

Search For Common Ground, Indonesia

External Evaluation Report for the Project:

**‘Promoting International Freedom & Understanding in
Indonesian *Pesantren*’**

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Acronyms & Glossary

EET	External Evaluation Team
<i>Genjring</i>	A tambourine like instrument used in Malay and Arabic music. Also known as a <i>rebana</i> .
DIY	Daerah Istimewa Yogyakarta (Special Region of Yogyakarta)
MKI	<i>Masyarakat Komik Indonesia</i>
NTB	<i>Nusa Tenggara Barat</i> (West Nusa Tenggara Province)
NU	<i>Nahdlatul Ulama</i> (The Awakening of the <i>Ulama</i>). Founded in 1926, Indonesia's major traditionalist Islamic organization with between 30-40 million members. The 9 <i>pesantren</i> targeted in this project were NU guided <i>pesantren</i> .
P3M	<i>Perhimpunan Pengembangan Pesantren dan Masyarakat</i> (<i>Pesantren</i> and Peoples Development Association)
<i>Pesantren</i>	A private Muslim school traditionally run by religious elders or <i>Kyai</i> . Teaching in <i>pesantren</i> consists of national curriculum and Islamic teachings (like Koran and Arabic studies). Many students or <i>santri</i> board at the school in boarding houses known as <i>pondok pesantren</i> .
SFCG	Search For Common Ground
TOR	Terms of Reference
ToT	Training of Trainers

Executive Summary

From early 2010 till late 2011 Search for Common Ground, and P3M implemented the “Promoting International Freedom and Understanding in Indonesian Pesantrens” Project. During the two year life of the Pesantren Project religious freedom and tolerance in Indonesia has continued to endure persistent challenges from various elements of state and society. Many of these challenges have been violent and/or violated the rights of citizens, predominantly minority groups. This unfortunate persistence underlines the continuing need for initiatives, like this project, which aim to enhance common understanding and promote pluralism and religious freedom, especially among younger Indonesians.

This project has shown how a relatively small amount of resources can be mobilized in a short time period to make a significant impact, effectively improving the attitudes and understanding of young students. If such activities are scaled up and/or mainstreamed into local or national level state policy and practice then the challenge of reducing religious intolerance and violence in Indonesia can be universally addressed.

An analysis of both the quantitative and qualitative information collected during this evaluation found that the project’s impact was in many aspects significant. The project produced quality materials that can be re-used in Indonesia and other locations. The re-use of the comic books and manuals is particularly important as disproportionately more project time was spent in producing these quality materials as was disseminating and facilitating the understanding them. A follow-up project would allow for more time to be spent utilizing these materials amongst a larger amount of beneficiaries, as less resources would be required to reproduce these materials.

Both the debating and comic book components of the project facilitated the useful exploration of religious tolerance and diversity within the target schools. The content of both components included the key issues of pluralism and tolerance that sparked discussion and the imagination of students and teachers. A questionnaire on student attitudes distributed at the start of the project had the same effect. The one shortfall of these materials is that they were underutilized with the debate manuals being produced late and the teachers only receiving minimal training in how to use the manuals to facilitate the learning process.

The project’s plausible contribution to behavioral change was admirably high with a quantitative survey revealing that the attitude and understanding of more than 7% of students improved during the course of the activities. For example:

- The number of students who believed that religious tolerance amongst the people was something to be grateful for rose from 85% to 93%;
- The number of students who congratulate other religious denominations on their respective holy day rose from 60% to 70%;
- The number of students who agreed that discussion in the classroom was very helpful in enabling the students to practice tolerance values rose from 65% to 78%;
- The number of debating students who thought their competency critical thinking rose from 15% to 41%.

It should be noted that such high percentage increases would be hailed as significant if they were for GDP per capita or political popularity. In the same vein these social increases should be hailed as a credit to the effective impact of the project.

While significant, the impact of the project was not maximized to its full potential, fundamentally because of time and funding limitations but also due to human resource problems and planning shortfalls. With a competitive jobs market fuelled by a rapidly growing private sector and decent salaries in government positions human resource challenges are par for the course for smaller international NGOs operating in Indonesia. However, impacts from the debating phase of the project could have been enhanced if the projects planning and design process had been bolder in allocating more resources towards reaching key objectives. Instead, the project took 'the least path of resistance' and allocated resources and focus towards the skills needed (debating and English language) to gain the key objectives of improving attitudes towards pluralism and understanding. Enhanced multi-media dissemination and sharing of materials, ideas, results would further enhance affectivity.

The Project also reached a high number of beneficiaries. A total of 245 students and 62 teachers participated in the debating phase of the Project. A small number of these students who remained at the school in the next academic year also participated in the comic book phase of the project. Approximately 4,800 sets of each comic book series were distributed amongst the 10-target schools. As the total number of students at the 10 schools was 26,850 the potential total readership amongst the student body is very high. It is safe to say however that at approximately 1,000 students nationwide both read the comics and participated in the reading groups. Further more, 126 teachers were also exposed to the comics and participated in ToT workshops that empowered them to facilitate a critical reading of the comic books.

It can be concluded that the project achieved its first objective that '*Pesantrens* are more aware of and better able to think critically on issues related to religious freedom, pluralism and understanding through debate competitions'. While at this stage it is difficult to measure the extent to which 'communal conflict was prevented' through the project, there is no doubt that 'religious understanding' was 'advanced through the utilization of media, including "intended outcomes" comic books' (Objective #2). Finally the project also assisted 'programming that promotes religious freedom, pluralism and understanding' being 'institutionalized within *pesantrens*'. Further follow-up with pesantren would go a long way to sustaining the institutionalisation of objective #3.

Recommendations for future programming:

The evaluation team suggests three key recommendations, which will be expanded on later in the paper:

- SFCG should maximize the many positive results and indicators of the project to mobilize additional funds from donors and ultimately expand the reach of the existing materials to a wider audience;
- Towards this end SFCG should further utilize the quantitative results of the Final and Initial Questionnaires;
- SFCG should explore expansion possibilities of the project with partners including local governments and faith based organization.

Introduction

In October 2011, Search For Common Ground (SFCG) in collaboration with Indonesian non-government organization *Perhimpunan Pengembangan Pesantren dan Masyarakat* (P3M) completed the implementation of a 2-year project: *“Promoting International Freedom and Understanding in Indonesian Pesantrens”*. The project targeted 15 to 17 year old students (Class 2 and 3 of Senior High School) in nine *pesantren* and one public school in various locations across Indonesia (see Appendix V). The project consisted of two phases implemented consecutively. Phase I, implemented in 2010, consisted of English language debate competitions within all 10 target locations culminating in a national debate final in Jakarta for the best teams from each location. Phase II consisted of workshops and study groups facilitated in all 10 locations of two 6-part series of specially produced comic books from May to September 2011. The content of both the debates and the comic books were issues relating to the values of tolerance and pluralism within Indonesia.

The purpose of the project was to promote religious freedom, pluralism and understanding of differences through youth-centered educational activities in *pesantrens*, in areas vulnerable to religious intolerance and violence in Indonesia. The project had three key objectives, namely that:

- ***Pesantrens* are more aware of and better able to think critically on issues related to religious freedom, pluralism and understanding through debate competitions.**
- **Communal conflict is prevented and religious understanding is advanced through the utilization of media, including “intended outcomes” comic books.**
- **Programming that promotes religious freedom, pluralism and understanding is institutionalized within *pesantrens*.**

In August 2011 SFCG contracted an external evaluation team (EET) to conduct a final evaluation of the *Pesantren* Project. Through the external evaluation SFCG wished to ascertain “how the project is being implemented and to what extent the project objectives are being achieved”. Towards this end the evaluation was set the following objectives:

- **To assess the effectiveness of the project (i.e. the extent to which the project’s stated objectives have been achieved).**
- **To assess the impact of the project, particularly to assess the knowledge and attitudinal changes on religious rights, tolerance, and diversity within 10 Indonesia schools.**
- **To determine whether the project is facilitating the useful exploration of issues of religious rights, tolerance, and diversity within the target schools.**
- **To provide recommendations for future programming.**

The TOR also required that, **“the evaluation should examine the project’s non-technical aspects, so as to provide a broader picture for the project intervention, exploring the relationship between the technical and nontechnical aspects.”**

Note that at the time of commencing the evaluation the implementation of Phase I was complete but the implementation of Phase II was still in progress with comics having been rolled-out in three *pesantren*. The other five-target *pesantren* and one school received the comics during the course of the duration of the evaluation. By the end of the evaluation the comic roll out activities had not taken place in the state high school in Depok. Thus the EET’s observations and findings on Phase II’s impact and effectivity are limited.

