahun 2012.
- Tim Peneliti LPPM UNUSIA, “Radikalisme Islam di Kampus: Studi tentang Reproduksi Sosial Radikalisme di Delapan Perguruan Tinggi,” *EXECUTIVE SUMMARY*, LP2M, 2019.
- Zuly Qodir, “Kaum Muda, Intoleransi, dan Radikalisme Agama,” *JURNAL STUDI PEMUDA*, VOL. 5 , NO. 1 , MEI 2016.
- “Wacana dan Gerakan Keagamaan di Kalangan Mahasiswa: Memetakan Ancaman atas Negara Pancasila di Perguruan Tinggi Negeri,” *Ringkasan Eksekutif*, Setara Institute, 31 Mei 2019.

## Appendix 1

### PRE-TEST QUESTION

- A. Choose 1 (strongly agree); 2 (agree); 3 (doubtful); 4 (disagree); or 5 (strongly disagree) by giving a √ sign

NO	CASE	1	2	3	4	5
1.	Difference or diversity is <i>sunatullah</i>					
2.	Being able to work with people of different understandings or different religions is part of practicing diversity					
3.	In my opinion, intolerance and radicalism are the challenges of the Indonesian people					
4.	I understand that Pancasila is a mutual agreement ( <i>kalimatun sawa</i> ) among fellow citizens in the context of state life					
5.	For me, Pancasila must be a paradigm in every action and policy					
6.	In my opinion, the teachings of Islam and Pancasila have one goal and do not conflict					

NO	CASE	1	2	3	4	5
7.	I admit that Islam is a religion that brings blessings for the whole world ( <i>rahmatan lil alamin</i> )					
8.	I agree that every citizen is free to embrace and practice their religion and belief according to the constitution					
9.	I do not agree with the establishment of places of worship for religions other than Islam					
10.	In order to uphold Islamic law, I agreed to forbid the followers of other religions from worshipping					
11.	To uphold the truth of Islam, I agree with the actions of sweeping places that are considered immoral					
12.	In my opinion, those who want to change the state system based on a certain religion are not in line with the vision of the founders of the nation.					
13.	I do not agree with school policy that does not allow students to respect the flag.					
14.	In my opinion, a teacher should not impose their religious understanding on students.					

NO	CASE	1	2	3	4	5
15.	The policy that I do must show a tolerant attitude towards religious groups in Islam					
16.	I use the school budget for positive activities and not to support the progress of certain religious groups					
17.	As the Principal and Supervisor, I dare to reprimand and act against teachers if they are indicated to teach radical teachings					
18.	As the principal and supervisor, I dare to discipline the State Civil Apparatus which is indicated as being exposed to intolerance and radicalism					
19.	In my opinion, strengthening the Government Internal Supervisory Apparatus (APIP) in counteracting radicalism among the state civil apparatus (ASN) is very much needed					
20.	I have to check further in advance (tabayyun) when receiving information that appears in social media					

B. ANSWER THESE QUESTIONS BELOW

1. Have you ever had the experience of working with people of different religions, explain?
2. Have you ever had the experience of dialogue and working with people with different religious understandings or with people with different religious traditions, explain?

## POST TEST QUESTION

**A. Choose 1 (strongly agree); 2 (agree); 3 (doubtful); 4 (disagree); or 5 (strongly disagree) by giving a √ sign**

NO	CASE	1	2	3	4	5
1.	Difference or diversity is <i>sunatullah</i>					
2.	Being able to work with people of different understandings or different religions is part of practicing diversity					
3.	In my opinion, intolerance and radicalism are the challenges of the Indonesian people					
4.	I understand that Pancasila is a mutual agreement ( <i>kalimatun sawa</i> ) among fellow citizens in the context of state life					
5.	For me, Pancasila must be a paradigm in every action and policy					
6.	In my opinion, the teachings of Islam and Pancasila have one goal and do not conflict					

NO	CASE	1	2	3	4	5
7.	I admit that Islam is a religion that brings blessings for the whole world ( <i>rahmatan lil alamin</i> )					
8.	I agree that every citizen is free to embrace and practice their religion and belief according to the constitution					
9.	I do not agree with the establishment of places of worship for religions other than Islam					
10.	In order to uphold Islamic law, I agreed to forbid the followers of other religions from worshipping					
11.	To uphold the truth of Islam, I agree with the actions of sweeping places that are considered immoral					
12.	In my opinion, those who want to change the state system based on a certain religion are not in line with the vision of the founders of the nation.					
13.	I do not agree with school policy that does not allow students to respect the flag.					

