

Final Evaluation Report

For the Project: Countering & Preventing Radicalization in Indonesian Pesantren

Submitted to



Provided by

Lanny Octavia & Esti Wahyuni

7th July 2014

Table of Contents

1.	ACRONYM & GLOSSARY	3
2.	EXECUTIVE SUMMARY	5
3.	CONTEXT ANALYSIS	7
4.	INTRODUCTION	7
5.	EVALUATION METHODOLOGY & TOOLS	8
6.	EVALUATION FINDING & ANALYSIS	10
6.1	Project's Relevance	10
6.2	Project's Effectiveness	20
6.3	Project's Sustainability	34
7.	CONCLUSIONS	37
8.	RECOMMENDATIONS	37
9.	APPENDICES	39
9.1.	Brief Biography of Evaluators	39
9.2.	Questionnaire	39
9.3	Focus Group Discussion	49
9.3.1	Students	49
9.3.2	Community Leaders and Members	53
9.4	Key Informant Interview	56
9.4.1	Kiyai/Principal/Teacher	56
9.4.2	Community/Religious Leaders	57
9.5	List of Interviewees	59
9.6	Quantitative Data Results	60
9.6.1	Baseline & Endline Comparison	60
9.6.2	Knowledge on Pesantren's Community Radio	73
9.6.3	Pesantren's Radio Listenership	74
9.6.4	Student's Skill Improvement	75
9.6.5	Number of Pesantren Radio Officers	75

Acronyms & Glossary

Ahmadiya : A minority Muslim sect many conservatives consider heretical, as it refers to Mirza Ghulam Ahmad who claimed that he was the reformer and the promised messiah awaited by Muslims.

API : *Asrama Perguruan Islam* (Islamic Boarding School)

Aswaja : *Ahlussunnah Waljamaah* (people of the tradition of Muhammad and the consensus of the ummah), Sunni Muslims

Barongsai : Chinese lion dance

Bhinneka Tunggal Ika : United in Diversity

CSO : Civil Society Organization

EET : External Evaluator Team

FGD : Focused Group Discussion

FPI : *Front Pembela Islam* (Islamic Defender Front)

GKI : *Gereja Kristen Indonesia* (The Indonesian Christian Church)

HTI : Hizbut Tahrir Indonesia

Kitab Kuning : Classical Islamic literatures

Kiyai : Cleric/Islamic leader/head of pesantren

KPID : *Komisi Penyiaran Indonesia Daerah* (Regional Indonesian Broadcasting Commission)

MA : *Madrasah Aliyah* (Islamic High School)

Majlis Taklim : Islamic religious gathering

Mazhab : Islamic Schools of Thought

MTA : Majelis Tafsir Al-Qur'an

Muhammadiyah : The second largest Islamic organization in Indonesia, with around 30 million members. It was founded in 1912 as a reformist/modernist socio-religious movement.

NGO	: Non-Government Organization
NU	: Nahdlatul Ulama (the Awakening of Ulama). Founded in 1926, Indonesia's largest traditionalist Islamic organization with around 50 million members. The 10 <i>pesantren</i> targeted in this project were NU guided <i>pesantren</i> .
OECD DAC	: The Organization for Economic Co-operation and Development - Development Assistance Committee
P3M	: Perhimpunan Pengembangan Pesantren dan Masyarakat (Pesantren and Society Development Association)
Pesantren	: A private Muslim school traditionally run by religious elders or <i>Kyai</i> . Many students or <i>santri</i> board at the boarding houses known as <i>pondok</i> .
Pengajian	: A communal religious study forum
Pancasila	: the philosophical foundation of the Indonesian state.
PKB	: Partai Kebangkitan Bangsa (The National Awakening Party)
PSA	: Public Service Advertisement
Qunut	: Prayer recited by the traditionalist Muslims in their ritual
Rais Syuriah	: Advisory Head of Nahdlatul Ulama
SFCG	: Search for Common Ground
Shi'a	: The second largest denomination of Islam, who believe in the Islamic leadership of Prophet Muhammad's son-in-law and cousin, Ali bin Abi Thalib.
SMK	: <i>Sekolah Menengah Kejuruan</i> (Higher Vocational Education)
Dewan Tanfidz	: Executive Board of Nahdlatul Ulama
Tasamuh	: Tolerance
UPR	: Universal Periodic Review
UN	: United Nation
WI	: The Wahid Institute

EXECUTIVE SUMMARY

From September 2011 till August 2013, Search for Common Ground, in partnership with Perhimpunan Pengembangan Pesantren dan Masyarakat (P3M) and the Wahid Institute, implemented the “Countering and Preventing Radicalization in Indonesian Pesantren” Project. During the two year project, extremism and intolerance has continued to be an issue of concern in Indonesia. Religion-based violence has been particularly committed against minority groups such as Shia, Ahmadi and Christian communities. These incidents emphasize the importance of measures that need to be taken, such as this project’s activities that aim to promote religious freedom and provide messages against extremism, especially in areas vulnerable to religious intolerance and violence.

At the end of the project, a final evaluation was conducted to evaluate and assess the implementation of this program that lasted two years. The goal of the evaluation is to help SFCG and partners see how the program affected and made significant changes on *pesantrens* and its surrounding communities in reference to their religious perspectives and understandings. The evaluation is specifically focused on the relevance, effectiveness, and sustainability of the project, in accordance to the OECD DAC’s Guidance on Evaluating Conflict Prevention and Peacebuilding Activities. Information via focus group discussions, key informant interviews, and community and student-based surveys was gathered in five of the ten targeted pesantrens.

Overall, the evaluators found that the project’s approach was quite relevant in promoting religious freedom and preventing religious radicalization. The project targeted pesantrens affiliated to the traditional Islam Nahdlatul Ulama (NU), and at the same time, it empowered the mainstream moderate Islam that has been seen as ‘silent majority’. Subsequently, it provided a countermeasure against the ‘vocal minority’ extremists in the country. In this regard, a similar attempt could have been done among the modernist Islam Muhammadiyah educational institutions, which have older roots in Indonesian society.

Radio programs have been attractively designed, especially for the young audience, and encouraged them to be agents of change among the Muslim community. The progressive Islamic study programs clearly provided theological basis for religious freedom and against religious violence. Meanwhile, the video documentary provided the students a reality check, a chance to deal with the real world’s cultural and religious diversity.. Both activities were sufficient and complemented each other, in rising their critical awareness on the issues of tolerance and radicalization.

The pesantren based radio broadcasting service has been seen as a spiritual oasis by its surrounding community, and facilitated them to digest the moderate Islamic knowledge. Otherwise, they would fulfill their spiritual hunger with another kind of religiosity which is radical and extremist in nature. However, not all of the radio stations pay equal attention to both targets: the young students and the community members. Due to some considerations, some pesantrens prefer to focus on serving the external beneficiaries (community), while ignoring the internal ones (young students). Some pesantrens unexpectedly did the contrary. In this case, regular monitoring is necessary to ensure and remind stakeholders to meet their actual objectives.

On the other hand, the project's outcomes as per survey results were quite significant. Nevertheless, due to some difficulties, not all of the selected pesantren met the selection criteria, which is to be located in prone-conflict area, in an area with known terrorist group, in an area where there is growth of radical groups, or in close proximity to radical *pesantren*, mosque or communities. Even if there are some extremist indicators somewhere close by, it is just beyond the community radio's outreach. To expand the coverage, SFCG has initiated **online** audio live streaming and cooperation with other community radios in broadcasting the already existed materials and resources.

In the meantime, the participating personnel considered the radio and video projects as breakthrough and paradigm shifters, which eventually stimulated them to persistently promote the peaceful, tolerant and moderate Islam. The teachers and students have creatively addressed contemporary issues in the community; from the importance of respecting the differences, the danger of religious radicalism, to the necessity of peaceful method in resolving conflict. The project has specifically empowered students involved in the projects, who play the role of peer educators to prevent radicalism among themselves and their schoolmates. In fact, many people make changes not only based on what they know, but on the opinions and actions of their closed, trusted peers. Systematic regeneration process is extremely needed with the purpose of knowledge and skill transfer to the younger cadres, as these students will graduate and leave pesantren sooner or later.

The fieldwork found several challenges, which leads to recommendations as follows.

- The fact that teachers and students are having full activities in pesantren has obstructed them from focusing on the implementation and development of the project. There is a need to provide incentives or dispensation for the teachers and students who are involved in the project.
- The limited radio's outreach determines the level of impact, wherein the changes resulted will not be significant in the already tolerant and peaceful community. There is a need to expand the Pesantren based community radio's outreach or to cooperate with other radio stations in the area that are prone to conflict and terrorism.
- The greatest challenge of the project comes from commercial/public media. People generally would prefer to watch TV, which provides up to date audio-visual information and attractive entertainment. A further plan can be taken into consideration, for instance, to establish pesantren based community television.
- The findings indicate a change in the way beneficiaries deal with the differences and resolve the conflict. There is a need to support pesantren's independent initiatives such as adopting curriculum on tolerance, publishing students' narratives on their interfaith interaction, or building a gallery of tolerance.