Evaluation Methodology

The external evaluation team consisted of two evaluators who both have a long history in monitoring and evaluating, peace building, governance, poverty reduction and education programs and projects in Indonesia and other Southeast Asian countries. Scott Cunliffe is a native English speaker and Patricia Saraswati is a native Indonesia speaker. At the same time both are fluent in each other’s language. Both evaluators worked together in the designing, planning and conducting the fieldwork for this evaluation. They shared the reporting and drafting duties.

To meet the evaluation’s desired objectives the EET, contracted for a total of 20 working days, devised the following methodology, activities and tools. In order to ascertain reliable information that responded to the evaluation’s 5 main objectives and also to make valid recommendations the EET used the following activities:

1. Preparation of implementation plan and evaluation tools

In collaboration with SFCG staff the EET designed an implementation plan including methodology, implementation timeframe (see Appendix II) and tools to be used in the evaluation (see following page).

2. Project document review

The EET carried out a desktop review of the available project documents including the project proposal, evaluation framework, debate manual, the results of the Phase I (debate) surveys, and the Phase II comic books and manual. The results of this initial review assisted the EET to produce the implementation plan and evaluation tools.

3. Project staff interviews (SFCG, P3M, MKI, Magnum OpuStudio)

Initial interviews with SFCG and P3M staff assisted the EET to produce the implementation plan and evaluation tools. These interviews also gathered information on the perceptions of the successes, challenges and shortcomings of each phase carried out in the ten target *pesantren*/schools. Consultation meetings with the two collectives – MKI and Magnum OpuStudio – who created the two comic book series ‘Pesantren Terakhir’ (‘The Last Pesantren’) and ‘The Genjrings’ (‘The Tambourines’) allowed for insight into the production of the materials for Phase II.

4. Field visits to target beneficiaries

The EET visited *pesantren* in four different provinces of Indonesia: West Java (Al Bayan, Cibadak, Sukabumi), Yogyakarta/DIY (Sunan Pandan Aran), Bali (Aliyah Al Ma'Ruf, Denpasar) and West Nusa Tenggara (AL Ma'arif NU, Bonder, Praya Barat, Lombok). Four out of ten locations provides a sufficient sample to gage the overall impact and effectivity of the project.

A questionnaire was distributed to students in each location. The questionnaire consisted of multiple choice and open-ended questions. Students who participated in both Phase I and Phase II completed the questionnaire. The majority of the questions had already been answered by students in a similar questionnaire at the start of Phase I in 2010. Thus, their answers to the final evaluation questionnaire were used to measure trends in progress in attitude changes since the beginning of the project. In each location students also participate in an FGD, the results of which were used to gain qualitative insights into the students perception of the project, and their attitudes towards tolerance and dealing with differences. Finally the EET also met with teachers in each location to ascertain their opinions and perceptions about the project.

5. Gathering and analysis of evaluation data

On completion of the field visits the EET tabulated the results of the questionnaires and extracted quantitative data. The existence of baseline data gathered via the initial questionnaires at the start of Phase I carried out by SFCG and P3M was a big help for the EET, enabling them to measure progress of student attitudes, knowledge and/or behavior. The resulting quantitative data was analyzed along side qualitative data gained from FGDs and staff interviews. While data is next conclusive it does highlight plausible contributions made by the project towards shifts and trends in beneficiary attitudes and perceptions. In this case the quantitative data was most useful in guiding the EET towards the major findings and recommendations for the final report.

6. Final report drafting

The final drafting of this report was preceded by a presentation of the EET's initial findings to SFCG staff. Input from the presentation was incorporated into this final report.

Evaluation Tools / Instruments

In order to carry out the evaluation the EET used the following tools (also see Appendix):

1. Student Questionnaire

Many of the questions contained in this questionnaire are taken from the survey used by SFCG in the early stages of Phase I of the project to ascertain existing attitudes towards pluralism and tolerance amongst the target beneficiaries. The EET felt that the data extracted from these initial surveys provide an adequate baseline, from which the effectivity of progress towards achieving the set outcomes of the project can be measured. For such a measurement to be made the EET asked the debate students the same questions as in the pre and post workshop tests. The EET added some further

questions to the questionnaire relevant to the end of the project. The questionnaire was split into two sections. Section one focused on issues related to tolerance and pluralism. Section two focused on debating skills. Only students that had participated in both phases of the project answered sections one and two of the questionnaire.

2. Questions and talking points for FGDs with students and interviews with teachers.

Based on questions provided in the TOR. Used by the EET to guide the activity.

3. Evaluation Results Table

This table lays out the quantified comparative data from student answers to questionnaires and provides some initial analysis of what the results indicate.

4. Evaluation Database

The database lists the answers to all of the student's multiple-choice answers to the final evaluation questionnaire plus their answers to the questionnaires distributed at the start of Phase I. It forms a comprehensive record of the changing attitudes and skills of students over time. It also lists all of the written answers given by students.

EVALUATION FINDINGS

The findings below cover the desired objectives of the external evaluation as requested in the TOR. The order of the findings has been changed appropriately. Where necessary separate observations are given about Phase One and Phase Two of the project.

Project Impact

“To assess the impact of the project, particularly to assess the knowledge and attitudinal changes on religious rights, tolerance, and diversity within 10 Indonesia schools.” - Evaluation TOR

Measuring Impact

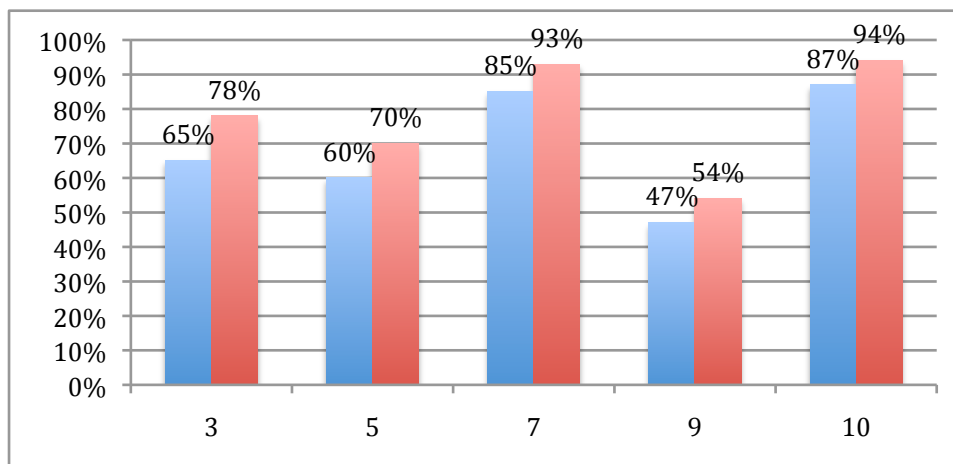
The primary aim of the project was to change student attitudes and understanding about tolerance and diversity. A comparison and quantitative analysis of the results of pre and post project questionnaires provides clear indicators towards the patterns of these intended changes. The quantitative indicators are supported by qualitative statements, made by beneficiaries and/or other stakeholders during the field visits.

The questions and answers from the final and post project questionnaire used by the EET can be found in Appendix III. The results of the questions most relevant to assessing impact are included below. As the measurement of social and behavioral change is my no means a precise science please note that the following results should be seen more as an indication of the plausible contribution of the projects outputs as opposed to being a direct attribution of the outputs impact.

Field Work Results on Tolerance and Pluralism:

Many of the indicators suggest an increase in students understanding and positive attitude of tolerance and pluralism in the range of 7% to 13%. For such a short and limited resource project these are admirable gains. Any political party or economist would be happy with similar gains in popularity polls or GDP increase.

Table 1: Indications of Sizeable Shifts in Attitude



In Table 1 above the first set of columns for Question 3 indicates an increase of 13% of students who believe that discussion in the classroom is very helpful in learning to practice tolerance. Only one student thought that such discussions were not helpful.