NO	CASE	1	2	3	4	5
14.	In my opinion, a teacher should not impose their religious understanding on students.					
15.	The policy that I do must show a tolerant attitude towards religious groups in Islam					
16.	I use the school budget for positive activities and not to support the progress of certain religious groups					
17.	As the Principal and Supervisor, I dare to reprimand and act against teachers if they are indicated to teach radical teachings					
18.	As the principal and supervisor, I dare to discipline the State Civil Apparatus which is indicated as being exposed to intolerance and radicalism					
19.	In my opinion, strengthening the Government Internal Supervisory Apparatus (APIP) in counteracting radicalism among the state civil apparatus (ASN) is very much needed					

NO	CASE	1	2	3	4	5
20.	I have to check further in advance (tabayyun) when receiving information that appears in social media					

**B. ANSWER THESE QUESTIONS BELOW**

1. What benefits can be taken after you have participated in training to formulate policies to be carried out in your institution (school)?
2. What programs will be carried out in order to build a tolerant, moderate and inclusive atmosphere in your institution?

## Appendix 2

### ICE BREAKING GAME EXAMPLES

#### 1. LAUGHTER OF INTRODUCTION

- 1) Make a circle with a size that is adjusted to the number of participants.
- 2) Prepare a sheet of paper and a pen.
- 3) Invite participants to write their own name in the upper left corner of the paper, then fold the paper twice until the name is covered.
- 4) Turn the paper between the participants until the participants do not get their own paper.
- 5) Write in the folds of paper each held by the participant with a verb or predicate word. The paper should not be opened wide and the contents should not be seen then turn it again.
- 6) Write an object word on the folds of paper that is still blank and write at the bottom of the folds of paper so that the writing is on one page and does not go back and forth and rotate again.
- 7) Next write an adverb of place and time, after which the Trainer / Instructor instructs to turn the paper quickly and faster until participants scatter then the Trainer / Instructor shouts “stop”.
- 8) Under these circumstances, there were participants who

did not get any paper and some who held more than two papers. Such participants will be told to read the contents of the paper in front of their friends in a loud voice.

- 9) Usually the contents of the paper will invite laughter.

## 2. LOOKING FOR A MATE

- 1) Make sentences related to the subject matter to be presented, for example: Building Empathy Together.
- 2) Sentences are made up of half the number of participants, if participants are 20 people, 10 sentences must be provided.
- 3) Break the above sentence into two parts and write it on paper, one paper containing the sentence “Together Building” and one paper containing the word “Empathy”.
- 4) Roll the two papers that contain the writing.
- 5) Distribute the rolled up paper that has been prepared as many as the number of participants (if the participants are odd, one person pairs with the instructor
- 6) Ask participants to open each roll of paper and read its contents, which is a piece of incomplete sentence.
- 7) Participants must be able to find their respective partners so that the sentence becomes complete.
- 8) Ask each pair to meet and discuss the meaning of the sentence.
- 9) Ask participants to gather again and ask each pair to introduce their partner and convey the meaning of the sentence to the other participants.

### 3. STRIP SEVEN

- 1) The question starts with “What is a Strip?”. Usually participants start whispering and answer that the strip is a line. The facilitator jokingly says that the ‘strip’ is ‘naked’. Participants start laughing or commenting on each other. This game indeed aims to “expose” participants.
- 2) The duration of the game is 15-20 minutes. There is no equipment used with at least 25 participants.
- 3) Participants form a circle. One participant is randomly assigned to start counting starting from number 1 and then their friends follow it clockwise.
- 4) Until the count of 7, the participant may not say 7 but replace it with applause.
- 5) After the applause then the count starts again from 1, 2, 3 and so on.
- 6) The numbers must be spoken aloud and must be faster. Penalties are given if: participants are late in calling numbers, say prohibited words (number 7), clap their hands at regular numbers and mispronounce numbers.
- 7) If the participants are already proficient, the difficulty level is increased gradually, for example counting to reach the number 30 with a condition of multiples of 7, ie 7, 14, 21 and 28 should not be said but must be replaced with applause. Next, the level of difficulty is increased by adding a condition of multiples of seven and that there is a number 7 namely 7, 17, 27 should not be said but replaced with applause.
- 8) Finally, the countdown turns are counterclockwise. Next the facilitator explores the lessons from the game.