The targeted pesantrens have also been consistent in promoting peaceful Islam and harmonious relationship among humans through *pengajian*, a communal religious study forum that characterizes the tradition of pesantren. The fact that the leaders of pesantren are nationalists and uphold the principle of Pancasila as common values instead of adopting Islamic sharia, is a guarantee that these pesantrens would not become the seedbed for religious extremism in the country. They will always stick on the principle of

'unity in diversity' and respect different religious elements in the society and maintain harmony. In this regard, continuous support needs to be given to these stakeholders, in the form of mentoring and capacity building in both the technical and non-technical aspects.

CONTEXT ANALYSIS

Intolerance and violence committed in the name of religion in Indonesia tend to increase. From 2007 to 2013, the average number of violation of religious freedom is 299 cases in 221 actions per annum (Setara Institute, 2013: 19). It includes discrimination, intimidation, intolerance against religious sects; closing, blocking, sealing, demolishing, burning, destroying, attacking, and rejecting the worship place; ban, termination, expulsion, persecution, violence, hate speech against non-mainstream belief etcetera.

In 2013, there were at least 21 cases related to the violation of freedom of religion. Among these cases are the forced closure of churches and the criminalization of belief. In the form of violence: destruction of worship places, assault upon worship activities, and the dissolution of the traditional belief. Furthermore, there is a case of prohibition of the establishment of church prohibition against particular belief, expulsion for those alleged of heresy, and dissolution of religious activities (Setara Institute, 2013: 11). The most widely published cases, among others, are the conflict between the Shiites and local community in Sampang Madura, and the conflict between people of different ethnic and religious groups in Lampung. These cases are in addition to the Ahmadiyah's problem which remains unresolved.

The case of religious violence in Indonesia has been raised in the Universal Periodic Review (UPR) of the UN Human Rights Council. The Council did that in response to the reports of human rights organizations in Indonesia that highlighted the poor conditions of religious freedom. Intolerance and religious violence do not fit into the universal values of human rights and it is a contradiction to the constitution and the principles of the state, which are guided by the principle of *Bhinneka Tunggal Ika* (Unity in Diversity). In this regard, the efforts and contributions of various social elements are crucial, both on a short term through concrete actions as well as long term with future strategic measures.

INTRODUCTION

In February 2014, Search for Common Ground Indonesia (SFCGI) in partnership with Perhimpunan Pengembangan Pesantren dan Masyarakat (P3M) and The Wahid institute, completed the implementation of a two-year project entitled, "*Countering and Preventing Radicalisation in Indonesian Pesantrens*" funded by the Ministry of Foreign Affairs of the Netherlands. The project intended to reach 25,000 students from 10

pesantrens across Java, South Sulawesi and South Sumatra in communities prone to radical propensities and behavior¹.

The project incorporated programmes that are intended to benefit not only the pesantren, but also its surrounding communities. This approach consisted of two main activities. *First*, the establishment and programming of community radio stations. This activity included media training, setting up community radio stations, and producing radio programs such as youth magazine/buletin, radio drama, interactive talk shows and moderate Islamic studies (*pengajian*). *Second, establishing of video competitions and documentary productions which included creative documentary video training, students films, one hour video documentary, and video outreach.*

The purpose of this project was to promote religious freedom, and prevent radicalisation through youth-centred media and educational activities in *pesantrens*, in areas vulnerable to religious intolerance and violence in Indonesia. The project had four key objectives:

- *Pesantrens* are more aware of and better able to think critically on issues related to counter-terrorism, counter-radicalisation, religious pluralism, and understanding.
- Extremist messages are directly countered in areas where radicalisation is prevalent.
- Communal conflict is prevented and religious understanding is advanced through the utilization of diverse and complementary media, including “intended outcomes” video documentary, and community radio.
- Programming that counters and prevents radicalisation is institutionalized in *pesantrens*.

SFCG contracted an external evaluator to assess the implementation of this program over the past two years. Through the external evaluation, SFCG aimed to ascertain how the program affected and made significant changes on *pesantrens* and the surrounding communities’ religious perspectives and understanding. The findings for this evaluation include lessons learned and recommendations, which will be very helpful for developing and planning projects on countering radicalization and extremism in the future.

EVALUATION METHODOLOGY & TOOLS

The external evaluation team (EET) consisted of two evaluators, Lanny Octavia and Esti Wahyuni, who are experienced in the research and evaluation of development projects in Indonesia. To meet the evaluation’s desired objectives, the evaluators devised the following methodology, activities and tools.

¹ The list of targeted *pesantrens* includes: Pesantren Raudlatul Banat (Cirebon; 9000 students); Baitul Hikmah (Tasikmalaya; 1300); Al-Ihya Ulumaddin (Cilacap; 7500); Al-Muayyad (Solo; 1100); Qothrotul Falah (Lebak; 156); Nahdlatul Ulum (Makassar; 1300); Al-Ghazali (Bogor; 2000); Darul Ma’arif (Lamongan; 1500); As-Shiddiqiyah (Tangerang; 975); Sabilul Hasanah (Palembang; 750).

1. Evaluation Design

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

2. Desk based review

A desk based review was conducted on the related documents including the project proposal, evaluation term of reference, baseline report, annual report, training manuals, success stories, radio programs and documentary videos.

3. Fieldwork

The evaluators conducted fieldwork in five pesantrens: Qathratul Falah in Lebak – West Java; Sabilul Hasanah in Palembang – South Sumatra; Al-Ihya Ulumaddin in Cilacap – Central Java; Al-Muayyad in Solo – Central Java; and Darul Ma'arif in Lamongan – East Java. Additional mini surveys were held in pesantren Raudlatul Banat in Cirebon and Al-Ghazali in Bogor, both in West Java, to provide a comparative end-line analysis. The selection of five out of ten locations provided a sufficient sample to assess the overall relevance, effectiveness, and sustainability of the project.

In each location, students and community FGDs were conducted (about 10-15 participants each), to gain qualitative insights into their perception of the project, and their attitudes towards tolerance and extremist ideologies. It involved students who participated in the community radio and documentary video project, and community members who were exposed to those projects. A total of 10 FGDs with students and community members were conducted in Lebak, Palembang, Cilacap, Solo and Lamongan. The evaluators also met with teachers and community leaders in each location to determine their opinions about the project. Key informant interviews were conducted with 21 informants: 3 in Lebak, 3 in Palembang, 4 in Cilacap, 4 in Solo, 4 in Lamongan and 3 in Jakarta. The informants included pesantren's leaders, teachers, local authorities, youth leaders, SFCG' staff and partner. The selection of these informants was based on the evaluator's consultation with the SFCG DM&E staff and the pesantren staff.

Finally, a questionnaire was distributed to targeted students and communities in each location. Most of the students were second graders, since the students from third grade were busy preparing for their final examinations. With the assistance of the SFCG DM&E staff and the radio officers, the questionnaire was distributed among community members who were listeners of the pesantren based community radio. The questionnaire consisted of multiple choice and open-ended questions, including some of the items used in the baseline studies of 2011.

The survey was conducted in 7 areas where the project was implemented. It included Bogor, Cilacap, Cirebon, Lebak, Lamongan, Palembang and Solo. The questionnaire was planned to be distributed to 50 respondents in each area, wherein 60% of them are students (30 respondents) and 40% of them are community members (20 respondents). In the end, a total of 379 people were surveyed, of which 218 were students (57,5%) and 161 were community members (42,5%). There were 50 respondents in Palembang, 43 in Solo, 47 in Lamongan, 64 in Lebak, 66 in Cirebon, 51 in Cilacap and 58 in Bogor. The limited sample

size means that the results are not representative of the Indonesian population and the results at the community level cannot be generalized. Instead, the results can only serve as a snapshot of the views of individuals living near and around the targeted pesantrens.

4. Data analysis

Upon completion of the fieldwork, the evaluators tabulated the results of the questionnaires and extracted quantitative data. The existence of baseline reports enabled them to measure progress of general community and student's attitudes, knowledge and behavior. The resulting quantitative data was analyzed alongside qualitative data collected through FGDs and key informant interviews. The data highlighted plausible contributions made by the project towards shifts and trends in beneficiaries' attitudes and perceptions. It was also useful in guiding the evaluators towards the major findings and recommendations for the report.

EVALUATION FINDINGS

The findings below cover the desired objectives of the external evaluation as requested in the TOR.