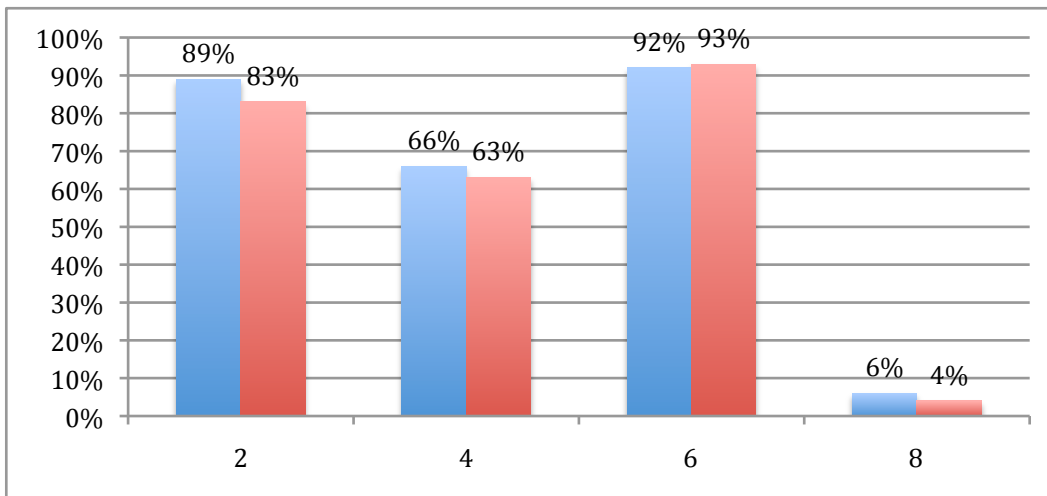
The second set of columns for Question 5 indicates a 10% increase in those who agree to congratulate other religious denominations on their respective holy days. Only 9% of students did not agree. That is a drop of 3% since the start of the project.

The third set of columns for Question 7 indicates an 8% increase in those who believe that religious pluralism within society is something to be grateful for. In answer to this question there was a 5% reduction in those who thought that religious pluralism can be a source of conflict (down from 7% to 2%).

The fourth set of columns for Question 9 indicates a 7% increase in those who agree that a woman can become the President of Indonesia. It is a concern that only about 50% percent of participants agreed with women leadership. However this low figure is more related to embedded patriarchal structures than it is with religion per se. However the sizeable 7% increase over time of those who believe that a woman can become President bodes well for a more sizeable shift in the future.

The fifth set of columns for Question 10 indicates a 7% increase in those who agree that hanging out with friends of other religion is fine. At the end of the project not one student, did not agree with hanging out with others.

Table 2: Other tolerance indicators



In Table 2 above the first set of columns for Question 2 indicates a 6% decrease of students who thought that it is very important that religious tolerance is taught in the classroom. This result is deceptive. The full results table (see Appendix IV) reveals that while 83% thought the teaching tolerance is important the other 13% thought that the teaching of tolerance is important. At the end of the project not one student thought that the teaching of tolerance was not important.

The second set of columns for Question 4 indicates a 3% decrease in those who 'really agree' that religious tolerance should be applied in their life. As with Question 2 above, the remainder of students (in this case 37%) did agree that that applying tolerance was important.

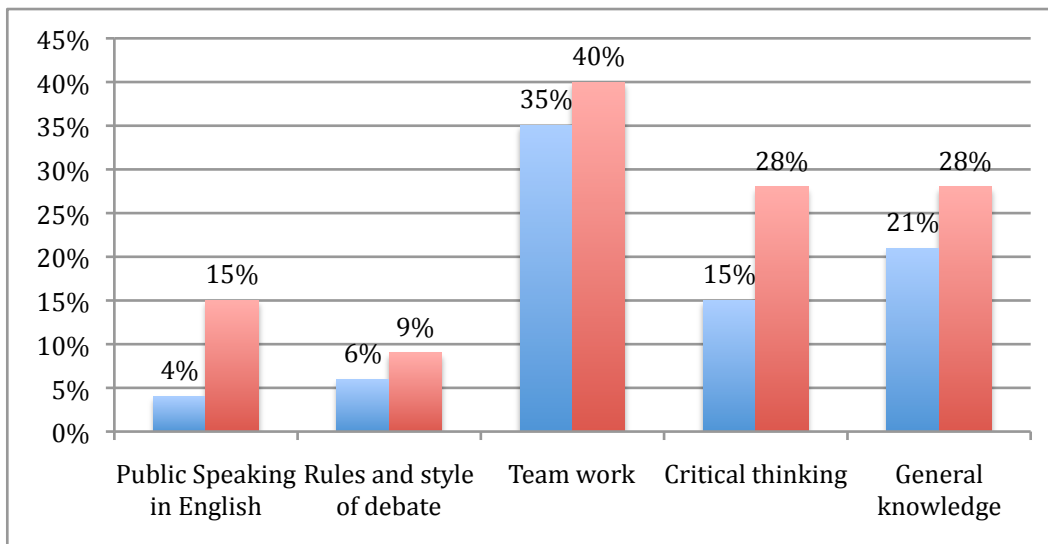
The third set of columns for Question 6 indicates a small increase of 1% of students who are happy living in a diverse community. However, the total number is very high (93%). The other 7% were not really happy with the situation.

The fourth set of columns for Question 8 indicates that at the end of the project only 4% of students believed that Indonesia should only consist of one religion, language, and culture (i.e. not be diverse). This was a drop from 6% at the start of the project.

Debating Skills

While the previous indicators were averages from students who participated in both the debating and comic book phases of the project, the questionnaire also put skill related questions to the debate students. As can be seen in Table 3 below indications that the debating skills of students has also improved on average between 5% and 15% depending on the skill set tested.

Table 3: Indications of skills gained from the debate phase



While the questionnaire recorded a significant increase in English language skills (first column from left) the most significant indicator on the table is the 13% increase in critical thinking skills (fourth column from left). In this context critical thinking is important as it allows students to put themselves in the shoes of ‘the other’ and understand how minority groups or other religions may feel in certain situations.

However, other questions (see Appendix IV question 16) revealed that many of the students felt that the training for debate was too short (56%), unclear (20%), or was lacking a training manual (37%). Only 4% said that the training style was inadequate and no one said that the competition was not interesting.

The questionnaire revealed some high results about the impact of the debating process on students understanding of tolerance and pluralism. In question 13 of the questionnaire 80% of students said there understanding improved after the debates. 19% said it did not improve. Similarly, 78% of students agreed that debating had made them more tolerant (see Question 15). The only contradictory figures to come out of the questionnaire were in Question 14 where there was a significant drop of students (-23%) who thought that debating was a good way to find solutions to problems.

Project Facilitation of Rights, Tolerance and Diversity

“To determine whether the project is facilitating the useful exploration of issues of religious rights, tolerance, and diversity within the target schools.”

- Evaluation TOR

In order to pass judgment on this objective the EET reviewed the content of all the materials produced for both phases of the project as well as the points of discussion used for the debate. Furthermore the EET considered the production process of the comic books that was carried out by two different design organizations. Finally the EET reviewed the implementation process for the two respective phases, looking at what the students, teachers and project staff thought were the positives and negatives of the process.

Overall the EET found that:

The project facilitated the useful exploration of religious tolerance and diversity within the target schools. The project achieved this through two different learning's methods – debates and comics as well as an evaluation questionnaire. The content of both components represented the required values of tolerance and pluralism. While effective the debate implementation process would have had more impact if it had focused more intensely on teaching students about the required values than it did on developing debating skills and in particularly English language skills. Likewise the comic process would have been more effective it had allocated more time to the facilitation of discussions of the required values. Both phases and in effect the project as a whole would have gained if the project had allocated more time and resources to training of teachers and students.

Debate Content and Process

The content for the debating phase of the project consisted of topics for debate that aimed to explore the issues of rights, tolerance and diversity. There was also a training manual produced that aimed to assist teachers to facilitate debate training.

The choice of English language for the debate was problematic. On the one hand, it served to enhance the language skills of participants. Commenting about his *pesantren* in Lombok one debater explained that “enthusiasm for English increased during the debate”. However, on the other hand, it reduced participant’s ability to debate the content with the same level of fluency as would have been achieved using Indonesian. Subsequently language became a barrier to the projects effective facilitation of the issues of diversity, tolerance and rights. As one teacher noted in Bali: “it’s a shame we didn’t get the maximum effect from tolerance as the debate language got in the way.”