#### 4. WHO IS IT?

- 1) Participants are invited to form a large circle.
- 2) The trainer/speaker appoints one of the participants to introduce themselves fully including their ideals.
- 3) Then, the introduction continues with the person next to the first participant, but the second time the person has to introduce the first person in full and then to introduce themselves.
- 4) Then the third person must introduce the first person and the second person and then introduce themselves to the point that they continue until they finish a circle.

#### 5. FOLLOW WHAT YOU SEE

- 1) The key word in this ice breaking is “Do what I do, do not do what I say”.
- 2) The trainer/speaker tells participants in advance the rules above and how to play the game to participants.
- 3) If necessary, give an example. For example, the trainer/speaker says “hold the ear” even though the mentor holds the head so participants should hold the head because the key is to do what the trainer/speaker does, not what the trainer/speaker says.
- 4) After all participants begin to understand, the trainer/speaker starts an ice breaking game.
- 5) The wrong participant in this game will be punished.

#### 6. FOLLOW WHAT YOU HEAR

- 1) The key word in this game is “Follow what I say”.
- 2) The trainer / speaker conveys the rules and method of

the game.

- 3) After the participants understand, the trainer starts the game.
- 4) The mentor said “horse, horse, giraffe, horse, giraffe, giraffe, horse, giraffe”.
- 5) Then all participants followed what was said by the trainer.
- 6) Then the trainer / speaker continues by saying “How many horses?”
- 7) Usually participants will be confused and ask to be repeated.
- 8) The trainer / speaker then repeats from the beginning.
- 9) When participants say the number of horses, the Trainer / Speaker says all of you are wrong, then repeat again until the participant realizes that the participant should follow the words of the Trainer / Speaker not answer it.

## 7. REPEAT THE CLUES

- 1) The trainer/speaker first presents the funny way of ice breaking.
- 2) The mentor shows that the thumb is me, the index finger is you, the middle finger is them, the ring finger is us, and the little finger is all of you.
- 3) The trainer/speaker gives the example to the participants that when they raise their index finger, the participants must answer you, when
- 4) The trainer/speaker raises the thumb, the participant answers me, and if the trainer/speaker raises the thumb

and index finger, the participant must answer me and you and so on.

- 5) When the participant understands, the trainer starts the game by lifting a finger at random,
- 6) The trainer/speaker can appoint one person to answer quickly.
- 7) Usually participants are slow in thinking about their partners.

## 8. IF-THEN

- 1) Divide all participants into two groups.
- 2) Prepare paper and stationery.
- 3) One group is given the name of the IF group and the task is to write sentences beginning with the IF word, the other group is named the THEN group and is tasked with writing sentences that begin with the word THEN.
- 4) After the participants understand their assignment, then the Trainer/Speaker gives each group time to write sentences beginning with the word IF-THEN as many as 3 or as desired by the Trainer/Speaker.
- 5) After each group has finished with their respective assignments then each group must send one representative to come forward to read the writing.
- 6) The writing is read in pairs between the writing if and then the writing.
- 7) After the IF group has finished reading one sentence, the THEN group must connect the sentence with what they have written together.

- 8) Usually what happens is the IF and THEN sentences do not correlate with each other, for example “if I’m sleeping, then I’m smart”. This will make participants laugh.

## 9. GUESS THE MOTION

- 1) Participants form groups of five or more people.
- 2) All participants face backward, and the Trainer calls the last participant from the group and shows a picture or name of the object whether it is the name of an animal, human, or whatever.
- 3) After the participants get what motion they can convey to the second person, they must pat the back of the second person then the second person turns around and the first person shows the motion to convey what they saw before.
- 4) Then the second person pats the third person’s back and then shows the motion according to what they caught from the first person.
- 5) Continued on the fourth person and fifth person.
- 6) No sound is heard except for motion
- 7) After all is done ask the opinion of each participant on what they catch from the motion shown and compare all opinions with the first object.

Partnership Program :

 **SETARA**  
Institute for Democracy and Peace



Inspectorate General of Ministry of Religion Affairs  
of Republic Indonesia

ISBN 978-623-94199-1-2



9 786239 419912