1. Project Relevance

The relevance criterion is used to assess the extent to which the objectives and activities of the intervention respond to the needs of the peacebuilding process, and to find out whether an intervention is on the right track to contribute to peacebuilding (OECD DAC, 2008: 39). In this regard, it necessary to assess what other actors are present and whether the intervention ties in with overall strategies and policy frameworks. To ascertain the relevance of the SFCG's project in pesantren, the evaluator explored these points in a question and answer framework as follows.

1.a. To what extent was the project's approach relevant in promoting religious freedom and countering radicalization through youth-centered media and educational activities in pesantren? Was the set of activities sufficient? To what extent did the different categories of activities complement each other?

All of the targeted pesantrens are moderate religious institutions as these are affiliated to the mainstream Islamic organization of Nahdlatul Ulama (NU). In this context, the project mainly worked to strengthen and increase the voice of mainstream Islam, which has been considered as the great 'silent majority' of the Indonesian society. In this way, this project was very relevant to provide a countermeasure of the radical forces that are minority in number but vocal in promoting their agendas.

"....the core program or the spirit of this radio As-Sabil is Ahl Al-Sunnah wa al-Jama'ah [Aswaja]. Its ideology and characteristic is Aswaja... It is an NU pesantren, and [the radio programs] is consequently dominated by the practices of Nahdlatul Ulama" [Ahmad Mubari, Community Leader in Banyuasin - South Sumatera].

NU is the largest Islamic organization in the world, which is open to understanding and absorbing different cultural practices and norms. As a traditionalist Islamic educational institution, pesantrens' main activities are to spread Islam peacefully through religious study forums called *pengajian*. The project, particularly the radio programs, has facilitated moderate Muslim leaders to reach broader listeners beyond the pesantren walls.

Our strength is in the regular pengajian programs in the radio. I think this is the most relevant program to counter radicalization... It relates to the role of pesantren in any conflict [resolution] since a long time ago until today. The issues of racism and intolerance [in the community] can be solved with the intervention of Al Muayyad", [Mohamad Faishol Rozaq, Head of Pesantren Al-Muayyad Solo - Central Java].

Aside from broadcasting *pengajian* that is delivered by local religious figures, the targeted pesantrens also broadcasted *pengajian* by prominent progressive Muslim figures such as K.H. Musthofa Bisri² and K.H. M. Yusuf Khudlori.³ The former's program is a 30 minutes lecture series entitled '*Kajian Tafsir Al-Qur'an: Ayat-ayat Toleransi*' (Qur'anic Studies: the Verses of Tolerance); while the latter's one is a 5 to 8 minutes sermon series entitled '*Mutiara Hikmah: Menabur Embun Perdamaian*' (The Pearl of Wisdom: Spreading the Seeds of Peace). This approach was very relevant in promoting religious freedom and countering radicalization among the students and community, who saw *pengajian* as the hallmark of pesantren. This highly qualified program clearly provided theological basis of tolerance in Islam, as well as clarification and counter arguments upon the extremist doctrine that use Islamic teachings to justify intolerance and violence. These *kiyais* promoted Islamic spiritualism that respect human rights values and pluralism, in a soft and non-patronizing tone.

"I think the whole radio program is sufficient and in accordance with the aim of peace. There is no specific radio program that discusses peace, tolerance and intends to prevent radicalism in the society. But we broadcasted Common Ground's programs/VCDs whose substance is not far away from this... The radio has introduced tolerance to the listeners. Formerly, a teenager would be confused if s/he was asked about tolerance. Currently, s/he will understand because of listening to the radio, or because it is often discussed in this place" [Eneng Atiqoh, Director of QFM Radio in Lebak – West Java].

² K.H. Musthofa Bisri is the head of Pesantren Raudlatuth Thalibin Rembang, and the head (*rais syuriah*) of Nahdlatul Ulama (NU) Indonesia. He is well known as Gus Mus, and is famous not only as an Islamic teacher and leader, but also as a poet and painter. He conveys tolerant and peaceful Islamic messages in his sermons, poems, stories and other works.

³ K.H. Muhammad Yusuf Chudlori is the leader of Pesantren Asrama Perguruan Islam (API) Magelang, and the head (*ketua tanfidz*) of the National Awakening Party (PKB; Partai Kebangkitan Bangsa) of Central Java. Also known as Gus Yus, this young *kyai* is also well known for his commitment for religious tolerance and pluralism.

The above statement indicates that the programs are sufficient to promote tolerance and prevent religious extremism. It is also evidence that the notion of religious freedom has been successfully cultivated in the minds of the listeners, particularly the youth, without realizing the process or even feeling indoctrinated. Indeed, youth centered programs such as the radio drama series '*Sang Toleran: Kisah Santri Mencari Titik Temu*' (The Tolerant: the Tale of Student who Search for Common Ground) provided an example of a soft approach of a peace campaign. The drama narrated the story of a *kiyai* in a pesantren, who respect the difference of ethnicity, religion, political affiliation and gender, and reject violence and religious extremism. This well qualified program conveys the message that Islam is a peaceful religion, and that dialogue is the best way in resolving the problem.

Furthermore, there is youth radio magazine '*Sahabat Damai*' (Friends of Peace) that has been also designed attractively for the youth and delivered by the youth. The 30 minutes program includes students' diaries, public opinion, and interviews with prominent figures, humor, PSA, music, religious message, and features. Among the issues discussed are: respecting difference of opinion and belief, reinterpretation of jihad, gender equality, non-violence, minority protection, nationalism, etcetera. In addition, the interactive radio talk show was also produced to actively involve listeners in the discussion. The topics included: Avoiding religious extremism, Diversity is a blessing and not a disaster, Dialogue in resolving problem, Understanding the true jihad, and developing interreligious tolerance.

"There were talk show programs in collaboration with the Common Ground on the issue of tolerance and the like. The students love it and it is new for them. They obtain a new understanding through the radio. Pesantren indeed teaches about understanding differences. However, the way radio teaches the students attracted them and introduce them further to the meaning of tolerance and freedom of religion and belief", [Muhammad Fahd, Supervisor of Darma Radio in Lamongan – East Java].

Thus, the radio program is a good media tool to spread the peaceful message of Islam in pesantren and its surrounding communities, particularly in the areas prone to conflict or exposed to the religious extremism such as Solo, Lamongan, Cirebon, Palembang and Bogor. While the radio program provides the students with some space for interaction with the surrounding community through interactive programs, the video documentary program provides students unlimited opportunities to explore and learn about 'the real world' outside pesantren, as well as major possibility of interaction with people from different cultures, religion and beliefs. In this way, both activities have complemented each other in rising students' critical awareness on the issues of tolerance and religious freedom. SFCG held a Student Film Festival: "To Understand and Respect", to appreciate the students' work in documentary film making and spread the message to a wider audience.

"Many pengajian are in accordance to the values of tolerance and broadcasted live from pesantren... We have to make more radio programs to strengthen religious freedom... The documentary video 'one address' made by our students is amazing. The way they came into the church and watched other religious ritual, created tolerance and critical attitude toward people who misjudge other people from different religion", [Noor Ridlo, Manager of RAM FM Radio in Solo – Central Java]

1.b. Did the project target the right group of beneficiaries?

Although the selected pesantren are adopting the NU ideology and practices, the project also targeted the surrounding communities that abode people from different religious beliefs. In fact, the establishment of community radio has made pesantren less exclusive and improved the relationship and cooperation between pesantren and the community members. For example, most of pesantren allowed the local community leaders to use the radio to announce their agendas, and some of them even let the community members to advertise their services. The surrounding communities were also happy and proud with the existence of pesantren based radio community in their area.

“This radio is not only for NU, but it is a community radio for all streams. In this way, the radio program has promoted tolerance and preserved peace... This radio program is in the NU milieu, but it has never discredited other religious streams. RAM radio is very pluralist and it has never offended other religions or other Islamic affiliations. This radio is not only NU nuanced, this is good... It is fine to broadcast programs from Muhammadiyah. There is no problem. This radio belongs to all communities here, although the majority is affiliated to NU”, [Muthofa, mosque youth leader in Solo – Central Java].

Most of the surrounding community members have a strong sense of belonging to the community radio, and contributed in the establishment and development of the radio programs. In the midst of the modern of modern world, pesantren is seen as a spiritual oasis by common people who spend most of their time for chasing after the worldly material things (Purwadi & Siregar, 2014: 26). The fact that pesantren broadcasted moderate religious messages through the radio, has enabled the surrounding people to obtain religious knowledge without coming to *pengajian* or learning formally in pesantren. In this way, the project has targeted the right group of beneficiaries, who would otherwise seek to fulfill their spiritual hunger with an exclusive and extremist kind of religiosity. As the web search engine shows, the most popular Islamic radio broadcasting and live streaming in the internet belongs to the fundamentalist/conservative Islamic groups such as Radio Dakta, Radio Rodja, Radio MTA (Majelis Tafsir Al-Quran).