The choice of English language did not just reduce the quality of the debate it also reduced the quantity of those able to engage in the process. In Bali students noted that too many instructions for the debate were given in English so the students did not fully understand everything. If Indonesian had been chosen a broader cross-section of the student body and teaching staff would have become engaged in, and felt a sense of ownership in the process.

Again, the teacher's training manual for debate made bold references to the key issues of tolerance and pluralism. A full module was dedicated to facilitating the issues of identity, pluralism, deepening tolerance and the Islamic perspective of pluralism within the debating process. Unfortunately due to the late production and delivery of this training manual it was under utilized in the implementation of the training process.

Students felt that the amount of preparation time and training was too quick. More time was used planning the debate process and producing the materials than was spent on the roll out of the debate process with the target beneficiaries. One student noted that "the launching of the debate process was too short and only gave us pointers".

Students also felt that a student guide to the rules of the debate process would have been most helpful as most of them had little or no experience and/or points of reference to the rules and regulations used during the debate competition. This shortfall was highlighted in the judging of the debate. While the teacher's manual contained 'Chairperson's Guidelines' for chairing and adjudicating the debates there was no such direct guidelines for debaters. Students from several schools noted that it was unclear if adjudication of the debates was based on their (the participant's) capacity to communicate in English, win an argument constructively or on their understanding of rights, diversity and pluralism.

Another student in Bali suggested that the project staff and adjudicators should have facilitated students to resolve contested issues during the debate: "When defending positives and negatives how can we find a meeting point in between differences." Otherwise he continued no bridges would be built between differences. Towards this end some students suggested that a debating guide book would have been useful to both explain the rules and further facilitate students understanding of key substantial issues.

Here the ETT found that the objective of the debate process was not made clear to the students and teachers. Some felt that the main objectives of the project were to improve their English language and their debating skills, with the enhancement of their understanding of tolerance and pluralism being a residual outcome. As one student in Lombok noted: "We thought it (the project) was for English improvement, we were not sure about the objective of raising tolerance." The confusion over adjudication criteria described in the previous paragraph, also serves to highlight the lack of clarity about the main projects objectives.

Finally, students in a more isolated *pesantren* (in Lombok) also bemoaned their poor access to information to assist their pre-debate research:

"In isolated pesantren like ours, we have very limited global information, our democratic voice is not heard, please facilitate this need."

Subsequently the participants perceived themselves to be less well prepared or knowledgeable than other schools who had greater access to information via a reliable and affordable access to the internet or other conventional forms of knowledge, like books and print media. This finding serves to highlight the variety of contexts in which the project was implemented.

Despite these shortfalls many students enjoyed the debate experience and the chance to meet with other students in Jakarta. One student from Lombok described how he felt liberated and enthusiastic about the debate. Another enjoyed playing devils advocate as it made her feel “what it was like to be a minority” and that it was “good to understand why others have different views than us”.

Comic Content and Process

The content for the Comic Discussion Phase primarily consisted of two series of comic books, with six books in each series: ‘The Genjrings’ and ‘Pesantren Terakhir’. The comics were supplemented by a facilitation manual to be used by teachers to implement discussions about the comics content. The process consisted of the distribution of the comics to students supported by a two-day roll out carried out by project staff. The roll-out held workshops for teachers and commenced discussion groups for students.

The design of appropriate content to be spread across two comic book series was a challenge. Each comic series was contracted to one design company/organization. Due to their lack of experience, about life in a *pesantren*, one of the design teams struggled to implement appropriate content into their comics. Whilst working separately with the same brief the two design teams strived to cooperate (with the assistance of project staff) to ensure some technical complementarities across their work. Despite these challenges the final results, for what was the first time that *pesantren* had ever been represented in comic format in Indonesia, was well received by students:

“Very different from other comics. All feelings were inside the SFCG comics, sad, happy.” (Pesantren student, Yogyakarta).

“The story was very interesting, the story was different from us. It had a high level of tolerance” (Pesantren student, Lombok).

However, some students in the more urban and globally connected *pesantren* like Yogyakarta and Sukabumi thought that the “comic story is too simple for SMA (Senior High) students”. This feeling was not present at all in the more isolated and poorer *pesantren* like Lombok and Bali, where the students were very enthusiastic about the comics content.

Unfortunately, the amount of time spent on producing the comics meant that there was less than ideal time to facilitate the students assisted exploration of the comics.

Each episode of each comic series had a specific theme that facilitated the exploration of key issues, like respecting differences, understanding conflict, ethnic differences and unity, violence is not the way to resolve problems, gender equity, space to celebrate differences, and building a culture of dialogue and friendship. A very detailed and user-friendly manual was produced to both assist school and *pesantren* staff to facilitate the exploration of the comic’s key themes. Much work was put into this book and the explanations of the theme of each guide are a testimony to the hard work of the production and project staff.

The facilitation of the key issues was achieved by way of a two-day roll out carried out by project staff in each school. The roll out included trainings for facilitators, a workshop for students, private readings, group discussions, and reading clubs. Unfortunately the

facilitation manual was not utilised fully in the roll out period, primarily due to a limited amount of time allocated for project staff to fully explain the manual to the teachers. It was too early to evaluate the impact of all the discussions of the comics, as they would be ongoing for some time after the official period of the project and this evaluation.

The EET found that the effectiveness of the roll-out for the comics could have been maximized if objectives and in turn activities had been more focused and if more time had been allocated, especially to empower the teachers to put the facilitation manual into full effect. Enhanced multi-media dissemination and sharing of materials, ideas, and results would further enhanced the effectivity of the comic phase. That said, the project produced quality materials that can be re-used in future projects in both Indonesia and other locations.

Questionnaire Content & Process

The questionnaire distributed at the start of the debate phase also facilitated the useful exploration of key issues. Sections of the questionnaire focused on the key issues serving as an initial taster for what students would explore throughout both phases of the project. The results of the questionnaire also served as a guide to the pre-project attitudes of beneficiaries, highlighting the main issues of concern across the 10 target schools.

Project Relevance, Design and Implementation

“The evaluation should examine the project’s non-technical aspects, so as to provide a broader picture for the project intervention, exploring the relationship between the technical and nontechnical aspects.” - Evaluation TOR

This section will highlight the EET’s findings on the relevance, design, and implementation of the project focusing on how the relationship between the technical and non-technical aspects impacted on the project under each of these three areas.

Relevance

Indonesia’s recent problems with religious violence and intolerance are partially a symptom of the nation’s transition from authoritarian rule to democratic rule and partially a symptom of the nation’s diverse demography. Thus, maintaining tolerance and enhancing pluralism whilst reforming diverse communities is a long-term challenge whose success depends a great deal on the youth of the nation. With this in mind SFCG and P3M’s intervention is both a well-timed and a well-targeted beginning that addressed the need to build sustainable peace in key areas of the country.

As discussed in the previous section the project was effective in facilitating the exploration of relevant (non-technical) issues by the target beneficiaries. The EET also found that the selected beneficiaries were a relevant target. Firstly, the project chose arguably the most relevant target group, students, who form a large proportion of the young nation’s growing population. Secondly, *Pesantren*’s are a key social and educational institution in many communities in Indonesia. NU *pesantren* practice and preach a moderate form of Islam that is open to understanding and absorbing different cultural practices and norms. From a wide range of *pesantren* and other religious schools that exist in Indonesia the choice of NU *pesantren* for this project may appear to have been an easy option. However, there is a need to encourage moderate Muslim organizations to become key actors in pursuing peace, harmony and tolerance in Indonesia. Thirdly, the project’s selection of target locations was very relevant as it consisted of a broad cross-section of socially, economically and demographically different settings. This included areas that: had previously seen high level conflict or intolerance like Palu, Lombok and Depok; have a large Muslim majority like Sukabumi, Madura and Jombang; have a small Muslim minority like Bali; have a middle-class student body like in Yogyakarta and Sukabumi; and/or have a more working-class student body like Lombok, Bali, and Palu. This broad cross-section exposed the different life experiences of students, which resulted in different understandings and attitudes towards interacting and tolerating differing religious, ethnic or gender groups.

The relevance of the (technical) mechanisms used to pursue the non-technical objectives of the project is a key ingredient for success. In this sense the choice of using new and innovative mechanisms like English language debates and comic book discussions proved to be a risk worth taking. The majority of students enjoyed both mechanisms and also found the content to be interesting. Both these mechanisms were also relevant in different ways. English language is fast becoming an additional and/or alternative language of tuition in Indonesia. Debating is also popular on university and high school campuses across the archipelago. Comic books, in particular, Indonesian translations of Japanese comics, are very popular in Indonesia and there are a growing number of illustrators who disseminate in both book and electronic formats.

As noted in the previous section there was concern about the language used for debates and also with the ultimate objective of the debate. This raises the question over the relevance of using too many technicalities (in this case both English and Debating) to carry the main message of the project (tolerance values). SFCG staff informed that the reason for having both vehicles was to take a soft approach to passing on sensitive messages. In hindsight this soft approach was not necessary as most of the target groups had previously knowledge of the key issues and did not feel uncomfortable discussing sensitive issues more thoroughly. Thus, the EET found that it would have been more relevant and effective to use just one vehicle – the debate - in phase one. This would have freed up time and resources spent on understanding the English language component to focus more on facilitating student and teachers comprehension of the key issues of rights, tolerance and pluralism.

Design, Planning and Implementation

The EET found that the project implementation would have been more focused and efficient if project staff had utilized the results framework more frequently. M&E staff should also attempt to set targets alongside the expected outcomes column so that project staff had clearer aims of what each activity was trying to achieve. In this project this would have helped key project implementers to remain focused on combating intolerance while also improving students debating skills. Moreover, the insertion of risks and assumptions into the framework would assist project staff to mitigate risks and challenges preemptively.

Implementation

The EET team found that the positive impact of the project was dependent upon the efficient use of time and resources, both of which were available in limited amounts.

As has been discussed already the design and production of the projects main technical tools – training manuals and comics – used up a disproportionate amount of time and resources compared to that allocated to face-to-face implementation with beneficiaries. While unavoidable, this imbalance between technical and non-technical elements impacted on the projects potential impact. This should not detract from the positive impacts achieved but should serve as a lesson learned for future programming. SFCG can also benefit from the costly design and production of these high quality tools if they further utilize the comics and manuals in other projects.

Likewise, implementation could have been more efficient if it had also had a more direct focus in pursuing the main tolerance related objectives. Instead, the project's soft approach allocated a sizeable amount of time and resources in explaining the technical aspects of debating in a foreign language. There were positive outcomes from using English and the debating format but these detracted from the main objectives.

Project Effectiveness

“To assess the effectiveness of the project (i.e. the extent to which the project’s stated objectives have been achieved).” - Evaluation TOR

The purpose of the project was to promote religious freedom, pluralism and understanding of differences through youth-centered educational activities in pesantren, in areas vulnerable to religious intolerance and violence in Indonesia.

In general the EET found that:

The project was very effective

- The projects plausible contributions to attitude and behavioral change were admirably high, increases averaging above 7%.
- The project reached a high number of beneficiaries. A total of 245 students and 62 teachers participated in the debating phase of the Project. A small number of these students who remained at the school in the next academic year also participated in the comic book phase of the project. Approximately 4,800 sets of each comic book series were distributed amongst the 10-target schools. As the total number of students at the 10 schools was 26,850 the potential total readership amongst the student body is very high. It is safe to say however that at approximately 1,000 students nationwide both read the comics and participated in the reading groups. Further more, 126 teachers were also exposed to the comics and participated in ToT workshops that empowered them to facilitate a critical reading of the comic books. A full breakdown of beneficiaries is attached in Appendix V.
- The project produced quality tools and materials that can be re-used in Indonesia and other locations.
- Both debate and comic components represented the requested values of tolerance and pluralism
- Effectivity could have been maximized if objectives and in turn activities had been more focused.
- Enhanced multi-media dissemination and sharing of materials, ideas, results would further enhance affectivity.

Furthermore, the project had three key objectives, namely that:

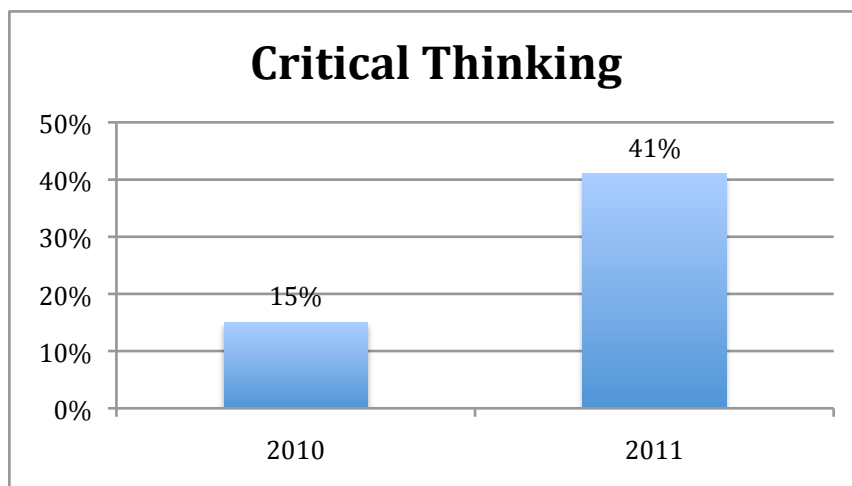
- ***Pesantrens* are more aware of and better able to think critically on issues related to religious freedom, pluralism and understanding through debate competitions.**

Under this objective the EET found that:

Prior to project implementation *pesantren* students were already aware of issues relate to religious freedom, pluralism and understanding. For example 99% of students thought it was either very important or important that religious tolerance is taught in the classroom, only 1% of students did not agree that it is important that the values of religious tolerance need to be applied in life and 60% of students agreed that they should congratulate other religious denominations on their holy day.

As one student from the Muslim minority amongst a predominantly Hindu population in Bali noted: “We have real tolerance experiences here in Bali, not just tolerance theory”. Another student in Sukabumi noted that: “we (in the *pesantren*) can understand about differences. It’s not easy for others in communities to feel the same or respect the same”.

Despite this pre-existing awareness there are strong indications that student awareness improved through the course of the project. On answering the same three questions after the project was completed 100% of students thought it was either very important or important that religious tolerance is taught in the classroom, only 0% of students did not agree that it is important that the values of religious tolerance need to be applied in life and 70% of students agreed that they should congratulate other religious denominations on their holy day. Other indicators that awareness strengthened can be found in questions 3., 7., and 9., which saw an increase of 13%, 8% and 7% respectively.



As the table above shows students are also better able to think critically about these issues. The following graph shows that the percentage of students whose capacity to think critically rose from 15% to 41% from the start to the end of the project. This is a significant increase, which can be attributed largely to the impact of the projects debating activities.

- **Communal conflict is prevented and religious understanding is advanced through the utilization of media, including “intended outcomes” comic books.**

Under this second objective the EET found that:

Prevention of communal conflict: at such an early stage it is very difficult to prove direct linkages between the projects many positive impacts and prevention of communal conflict. In-directly it can be claimed that the increases in awareness and shift of attitudes will contribute to a reduction in the potential for communal conflict but many other triggers for conflict were not targeted by the project.

For example some students at the *pesantren* in Lombok were expected to return to their village communities and become future spiritual and social leaders. Thus, their potential to become positive agents of change is enhanced.

Advanced religious understanding: again it is too early to make concrete judgments about changes beyond the statistical indicators offered above. For substantial advances to be achieved the projects activities need to be sustained over a longer period of time.

- **Programming that promotes religious freedom, pluralism and understanding is institutionalized within *pesantrens*.**

Under the third objective the EET found that:

Both components of the project effectively promoted the values of religious freedom, pluralism and understanding. The content of the tools and materials produced and used to implement the project effectively promoted these values. Project staff also promoted the institutionalization of value based programming. However, their effectiveness was burdened in phase one by too much focus on debating and language proficiency and in phase two by a limited allocation of time for rollout.

Efforts towards institutionalization within the *pesantren* visited have commenced all be it in an ad-hoc manner. For example one *pesantren* had established Saturday reading clubs for students. Another had started to compete in debating competitions held by the local authority, noting that it had done this due to an increase in student confidence after the first phase of the project.

Despite these gains there needs more attention and follow up by SFCG and P3M to institutionalize value based programming more sustainably in the *pesantren*. This is no easy task as most *pesantren* have a very tight scheduled primarily based on the national education curriculum, the reform of which is a notoriously long and complicated process. Thus, it would be more practical for institutionalization of value based programming to target extra-curriculum time. A further challenge pointed out by one teacher is that NU's organization structure is bottom-up, so it is not easy to carry out blanket institutionalization across the organization.