“I see that the community, especially the older generations, like this radio As-Sabil since they found what they wanted here. They even came up with an idea to form a fans club, Jama’ah Majlis Ta’lim Ibu-ibu Pencinta As-Sabil (Religious Study Group of As-Sabil’s Lovers)... We launched the club in pesantren and invited women who often listened [also called and texted in interactive sessions] to this radio... I guess there were about 200-300 women who came from areas outreached by Radio As-Sabil,” [Ahmad Mubari, Community leader in Banyuasin, South Sumatra].

While As-Sabil radio station attracted an elder audience in Banyuasin, other community radio stations like QFM in Lebak is more appealing to young listeners. This is probably because the former radio station has been often operating by teachers of

pesantren Sabilul Hasanah, as the fieldwork shows, while the latter radio has been mostly operating by the high school students in pesantren Qathratul Falah. The style and language that are used during broadcasting definitely determine the audience ratings. This is coupled with the fact that, unlike the younger generations in Lebak, most of the elders do not possess any radio or sophisticated gadgets with a built in radios.

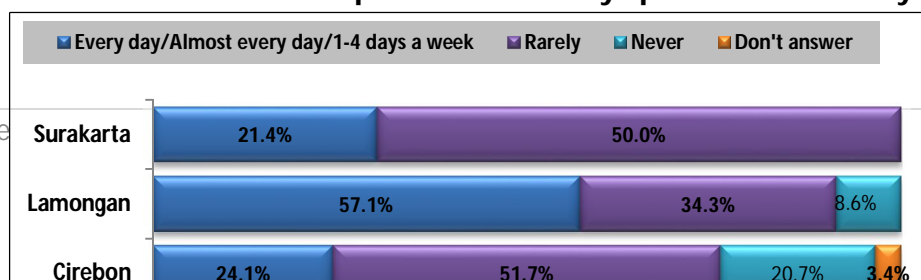
“Most of our listeners are teenagers, because they have hand phones with the built-in radio. However, some of our listeners are parents of the students who learn here. Sometimes we interview students in this radio; therefore they were interested in listening to it... I think everything is right on target. Formerly, there was a barrier between community and pesantren. Currently, in times of celebration of the Prophet’s birthday in the community, for instance, the head [of the organizing committee] will be selected from this pesantren. The community also invited students to participate in the parade,” [Eneng Atiqoh, Director of QFM Radio in Lebak – West Java].

This finding indicates that not all of the radio operators focus and pay equal attention and focus on providing broadcasting services for both beneficiaries: young students in pesantren and the surrounding community members. The FGD with students in pesantren Sabilul Hasanah Palembang and Ihya’ Ulumaddin Cilacap, for instance, revealed that the students have not regularly listened to the radio broadcast. Female students and the new male students in Palembang, in particular, did not know about the radio programs since it was not relayed to them in the last several months. They wished they could have enjoyed the radio programs in the midst of their busy activities in pesantren. The radio manager Abdurrahman argued that it is partially due to the lack of radio transmitter and speaker in the students’ rooms, and the miscommunication among the heads of the boarding house who thought that the radio service would disturb their religious learning environment.

“The target of this radio is the community, and not the students of pesantren. Previously the students were allowed to listen to the radio broadcast, but it seemed to be disturbing [their study]... Students formerly used to listen to the radio every Tuesday and Friday... But since the last six months, the radio program is not broadcasted for students,” [Abdurrahman, Head of As-Sabil Radio Management in Palembang].

Unsurprisingly, 7 out of 15 students surveyed in Palembang deliberately did not answer the questions concerning the program evaluation, while answering other questions concerning their perception on tolerance. They said that they did not have access to listen to the Pesantren’s community radio or watch its documentary video. The listenership survey among students in other regions revealed that most of them were rarely listening to the pesantren’s community radio (62,5% in Cilacap, 51,7% in Cirebon, 50% in Solo). Only few of the students listened to it regularly (29,2% in Cilacap, 24,1% in Cirebon, 21,4% in Solo). In Lamongan, nevertheless, 57,1% of the students are regular listeners. Below is the pesantren’s community radio listenership among students:

Chart 1: Student’s listenership in the seven days prior to the survey date.



In this case, the radio projects have not been optimally used for disseminating peace and preventing radicalism among students. As the FGDs with students revealed, the limited access to radio broadcasts is generally due to their busy schedules in pesantren. In most pesantrens, students have to spend their whole morning studying in the formal/secular school, and spend their afternoon attending religious study classes. In the evening, they have to learn classical Islamic literature (*kitab kuning*) that is the main characteristic of traditionalist NU pesantren (Van Bruinessen, 1994). Several teachers admitted that some of their colleagues regarded radio as an entertainment medium, which will ruin the students' main objective of coming to pesantren: to learn religion.

According to the DM&E Coordinator, Hijroatul Maghfiroh, SFCG had tried best not to disrupt the rules and traditions of pesantren in implementing the project. Some alternative solutions have been made to expand students' listenership: i.e. installing the radio speaker in a particular area of pesantren, such as the students' cafeteria in Cilacap; enhancing students' involvement in the radio operation in Palembang; and broadcasting radio during specific hours in Lebak. As a matter of fact, radio can also be used as educational tools too.

"Pesantren is a laboratory and miniature of the society. Students stay for 24 hours... Radio is the right medium to promote anything, particularly the issues of religious freedom and tolerance... We can insert hadith [prophet's sayings] about tolerance in the music playlist. I think it is good to highlight positive lyrics in dangdut or rock songs, and refer it to the hadiths... [Mohamad Faishol Rozaq, Head of Pesantren Al-Muayyad Solo].

One might argue that students are not susceptible to the extremist ideology and practice, particularly because they learn Islam in moderate pesantrens. Most of the teachers and students in these pesantrens were already familiar with the issue of religious tolerance, and on the contrary, alien to the elements of religious extremism. However, the pesantrens' staff is actually aware of the potential conflict or radicalism in their area, although the radio's frequency is insufficient to reach them. Thus, it can be said that the project is more for preventing rather than countering radicalization in pesantren.

"Tolerance is not a new thing. But reportedly there is another community radio in Mangkuyudan that is unhappy with the differences and contradictory with our mission. So I think it has the right target if it reaches that opposing community. A year ago, communities who live in the West side of pesantren were shocked when a high school student was arrested and accused as a terrorist. The community assumed that the East side of this pesantren is used as a medium to train radical students. We

anticipate it by softly explaining to all students here about how to avoid people's suggestion to act in a radical way. We want to make a documentary video to prevent radical thinking", [Noor Ridlo, Manager of RAM FM Radio in Solo – Central Java].

Nevertheless, not all of the targeted pesantrens met the selection criteria determined in the beginning **of the project**: that is to be located in conflict-prone area, or in an area with known terrorist groups, or in an area where there is growth of radical groups, or in close proximity to radical pesantrens, mosques, or communities. Even if there is some indication of radicalism in area, the community radio's outreach is very limited and cannot be used to directly counter the identified religious extremism.

"The radical element is not very apparent here. This area is very homogenous. There is a little difference [among community], but it does not create conflict. There was a rumor about terrorist training in Malinting - Lebak, but it is beyond the radio coverage [3 hours' drive from pesantren]. There was a sect of Islam Sejati in Cileles, about 1 hour distance from here, and it is not connected to our radio frequency. In Gunung Kencana, far from here, there was a rumor about a businessman who bought the land for establishing a Church. But that is beyond the coverage of radio frequency", [Nurul Huda Ma'arif, Head of Qathratul Falah High School in Lebak – West Java].

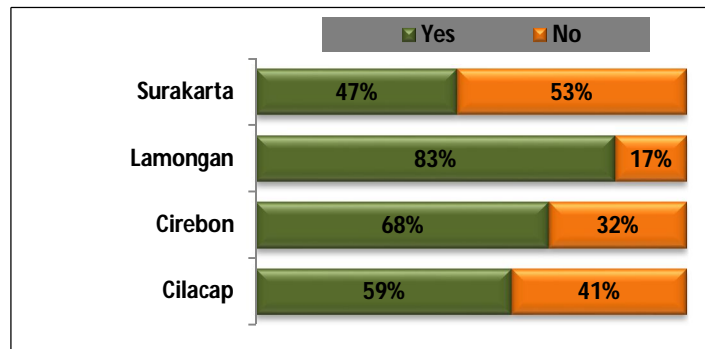
Identification, selection and assessment of the *pesantrens* are the roles of SFCG's partners: the Wahid Institute (WI) and Perhimpunan Pengembangan Pesantren dan Masyarakat (P3M), which have a wide *pesantren* network across the country. In the kickoff meeting, they mapped places linked to radicalism and areas where interreligious tensions and conflict have run particularly high. However, Badrus Samsul Fata from the Wahid Institute admitted that some obstacles were identified in the initial field assessment. In Bogor, the radical Muslim group of Hizbut Tahrir Indonesia (HTI) gained control of the Regional Indonesian Broadcasting Commission (KPID). The community radio that is affiliated to moderate Muslims will be given a low frequency. Al-Ghazali is the only moderate pesantren in Bogor as well as the supporter of the establishment of Yasmin Church, which was obstructed by the radical Muslims. According to him, the radical HTI group used pressure to delegitimize pesantrens that are tolerant to non-Muslims.