Recommendations for Future Programming

“To provide recommendations for future programming.” - Evaluation TOR

Key Recommendations for Future Programming

- SFCG should maximize the many positive results and indicators of the project to mobilize additional funds from donors and ultimately expand the reach of the existing materials to a wider audience either in *pesantren* or state schools.
- Towards this end SFCG should use the quantitative results of the Final and Initial Questionnaires to advocate for additional support from donors.
- SFCG should explore possibilities for expanding the projects methodology with the Indonesian government at both the national and regional levels and also with faith based organizations partners

A follow on project should consider the following:

- a) Narrowing project objectives focusing more on tolerance and pluralism at the expense of language skills (i.e. don't spread resources too thin).
- b) Produce a detailed results framework with baseline questionnaire, set outcomes, outputs, targets, means of verification, & anticipated challenges (i.e. improve design, planning, monitoring).
- c) Now that materials already exist more time and resources can be allowed for field based implementation over desk-based materials production.
- d) Intensify the roll of teachers in the project (additional training). Training for students and teachers should be split, with more time be granted to teacher training.
- e) However, consider further production of another edition of each comic title, utilizing existing templates.
- f) Ensure balances production quality between two comic houses.
- g) Allow target beneficiaries to be involved in the production of materials.
- h) Include a media component to maximize the potential on-line outreach of the comic and other materials.
- i) Use *Bahasa Indonesia* as the language of debate (increase inclusivity).
- j) Enhance attention on the empowering of women and breaking down negative gender constructs.

Sustainability

- k) Follow up with existing *pesantren* to encourage the wider use of the comics for new students and the establishment of a regular debating competition within the school and locally.
- l) Explore possibilities for wider distribution of the comics (via commercial or public/educational institutions) in the current format and through other on-line media.
- m) Also consider expanding both comic series using the existing production house partners.

APPENDIX

I. Final Evaluation Terms of Reference

Terms of Reference

Final Evaluation

“Promoting International Freedom and Understanding in Indonesian Pesantrens”

Background

Search for Common Ground (SFCG) has finalized the implementation of a two-year, multi-pronged project to promote religious freedom and understanding in Indonesia *pesantrens*. The activities were being implemented in the collaboration with national non-government organization namely Perhimpunan Pengembangan Pesantren dan Masyarakat (P3M) over a period of 24 months.

The purpose of this project is to promote religious freedom, pluralism and understanding through youth-centered educational activities in *pesantrens*, in areas vulnerable to religious intolerance and violence in Indonesia.

The project focuses on 9 key *pesantrens* (and one public school) in several vulnerable regions in Indonesia – Banten, West and East Java, Jogjakarta, Bali, Lombok, and Central Sulawesi. The components of this approach include: 1) Development of Training Manual of English Debate for Islam and Tolerance for students (*santri*) and teachers (*ustadz*); 2) Training in English Debates for Islam and Tolerance 3) Internal Debate Competitions for Islam and Tolerance in *pesantrens*; 4) National Debate Competition; 5) Comic production, distribution and outreach to promote religious freedom and understanding in Indonesian *pesantrens*.

Specifically, SFCG’s project has the following key objectives:

- *Pesantrens* are more aware of and better able to think critically on issues related to religious freedom, pluralism and understanding through debate competitions.
- Communal conflict is prevented and religious understanding is advanced through the utilization of media, including “intended outcomes” comic books.

- Programming that promotes religious freedom, pluralism and understanding is institutionalized within *pesantrens*.

The program consists of two main activities, completed in two phases. In the phase I (year one), SFCG prepared and implemented the English debate competition in Indonesian *pesantrens*. In phase II (year two), upon successful completion of the national debate competition, SFCG has been producing two 6-part comics books series, which will be distributed to the target audience (student and teachers) in *pesantrens* from May-July 2011.

The expected outputs from this project include those shown in the matrix below:

- English debating for Islam and tolerance training manual;
- Training of English debate in 10 *pesantrens*
- Trained 25 students in each *pesantren* (250 students total).
- Implemented 10 internal debate competitions with groups of students from 10 *pesantrens*.
- Conducted one National Debate Competition (NDC) that involved 30 students and 10 teachers
- Video documentation of National Debate Competition
- Production of 12 episodes of comics to promote religious freedom and understanding
- Produced a manual on “How to Use the Comics” as teaching tool
- Printed and distributed 60,000 comics book (12 issues x 5,000 copies each)
- Organized 10 readers’ clubs in 10 *pesantrens* (100 students in total)

Evaluation Objectives

SFCG would like to explore how the project is being implemented and to what extent the project objectives are being achieved. The evaluation will have the following objectives:

1. To assess the effectiveness of the project (i.e., the extent to which the project stated objectives have been achieved).
2. To assess the impact of the project, particularly to assess the knowledge and attitudinal changes on religious rights, tolerance, and diversity within 10 Indonesia schools.
3. To determine whether the project is facilitating the useful exploration of issues of concern by SFCG’s project stakeholders including the *pesantrens*, CSO, policy makers, and youths.
4. To provide recommendations for future programming.

Finally, the evaluation should examine the project’s non-technical aspects, so as to provide a broader picture for the project intervention, exploring the relationship between the technical and nontechnical aspects.

Evaluation Questions¹

Effectiveness

1. To what extent have the project's objectives been reached?
2. Are the project activities adequate to realize the objectives?

Impact

3. Has the project succeeded in enhancing the capacity of students and teacher in English debating?
4. Has the project been able to change understanding of religious freedom?
5. Has the project able to change attitudes/behavior of students and teachers regarding religious tolerance?
6. Has the project provided adequate resources (training manual, training, competitions, and comics) to enhance understanding of religious freedom and change the targeted audience's behavior to be more inclusive and tolerant?

Relevance

5. Are objectives of the project meeting the needs and priorities of Indonesia *pesantrens*?
6. Should the direction of the project be changed to better reflect those needs and priorities?

Project Design Improvement

7. How can the overall design of the project be improved to better achieve the project objectives?

Evaluation Methods and Scope of Work

The evaluation is meant to produce information and make recommendations that are sufficiently valid and reliable based on data and analysis. We expect the methods to be used by the evaluator in completing this evaluation will include, but not be limited to: key informant interviews, focus group discussions (FGDs), documentation, site visits, surveys and questionnaires, case studies, stakeholder meetings, observation, etc. The Evaluator should employ "triangulation" between several methods of data gathering where attribution of a net change to a project intervention is difficult, by eliciting responses from several different types of

¹ Attached with this TOR is a more complete list of OECD questions to help guide the evaluation.

sources (e.g., program management, key informants in *pesantrens*, SFCG partners (P3M, MKI, Magnum Opus) and targeted students and teachers.

We would be interested to hear the approach you would take to this evaluation in your response including the selection of methods and an initial idea on the selection of stakeholders, number of stakeholders to be surveyed in how many locations, etc..

The Evaluator will be tasked with analyzing both quantitative and qualitative data. Existing project documents and reports will be shared with the evaluator prior to the evaluation starting to help inform the detailed design frame for the evaluation and to assist with the writing of the report.

The scope of work of the evaluator will include the following:

1. Develop a monitoring and evaluation framework, as well as evaluation implementation work plan.
2. Develop evaluation instruments with SFCG input.
3. Assess the content of manuals (debate and comics)
4. Assess changes in the knowledge, attitudes, and/or behavior of debating participants and comics readers
5. Prepare the evaluation report and present the findings to SFCG.

Timetable and Deliverables

Within the consultancy period, the consultant is expected to complete the above-mentioned scope of work. The deliverables are as follows:

1. Evaluation framework/design and implementation plan including Evaluation instruments developed and validated
2. 20-25 pages evaluation report in English including data analysis

The consultancy period will be from **August 1 to October 15, 2011 (over 20 working days)**. The consultant will be based in Jakarta and field travel to 4-5 *pesantrens* is required.

Remuneration

The Consultant's fee will be USD\$400/day for 20 days.

The per diem rate will be USD\$50/day for 20 days.

SFCG will pay for accommodation up to IDR 10,000,000, covering the length of the consultancy period.

The schedule of payment of the consultancy fee is as follows:

1. 40% will be paid upon delivery and approval of the evaluation framework/design and implementation plan including evaluation instruments developed and validated
2. 60% will be paid upon completion and approval of a 20-25 pages evaluation report in English including data analysis.

SFCG will pay for all travel expenses incurred during the evaluation (trips to pesantrens), including airfare, accommodation and local transportation.

Supervision of the Consultant

The consultant will be under the direct supervision of the SFCG Country Director, Mr. Brian D. Hanley. SFCG's DME Coordinator, Yunita Mardiani, will facilitate the consultant needs for the purpose of the evaluation.

II. Evaluation Implementation Timeframe

Evaluation Timeframe			
Week	Dates	Activity	Days:
1	Thur 4 th – Fri 5 th Aug.	Preparation of implementation plan and tools. Review of project documents and tools Interview with key stakeholders (P3M, SFCG Staff)	3
3	Mon 15 th / Tue 16 th Aug.	Field Visit: Sukabumi, Jawa Barat	2
4	Mon 22 nd – Fri 27 th Aug.	Analysis of data and initial drafting	2
10	Mon 26 th Sept. - Sun 02 Oct.	Field Visit: Yogyakarta Denpasar, Bali Praya, Lombok, NTB	7
11	Tues 04 th – Fri 07 th Oct.	Interviews with Comic Producers (Magnum OpuStudio and MKI) Data analysis and presentation of initial findings	4
12	Mon 10 th - Wed	Finalization of Report	2
		Total Days	20

III. Final Evaluation Questionnaire



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Pre-Test Kedua

Pelatihan Debat Bahasa Inggris untuk Islam dan Toleransi

I. Identitas Peserta Siswa

Nama:	
Nama sekolah/pesantren:	
Kelas/Jurusan:	
Jenis Kelamin:	
Umur:	
Agama:	

II. Toleransi

1. Apa pengertian toleransi menurut Anda?
.....
.....
.....
.....
2. Dalam kegiatan belajar di sekolah/pesantren, adakah pembahasan tentang toleransi beragama?
a. Ada b. Tidak ada c. Tidak tahu

Jika ada, tolong sebutkan contoh-contoh diskusi/pembahasan toleransi beragama:

.....
.....
.....

3. Apakah pembahasan tentang toleransi beragama tersebut penting untuk diajarkan di pesantren/sekolah Anda?
a. Sangat penting b. Cukup penting c. Tidak penting
4. Apakah pembahasan tersebut membantu Anda dalam mengamalkan nilai toleransi?
a. Sangat membantu b. Cukup membantu c. Tidak membantu

5. Apakah Anda setuju dengan pentingnya pengamalan nilai-nilai toleransi beragama?

- a. Sangat setuju b. Setuju c. Tidak setuju
6. Memberikan ucapan selamat hari raya kepada teman dari agama lain yang sedang merayakannya.
- a. Setuju b. Kurang setuju c. Tidak setuju

III. Keberagaman

1. Apakah Anda senang hidup dalam masyarakat yang memiliki aneka ragam agama, suku, bahasa, jenis kelamin, kepercayaan, adat istiadat dan budaya?
- a. Senang b. Kurang senang c. Tidak senang
2. Menurut Anda keberagaman yang terdapat dalam masyarakat tersebut adalah.....
- a. Sesuatu yang patut disyukuri b. Diterima begitu saja c. Menjadi sumber konflik

Alasannya:.....

3. Indonesia sebaiknya hanya terdiri dari satu agama, bahasa, budaya, atau adat istiadat tertentu saja.
- a. Setuju b. Kurang setuju c. Tidak setuju
4. Perempuan dapat menjadi presiden Indonesia.
- a. Setuju b. Kurang setuju c. Tidak setuju
5. Bergaul dengan teman yang memiliki budaya atau agama yang berbeda.
- a. Setuju b. Kurang setuju c. Tidak setuju

IV. Debat Bahasa Inggris

1. Bagaimana tingkat kemampuan Anda untuk menjadi seorang debater SAAT INI:

Kemampuan	Baik	Cukup	Kurang
Berbicara di depan public (public speaking) menggunakan bahasa Inggris			
Membangun argumentasi			
Aturan dan seni berdebat			
Kerjasama tim			
Berpikir kritis			
Pengetahuan umum			

2. Apakah secara umum anda menjadi lebih ‘pandai’ dalam hal berdebat setelah pelatihan dan lomba debat?
- a. Ya b. Tidak

3. Setelah pelatihan dan lomba debat, apakah ada yang berubah dalam pemahaman anda mengenai toleransi dan keberagaman?

- a. Ya
Bisa dijelaskan
- b. Tidak
bagaimana perubahan tersebut?

.....
.....

4. Menurut Anda apakah debat dapat menjadi sarana untuk mencari penyelesaian masalah yang baik?

- a. Setuju
- b. Kurang setuju
- c. Tidak setuju

5. Menurut Anda, apakah debat dapat membuat Anda lebih toleran terhadap perbedaan yang ada?

- a. Setuju
- b. Kurang setuju
- c. Tidak setuju

6. Apa yang anda rasakan kurang dalam pelaksanaan pelatihan dan lomba debat yang lalu? (boleh pilih lebih dari satu)

- a. pelatihan terlalu singkat
- b. pelatihan kurang jelas
- c. pengajar pelatihan tidak menarik
- d. lomba tidak menarik
- e. tidak ada buku panduan
- f. lainnya:

.....
.....

7. Apabila pesantren/sekolah tempat anda belajar ingin membuat mata pelajaran baru mengenai keberagaman dan toleransi, metode pengajaran seperti apa yang anda harapkan?

- a. Role Play (dengan drama)
- b. Komik
- c. Diskusi
- d. Pengajaran di ruang kelas
- g. Lainnya:

.....
.....

TERIMA KASIH

IV. Comparative Results Table

The following table compiles answers from two questionnaires containing the same questions. The first ten questions (green) cover tolerance and pluralism. The other twelve questions (yellow) cover debating skills. The first set of answers (column #4), was taken from a questionnaire distributed by SFCG staff amongst students across all 10 schools before the debate training workshops in 2010. Approximately 125 students answered this questionnaire. The second set of answers (column #5) was taken from a questionnaire distributed by the Final Evaluation Team in September and October 2011. All the students who answered this questionnaire participated in both the debate and comic activities of the project. The total number of students available to complete this form was 54. These students hail from 4 *pesantren* visited by the EET (Sukabumi, Yogyakarta, Bali, Lombok) plus other students from Palu and Tangerang, who were visited by project staff around the same time. Column #6 highlights indications of attitude change amongst students who participated from the start to the end of the project. The number of students completing the form at the start of the project was more than double than those who completed the final questionnaire as many of the students had since graduated from their respective schools. However the amount surveyed still allows for a comparative analysis of attitude change over time. Column #7 highlights results of questionnaires filled in by students who had only participated in the comic activities. This column also serves to highlight the difference in attitude between students who participated in only one component as opposed who had full exposure too all components of the project.

SFCG PESANTREN PROJECT - COMPARATIVE RESULTS TABLE						
			Students who participated in both debate (2010) and comic (2011) activities			Comic Students ONLY 2011
#	Question	Answers (Multiple Choice)	Answers 2010 Pre-debate Workshop (column #4)	Answers Sept/Oct 2011 Final Evaluation (column #5)	Indications of change / Comments (column #6)	Comic Only Sept/Oct 2011 Final Evaluation (column #7)
1.	Is religious tolerance ever discussed in the lessons taught in your pesantren/ school?	a. Yes, there is b. No, there isn't c. Don't know	n.a.	a. 92.59% (50) b. 3.7% (02) c. 3.7% (02)	Consistently high response	a. 51 = 89% b. 3 = 5% c. 3 = 5%
2.	Is it important that religious tolerance is taught in the classroom?	a. Very important b. Important c. Not important	a. 89% (110) b. 10% (13) c. 1% (1)	a. 83% (45) b. 17% (09) c. 0% (0)	a. -6% b. +7% c. -1% Very high – no real change - shift from very imp. To imp.	a. 42 = 74% b. 15 = 26% c. 0 = 0%
3.	Does discussion in the classroom help you in practicing tolerance values?	a. Very Helpful b. Helpful Enough c. Not helpful	a. 65% (81) b. 34% (42) c. 1% (1)	a. 78% (42) b. 12% (12) c. 2% (01)	a. +13% b. -22% c. +1% Significant increase from helpful enough to very helpfu	a. 35 = 61% b. 20 = 35% c. 1 = 2% na. 1
4.	Do you agree that it is important that the values of religious tolerance need to be applied in our life?	a. Really agree b. Agree c. Don't agree	a. 66% (82) b. 33% (41) c. 1% (1)	a. 63% (34) b. 37% (20) c. 0% (0)	a. -3% b. +4% c. -1% Quite high – no real change – slight shift from really agree to agree	a. 22 = 39% b. 35 = 61% c. 0 = 0%