Actually the criteria is not yet clear, the initial intention is to be in close proximity with radical pesantrens. Because there are a lot of radical radios, which need to be balanced... In the meeting, we imagine about moderate pesantrens that have a close distance with the radical pesantren. But intervening the pesantren that is close [with the radical pesantren] tends to pose a high risk. Finally, we selected pesantren that have the capability to consolidate the moderates [Badrus Samsul Fata, Program Officer of the Wahid Institute Jakarta].

Other obstacle is the limited radio coverage, which **does not reach** the rural areas such as Lebak, located in the middle of hills and valleys, or Banyuasin, located in the midst of the rubber plantations. However, more radios are located in urban areas such as Jakarta and Solo, providing enough reach to cover the people that live nearby. The community surveys revealed that the pesantrens' community radio has enough coverage in some

regions, such as Solo (47%), Lamongan (83%), Cirebon (68%), and Cilacap (59%) knew about the pesantren’s community radio programs. Below is the pesantren’s community radio awareness among community members:

Chart 2. Community’s awareness about the pesantren’s community radio.



The pesantren’s community radio in Lamongan is located in the highland area, which provides a broader coverage than any other region. There is no other radio transmitter in the surrounding area, which enables them to reach the community within 20 km distance. Meanwhile, the crowded radio frequency in Solo makes the pesantren’s community radio compete with other community/commercial radio stations that have more regular broadcast schedules, more diverse programs, and more sound clarity. To broaden the coverage, they broadcasted radio programs via audio live streaming on the internet and obtained listenership from their alumni in Jakarta, Japan and Egypt. In order to enhance the radio coverage and listenership, SFCG also established radio websites for streaming each pesantren radio programs, while cooperating with an additional 25 community radio stations to broadcast its radio drama.

1.c. What positive or negative unexpected or expected results did the project lead to on the youth and on the surrounding host-communities?

As explained in the previous section, Pesantrens are seen as centres of moderate Islamic studies and missions, and that the community members seek to learn about religious knowledge by attending *pengajian*. Along with the existence of pesantren based radio broadcasting services, the surrounding communities do not have to take so much effort and time to find spiritual advice. According to some key informants, the pesantren also gain more popularity and acceptability among their communities. In some pesantrens, there is an increase in the number of enrolled students, as well as an increased demand for the pesantren’s staff to preach in surrounding areas.

“The biggest advantage of the existence of this radio for the community is that they can obtain spiritual advice in their homes, without having to come to pesantren or pengajian. Before the establishment of Radio As-Sabil, we held religious study touring. There are many requests upon Pesantren to send preachers to Banyuasin,

Palembang and its surrounding areas. Therefore we were determined to broadcast about this pesantren via radio [Ahmad Mubari, Head of Islamic Senior High School of Sabilul Hasanah and community leader in Banyuasin - South Sumatra].

The FGD with community members in Palembang, Solo and Lamongan confirmed that their most favourite radio program is *pengajian*. Aside from religious programs, the communities also benefited from the radio broadcasting of the non-religious ones such as listening to announcements from local community leaders, or obtaining information about the price of the crop from the farmer's association forum. In other words, the community radio has also indirectly contributed to people's economic empowerment, where they can 'advertise' their goods and services through the community radio. This mutual symbiosis between pesantren and community has strengthened their relationship, and the existing good connection is positive prospective to be elevated to further levels and be used to support religious freedom and prevent religious extremism in the area.

"The relationship between community and pesantren became stronger with the existence of this radio. That is why they are happy to attend Pesantren's events. The head of sub-district used to advise the community to keep the cleanliness, discipline, and to give instruction via SMS. The heads of village and community are also supportive. There was even a program of "Kontak Tani" [Farmer's Connection], where the head of farmer association broadcasted in this radio" [Abdurrahman, Head of As-Sabil Radio Management in Palembang - South Sumatera].

The key informant interviews revealed that the establishment of community radio stations has also contributed in ending people's misperceptions of pesantren and in networking with diverse elements within the community. In Palembang, teacher Abdurrahman recalled that some of the youth gangs used to ridicule pesantren and annoy the teachers or students who pass through their 'area'. According to him, the establishment of radio changed their perspective about pesantren, that it is not an underdeveloped institution, and attracted them to visit and get acquainted with the pesantren's members. He said that currently they work and play together, for instance, in soccer or volleyball games and competitions. On the other hand, the pesantren's members are also conditioned to accept people from diverse backgrounds in their compounds.

"Some of them [listeners] came here to find out how the radio crew works and to get acquainted with the announcers. Thus, besides spreading the message of peace, the radio program has also attracted people to come to pesantren. The schools here hardly have radio. For them, pesantren's based radio is very unique. Besides spreading religious missionaries, it also strengthened the relationship between pesantren and the communities. For instance, we accepted people who want to hold camping or any competition in this pesantren, although sometimes they wear sexy clothes... It can reflect our tolerance upon others" [Eneng Atiqoh, Teacher and Director of QFM Radio in Lebak – West Java].

Thus, it can be said that the project yielded positive results for both the youth in pesantren and its surrounding communities. It has not only cultivated tolerance and

mutual understanding on the level of thinking, but it also facilitated them to be tolerant and accepting of the differences on a behavioral level. The project also proved to be elevating students' awareness and critical thinking about different religions and religious affiliations, as evidenced in their documentary videos such as 'Satu Alamat', which potrays harmonious interfaith relationships in Solo. This is a positive indication that the project is relevant to counter extremist messages and prevent conflicts in the community.

"Students who made the documentary video were very critical, based on their understanding and criticism on the video content. They were beyond our expectation in their comprehension of tolerance. It was an incredible leap. Just look at their video. I was surprised and wondered how they can lobby the church, come into the congregation, and took the video of their religious ceremony. It was amazing. I did not teach them, but they did it by themselves. The church also welcomed them when they told them that they were making a film about religious harmony in Solo", [Mohamad Faishol Rozaq, Head of Pesantren Al-Muayyad Solo].

In the FGD at Solo, a female student regarded the project as a breakthrough. She said that previously she thought that tolerance is merely a concern of religious figures and leaders, and now she understands that students can also spread tolerance among their community by using radio and video. On a personal level, she admitted that she is more confident and wiser now, and able to talk and spread dakwah via film. The video project made her realize that religious belief is an inviolable individual right. She was particularly astonished when a Christian priest offered to lend her a camera, if necessary, for the documentary film. She is convinced that religious belief will not change just because of living with non-Muslim neighbours or watching their religious ceremonies. She believed that other communities, who probably have not known that church and mosque can actually stand side by side in Solo, may learn from their experience about religious tolerance and peace while upholding their religious faith.

The project's relevance in the promotion of peace can be seen in the security index. In terms of security, more than 90% of the communities across all pesantrens felt that their area is peaceful and very peaceful. The same feeling was shared by 80% of students in pesantren. 75,8% of community members have never seen any violent act in the last 12 months, while 27,3% of them saw violence committed in the name of religion. The highest form of violence is beating 45,9%, murder 18,9%, attack on church 16,2%. Only 3.1% of communities saw interfaith conflict, and they refered to violence against GKI Yasmin Church and Ahmadiyah community. All of them trusted religious figures to resolve any conflicts in their community.

Chart 3. The level of security in all selected areas (endline survey/2014).