5.	Congratulate other religious denominations on their respective Holy Day.	a. Agree b. Don't really agree c. Don't agree	a. 60% (74) b. 27% (34) c. 12% (15)	a. 70% (38) b. 20% (11) c. 09% (05)	a. +10% b. -7% c. -3% Significant increase to agree.	a. 27 = 47% b. 20 = 35% c. 9 = 16% na. 1
6.	Are you happy living in a community that has various races, languages, sexes, beliefs, and culture?	a. Happy b. Not really happy c. Not happy	a. 92% (114) b. 7% (9) c. 1% (1)	a. 93% (50) b. 07% (04) c. 0% (0)	a. +1% b. no change % c. -1% % No significant change but a consistently high positive response.	a. 48 = 84% b. 9 = 16% c. 0 = 0%
7.	In your opinion religious pluralism within the people is....	a. something to be grateful for b. accepted normally c. became source of conflict	a. 85% (106) b. 6% (7) c. 7% (9)	a. 93% (50) b. 6% (3) c. 2% (1)	a. +8% b. no change c. -5% Significantly positive increase	a. 45 = 79% b. 6 = 11% c. 3 = 05% na. 3
8.	It is best that Indonesia only consists of one religion, language, culture, or cultural?	a. Agree b. Don't really agree c. Don't agree	a. 6% (7) b. 30% (37) c. 62% (77)	a. 4% (2) b. 33% (18) c. 63% (34)	a. -2% b. +3% c. +1% No real change over time. Slight negative shift down.	a. 9 = 16% b. 20 = 35% c. 27 = 47% na. 1
9.	Women should be able to become the President of Indonesia?	a. Agree b. Don't really agree c. Don't agree	a. 47% (58) b. 40% (49) c. 10% (12)	a. 54% (29) b. 37% (20) c. 9% (05)	a. +7% b. -3% c. -1% High increase in those that agree.	a. 23 = 40% b. 23 = 40% c. 10 = 18% na. 1
10.	Hanging out with friends of other cultures or religions is...	a. Agree b. Don't really agree c. Don't agree	a. 87% (108) b. 11% (14) c. 1% (1)	a. 94% (51) b. 06% (3) c. 0% (0)	a. +7% b. -5% c. -1% Again a high increase in those that agree.	a. 49 = 86% b. 8 = 14% c. 0 = 0%

DEBATE RELATED QUESTIONS AND ANSWERS

11a	What is your competency as a debater at this time? a. public speaking in English	a. good b. average c. not a lot	a. 4% b. 62% c. 32%	a. 15% b. 46% c. 35%	a. +11% b. -16% c. -3% Sizeable increase in good debaters	n.a.
11b	What is your competency as a debater at this time? b. Argumentation	a. good b. average c. not a lot	a. 14% b. 56% c. 26%	a. 13% b. 63% c. 20%	a. -1% b. +7% c. -6% Sizeable increase in competent arguers	n.a.
11c	What is your competency as a debater at this time? c. Rules and style of debate	a. good b. average c. not a lot	a. 6% b. 48% c. 42%	a. 9% b. 57% c. 30%	a. +3% b. +9% c. -12% Sizeable increase in good and average	n.a.
11d	What is your competency as a	a. good b. average	a. 35% b. 54%	a. 40% b. 46%	a. +5% b. -8%	n.a.

	debater at this time? d. Team work	c. not a lot	c. 9%	c. 9%	c. no change Shift from average to good	
11e	What is your competency as a debater at this time? e. Critical thinking	a. good b. average c. not a lot	a. 15% b. 60% c. 23%	a. 41% b. 46% c. 9%	a. +26% b. -14% c. -14% Sizeable shift from average to good	n.a.
11f	What is your competency as a debater at this time? f. General knowledge	a. good b. average c. not a lot	a. 21% b. 52% c. 23%	a. 28% b. 48% c. 20%	a. +7% b. -4% c. -3% Shift from average to good.	n.a.
12.	In general did you become 'cleverer' in your debating skills after the training and competition?	a. Yes b. No	n.a.	a. 80% (43) b. 19% (10)	n.a.	n.a.
13.	After the debate training and competition, did your understanding of tolerance and pluralism change?	a. Yes b. No	n.a.	a. 80% (43) b. 19% (10)	n.a.	n.a.
14.	In your opinion has debating become a way to find a good resolution to problems?	a. Agree b. Don't really agree c. Don't agree	a. 70% (87) b. 24% (30) c. 3% (4)	a. 43% (23) b. 31% (17) c. 7% (4)	a. -27% b. +7% c. +4% Decrease in agreement.	n.a.
15.	In your opinion has debating made you more tolerant to existing differences?	a. Agree b. Don't really agree c. Don't agree	a. 83%(103) b. 12% (15) c. 2% (2)	a. 78% (42) b. 17% (9) c. 0% (0)	a. -5% b. +5% c. -2% Shift from agree to don't really agree.	n.a.
16.	What did you feel was lacking in the debate training and competition? (you may choose more than one)	a. training too short b. training unclear c. training style not interesting d. competition not interesting e. no instruction manual f. other	n.a.	a. 56% b. 20% c. 4% d. 0% e. 37% f. 11%	n.a.	n.a.
17.	If your pesantren wishes to make a new subject about pluralism and tolerance, what kind of teaching method would you prefer?	a. role play b. comic c. discussion d. taught lesson e. other	n.a.	a. 26% b. 18% c. 49% d. 7% e. 11%	n.a.	n.a.

V. Total Beneficiaries

The following statistics have been supplied by SFCG project staff. At the time of writing the debate figures were accurate but the comic roll out figures may be subject to further revision as the roll-out for Depok has been delayed (first table). The total of students who participated in the comic roll out will increase to around the 1000 mark once the Depok roll out is complete. The total number of comics distributed will also be calculated once the Depok roll out is completed (second table). For now the total number of comic sets distributed is an estimate.

Total of Direct Beneficiaries								
No	Area	Name of Pesantren/School	Debate			Comic Roll Out		
			Male	Female	Teacher	Male	Female	Teacher
1	Depok*	SMUN 1	6	18	5	--	--	--
2	Tangerang	Al-Shidiqiyah	12	12	7	51	59	15
3	Sukabumi	Al-Bayan	25	0	4	70	0	10
4	Bali	Al-Ma'aruf	11	14	6	26	24	15
5	Lombok	Almansyuriah	16	7	6	39	61	18
6	Banyuwangi	Darussalam	10	14	11	46	54	15
7	Palu	Al-khairat	5	19	7	43	57	12
8	Yogyakarta	Pandanaran	7	15	5	0	150	6
9	Jombang	Bahrul-Ulum	15	15	6	42	88	19
10	Madura	An-Nuqoyah	0	24	5	0	114	16
TOTAL			107	138	62	317	607	126
			245		62	910		126

* Comic distribution and roll out not completed at time of writing

Total Comic Sets Distributed						
No	Area	Name of Pesantren/School	Total Student Population	Total Copies Distributed	Total Sets of Comics distributed	Total Copies of Manuals distributed
1	Depok	SMUN 1	500	3,600	300	50
2	Tangerang	As-Shidiqiyah	2.000	7,800	650	50
3	Sukabumi	Al-Bayan	1.000	2,500	200	30
4	Bali	Al-Ma'aruf	850	3,600	300	30
5	Lombok	Almansuriyah	500	3,600	300	50
6	Banyuwangi	Darussalam	6.000	7,200	600	75
7	Palu	Al-khairat	5.000	6,000	500	30
8	Yogyakarta	Pandanaran	2.000	8,400	700	150
9	Jombang	Bahrul-Ulum	3.000	7,200	600	75
10	Madura	An-Nuqoyah	6.000	8,400	700	150
Total:			26.850	58,200	4.850	690