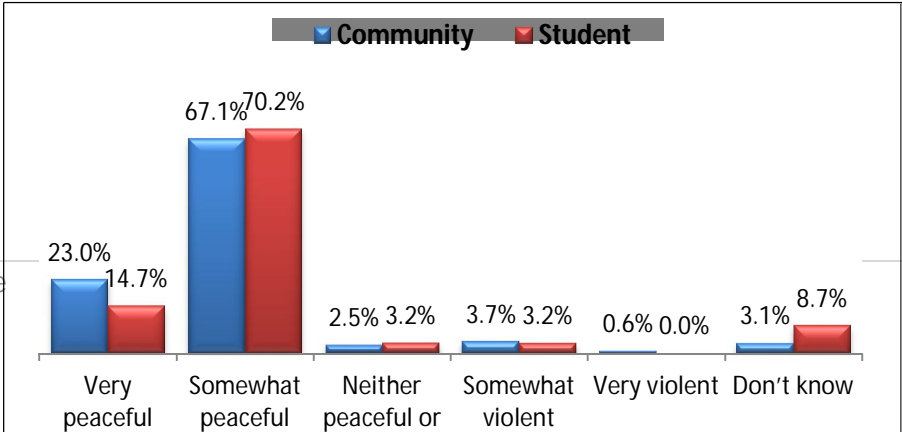
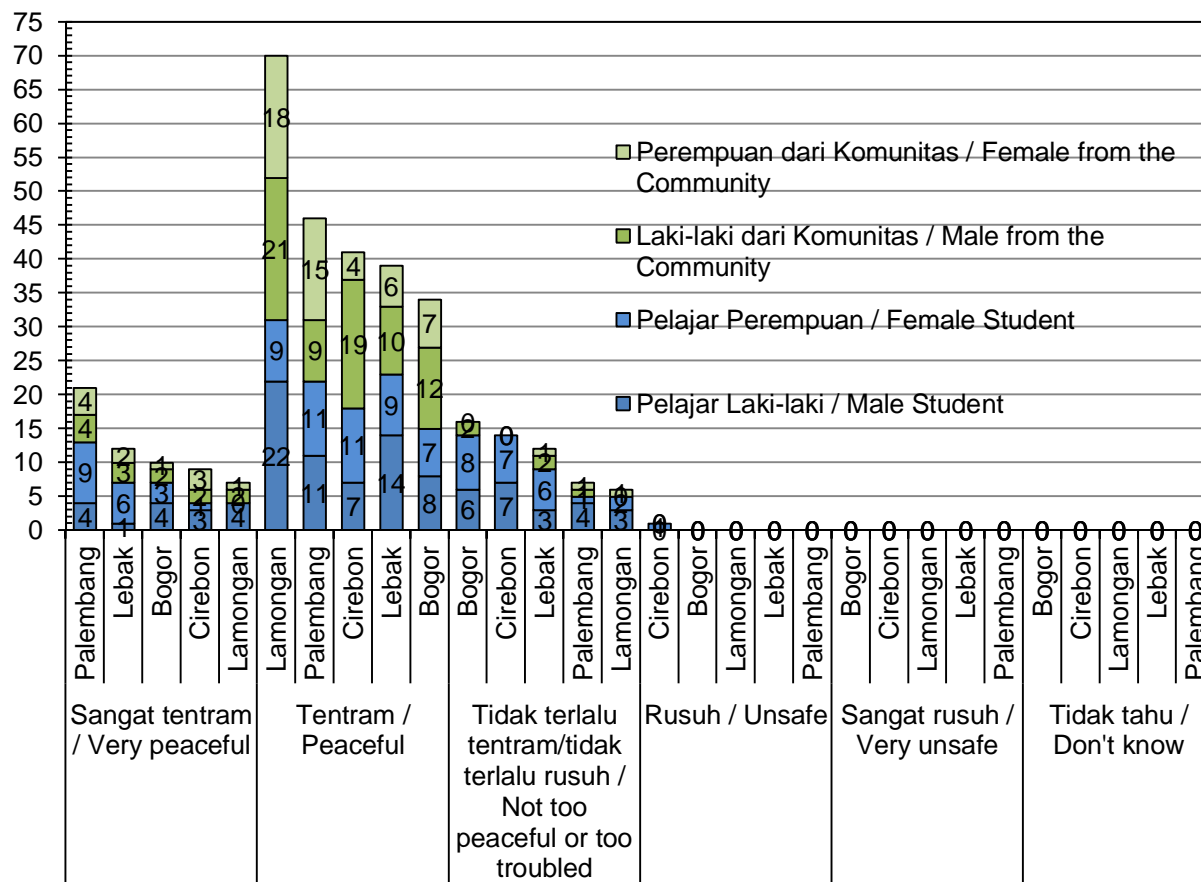


Chart 4. The level of security in all selected areas (baseline survey/2011).



2. Project's Effectiveness:

Effectiveness is used to evaluate whether an intervention has reached its intended objectives, with respect to its immediate peacebuilding environment, in a timely fashion. The key to evaluating effectiveness and thus the linkage between outputs, outcomes and impacts is finding out to what degree the envisaged objectives have been fulfilled, and noting changes that the intervention has initiated or to which it has contributed. Assessment should cover both the *desired* changes the project aimed to achieve, as well as *unintended* positive and negative changes (OECD DAC, 2008: 40).

2.a. Did pesantren students' and teachers' knowledge and skills on community radio operation, radio programming and peace and tolerance issues improve, and to what extent did they use the learned skills to promote religious tolerance and resolve conflict in their community?

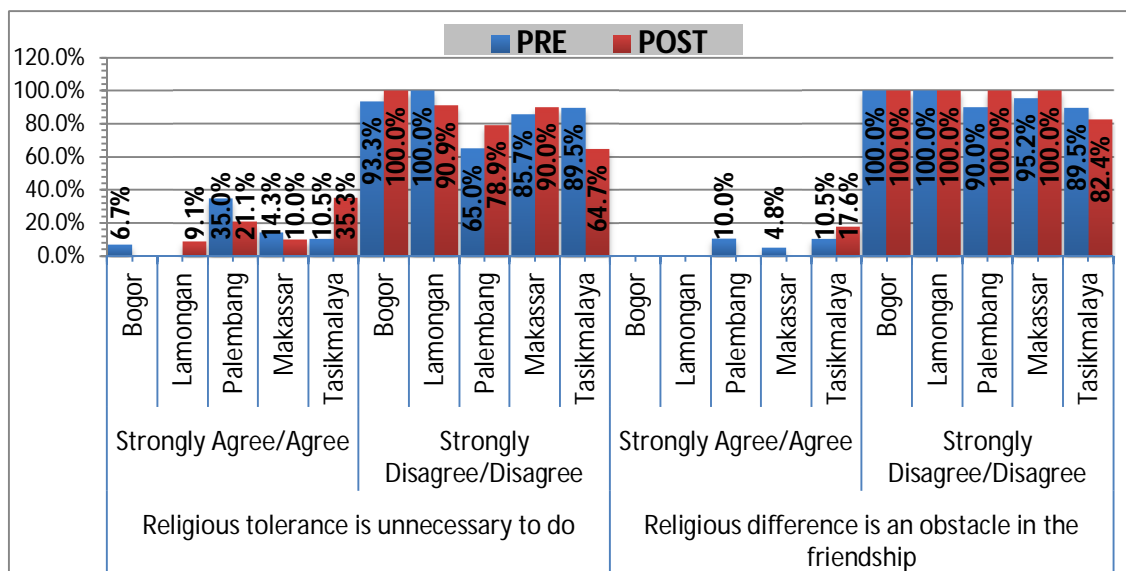
The students and teachers who were involved in the project conveyed that they acquired new knowledge and skills from the community radio operation, an area which has never crossed their minds. The project has been considered as a breakthrough in their lives, since their previous activities were mostly and only occupied with the learning of

religious literature in traditional methods, instead of multimedia broadcasting or documentary film making. Since the selected pesantrens are basically tolerant, the radio and video projects became an effective medium to spread peace and harmony in pesantrens and the surrounding communities.

“The impact is clear for radio officers: we obtained new knowledge and skills. There is a paradigm shift. Formerly talking about gender equality was a taboo. Now they have different paradigm in women issues. Probably we were allergic to associate with people from different religions, but not anymore now because of the existence of this radio. We have to respect religious difference. The knowledge about tolerance has progressed”. [Mukhlisin, Al-Ihya Radio Manager in Cilacap – Central Java].

The above impact and changes among students who are involved in the project were definitely a result from the multistage trainings held by SFCG. On the one hand, the students have been trained to operate and manage the technical aspects of the radio station. On the other hand, they have been also introduced to the Islamic values that support tolerance, respect for differences, engaging in dialogue and avoiding resorting to violence to solve problems. Not only the students shifted their paradigm, they also worked hard in spreading peaceful, tolerant and moderate Islam through their radio broadcasting service. The improvement in students’ perception on tolerance is apparent in Bogor (7%), Palembang (14%) and Makassar (3%), as shown in the chart below:

Chart 5. Pre-Post Test on the issue of tolerance and difference.



“Indeed, there is no special topic or program for [the dissemination of] peace. But all crews know that the objective of this radio is to promote peace. So, we always insert the messages of peace in any event or program. For instance, in broadcasting ‘Mutiara Hikmah’, the announcer would persuade [the listeners] to become tolerant” [Eneng Atiqoh, Director of QFM Radio in Lebak – West Java].

The pesantrens are fully aware that the project aims to promote religious freedom and prevent radicalisation through youth-centred media and educational activities. Therefore, both students and teachers were always emphasizing on campaigning for religious tolerance and resolve conflict in their communities. Most of the time, they would continuously insert messages of peace in the song playlist and request, *pengajian*, or other fun and easy programs such as trick and tips. But sometimes, they would create a specific program like interactive talk show addressing religious freedom and extremism from the moderate Islamic perspective.

"It often conveys the messages of peace, for instance, on how the society can live in harmony despite of the differences of tribes and ethnicities. Once I conveyed the concept of Jihad in the radio. I explained that Jihad is not bombing or terrorizing. I quoted the religious texts from Qur'an and Hadith. I also explained that Islam is a blessing for the universe. Islam teaches us to live in harmony, to help each other, to be tolerant, and to respect each other, despite the differences of opinion, ideology, and even religion. That is because one of the goal of the establishment of radio is to unite people from various ideologies and religions so that they live in peace and harmony", [Ahmad Mubari, Head of Islamic Senior High School of Sabilul Hasanah - South Sumatra].

According to several key informants below, the project raised public awareness on the importance of tolerance, religious freedom and respecting the differences, the danger of religious extremism and radicalism, and the necessity of peaceful methods in resolving conflict. The fact that pesantrens have been playing an important role in their communities, including non-violent resolution of conflict, is strengthened by the existence of the project. The teachers and students have creatively addressed contemporary issues in the community, such as ideological and physical conflict in the name of religion, in various radio programs.

"Pesantren has a huge influence. In the radical issues outside pesantren, Al-Muayyad became the last bastion in the tolerance. Here, kyai always inserted tolerance in the pengajian: [saying that] there are radical issues, but we have to stay calm and peaceful. That is what we listen. There is this and that verse. The debate between Muslims who recite Qunut in their dawn prayer [NU] and those who do not [Muhammadiyah] can be terrible, for instance, but pesantren can handle it well. RAM radio broadcasted and narrated about the story [of diversity] in the time of Prophet, therefore we know that any difference depends on individual belief", [Muthofa, mosque youth leader in Solo – Central Java].

"When there was a conflict between FPI [Front of Islamic Defenders] and the thugs, we immediately made an advertisement about peace. Indeed, the mission of this radio is peace and tolerance... Dialogue is the most relevant program to promote tolerance and peace. Besides that, SFCG's programs like PSA and radio drama can

also promote tolerance and peace”, [Noor Ridlo, Manager of RAM FM Radio in Solo – Central Java].

“It is effective in updating the community with the latest issue and information from a better religious angle and perspective. Concerning [interfaith based] conflict in Ambon, for instance, the community was informed about the way the Prophet solve similar conflicts. In this way, the community can be cautious against provocation from the outside”, [Muhid Muhtadlo, youth community leader in Lamongan East Java].

However, a comparison of the baseline and endline survey on the level of tolerance among students and communities surrounding pesantrens is not fulfilling. In 2011, most of the repondents agree upon the right to worship or preach different religions freely (49% in Lamongan, 43% in Bogor, 33% in Cirebon, 30% in Palembang, and 29% in Lebak). In 2014, 51,4% of students in Bogor disagree with the people’s rights to worship or preach different religions, nor to disseminate their religious materials freely. This attitude is in line with current sentiment in Bogor, where Muslim resistance against Yasmin Church has been the media headline. Students in other regions also tend to share the same attitude (47,4% in Lebak, 48,3% in Palembang). On the contrary, 53,6% students in Solo agree to give religious freedom for people from different religions. Please refer the complete result of the baseline and endline survey in the annexes.

Chart 6. Do people of different religions have the right to worship/to preach freely?

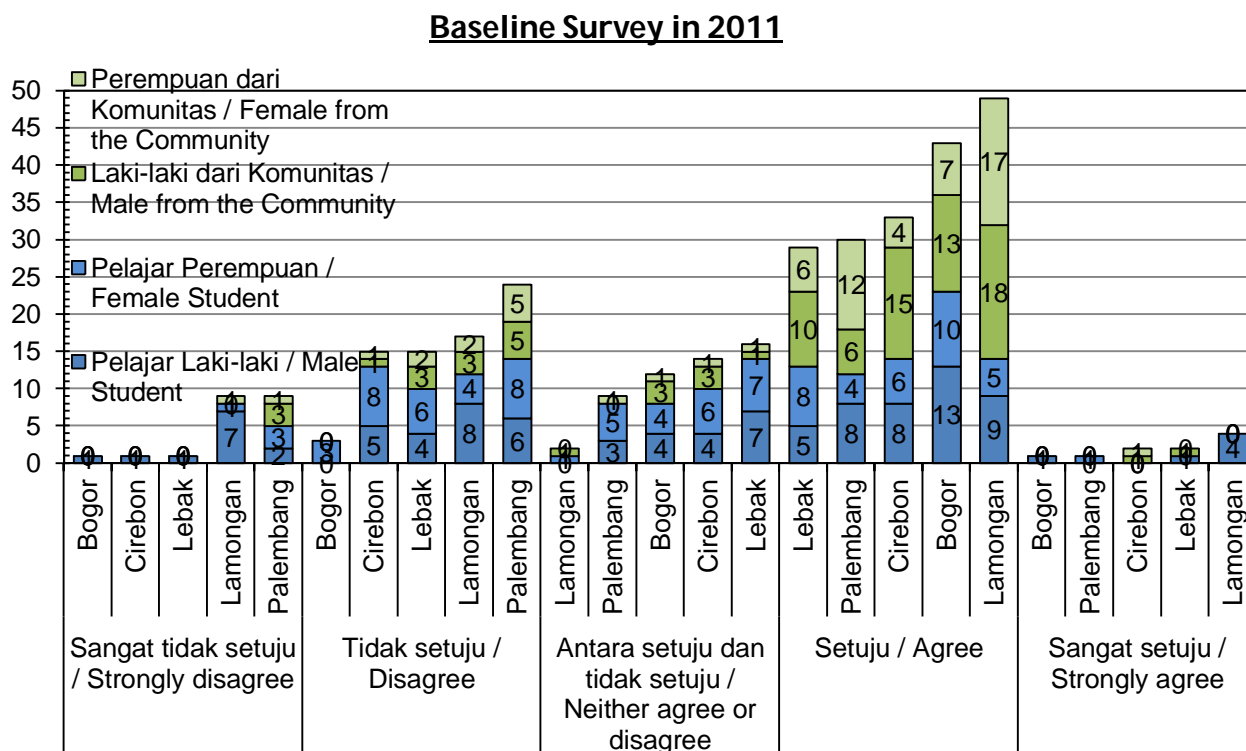
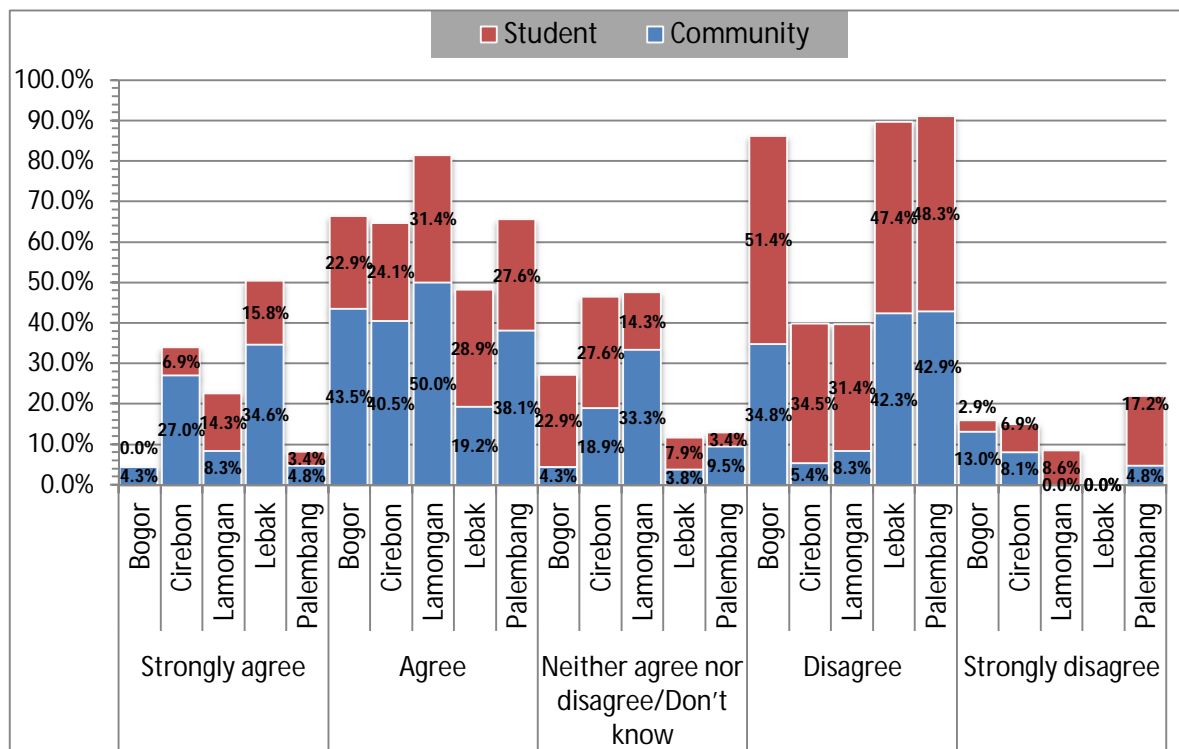


Chart 7. Do people of different religions have the right to worship/to preach freely?

Endline Survey in 2014



2. b. To what extent did the project achieve its intended results? What major factors contributed to achieving, or not achieving, its objectives (factors of success and challenges)?

The project has achieved its main objective, which is to promote religious freedom and prevent radicalism, although it can be improved further. The first factor that contributed to achieving or not achieving its objectives is the human resource. The fact that teachers and students are having full activities in pesantren, obstructed them to focus on the implementation and development of the project. Since their involvement in the project is based on a voluntary basis, it is not easy to ask for their serious commitment. Good kaderization is badly needed since senior students who are trained and experienced in the project are leaving the pesantren without having the opportunity to transfer their knowledge and skills to their successors. The lack of human resources who can consistently commit in running the radio has made it less effective.

“The problem maybe because students are exhausted with the pesantren’s activities, therefore they could not focus...” [Mulyanis, vice of youth student organization IPPNU Lebak – West Java]

“We do not have person who focus on running the radio. In times of vacation they went home for several days. Because nobody run the radio, the listeners decreased.”

That is the biggest obstacle.” [Nurul Huda Ma’arif, Head of Qathratul Falah High School in Lebak – West Java].

“We have to manage our schedule because most of us are busy with various activities in pesantren. Sometimes we cannot focus. We made programs but its implementation is not optimal because of limited time. The greatest obstacle is human resources. There must be someone who focus on handling the radio program”, [Mukhlisin, Al-Ihya Radio crew in Cilacap – Central Java].

“Sometimes the radio announcers are not consistent in their broadcasting. We are annoyed too. We want to listen to pengajian and songs, but it is off. Probably because the students and teachers were busy”, [Musthofa, mosque youth leader in Solo]

“The radio can move the community and make them aware about the importance of tolerance. But sometimes the radio is on and off. Sometimes we listen to pengajian, sometimes it is unavailable. It is still far from our expectation. If only this community radio have regularly and consistently provided pengajian, it will be definitely successful”, [Muhajir, local community leader in Solo – Central Java]

“The announcers are students. There must be caderization if they leave [graduate]. The quality of the announcers must also be improved in broadcasting; some of the terms they used were not decent in the ears of the listeners. They also must fix the antenna to expand the radio’s outreach”, [Suhidin, community member in Cilacap].

Besides human resources, which must be improved through trainings and caderization, the second factor that contributed to achieving or not achieving the project’s objectives is the radio’s outreach. As a community radio, it has a very limited coverage within the community. This factor determines the project’s significance, where the outcome will not have so much effect in the already tolerant and peaceful community. If only the radio frequency can reach the community that is prone to conflict and terrorism, as it was determined in the criteria of pesantren’s selection process, the project would be more effective in both preventing and countering religious extremism.

“Because of high buildings, the outreach is decreasing and the voice is unclear. If we want to expand it, we were obstructed by the regulations of community radio that allows reaching particular frequency. We can expand the outreach via live streaming. Many alumnus outside pesantren and abroad are interested in this”. [Mohamad Faishol Rozaq, Head of Pesantren Al-Muayyad Solo Central Java].

“its outreach is insufficient. But we use streaming; therefore our alumnus in Japan, Egypt, Jakarta can give their responses on Facebook. They can listen through android and open it in their blackberries. These alumni communicate with each other and disseminate this community radio. I don’t like it when there is no announcer. Sometimes the students are busy and let the studio filled with music for hours. Even though the songs are good, it is like broadcasting MP3 [Noor Ridlo, Manager of RAM FM Radio in Solo – Central Java].

However, the greatest challenge of the project comes from the commercial/public electronic media. The program officers in pesantren realize that people generally would prefer TV, which provides up to date audio-visual information and various types of entertainment for both elder and younger generations. Supplied with sufficient financial and human resources, TV delivers its programs in attractive packaging, and it includes *pengajian* with prominent figures. People used to listen to the radio in particular conditions, for instance, while travelling or working in the field. In most cases, they would prefer to turn on commercial radio stations that operate professionally. Thus, unless the pesantren-based community radio creates totally different and unique programs, it is very hard to attract loyal listeners. Without listeners, the programs that were well designed to promote tolerance and counter religious extremism would not be able to achieve its objectives.

“Television today is incredible. Even a small wobbly house has a TV set. Big houses even have more TVs. People now prefer to watch soap operas in TV. Radio is definitely defeated as compared to this. It is a challenge. We have to make programs, which people need and like. Anyhow, we must not give up and must survive so that the radio will not lose competitiveness from the TV programs” [Ahmad Mubari, Head of Islamic Senior High School of Sabilul Hasanah - South Sumatra].

“Radio is the right medium to spread tolerance and prevent radicalism. The problem is to call people to go back to the radio. It is hard. People prefer to watch TV. The greatest challenge is to attract people to listen to our radio broadcast. So sometimes we texted our friends and told them that we were broadcasting on air. We also invited people in surrounding areas [to pengajian] and told them that Pesantren has radio. God willing, they will listen to the radio if they are not busy” [Abdurrahman, Manager of As-Sabil Radio Broadcasting South Sumatra].

2. c. To what extent did the project empower the students and teachers? To what extent did the skills learned through the training and awareness activities promote religious tolerance and counter radicalization in the communities surrounding pesantren?

Some of the teachers acknowledged that the students involved in the project are very active and excelled in the class. They are very critical and convincing regarding their opinions and arguments. They are also more aware in matters of religious tolerance and radicalism, than other fellow students. The project has definitely empowered students, who play the role of peer educators for the very important task of preventing radicalism among themselves and their schoolmates. In fact, many people make changes not only based on what they know, but on opinions and actions of their close and trusted peers.

“Because the documentary video project has been well provided by Common Ground, students became enthusiastic about expressing for the first time. They were taught how to make story ideas and build better understandings about tolerance. The

students involved in the documentary have far better understanding about radicalism, tolerance, and religious freedom than their other friends”, [Muhammad Fahd, Instructor of Darma radio in Lamongan – East Java].

“Pesantren students were formerly identical with religious study, but now there is a medium of learning for students. All teachers are happy because students can develop themselves, and all of them support the radio programs. The values of tolerance that we believed in can be channeled through radio, and it run well here”, [Noor Ridlo, Manager of RAM FM Radio in Solo – Central Java]

The students involved in the project were auditioned and selected, not only based on their interest in the project but also in their intellectual and emotional capacity in implementing the program. The selected teams were equipped with knowledge on community radio management and radio programming, as well as with knowledge on Islam, peace and radio journalism. The trainings have been very effective, as the project teams have worked on promoting religious freedom and preventing religious extremism through the discussion of various related issues. It covers the principle of tolerance, gender equality, intrafaith and interfaith respect, peaceful Islam, etcetera.

“I think the training of broadcasting, program editing, managing the schedule etcetera is sufficient. It is now about the commitment of the radio officers, because teachers and students in pesantrens are equally busy... During broadcasting time, each announcer must rise an issue such as ‘mutual respect’. We discuss many issues in the talkshow: enjoining the good with good manner - not with violence (amar ma’ruf bil ma’ruf), intrafaith and interfaith respect, Islam as blessing for the universe. We also rise the topic about the role of the youth, when there were many fights among high school students”, [Abdurrahman, Manager of As-Sabil Radio-South Sumatra].

The number of students and teachers involved in the radio management and operation is between 23 to 44 persons in each pesantren. The highest rate of students and teachers participation in the project was found in Solo, with 44 staff including technicians, programmers and announcers. Male staff have mostly dominated the project, particularly in the technical aspect. The highest gender gap in the radio operational structure is particularly apparent in Tasikmalaya (21 male & 2 female) and Cirebon (17 male & 6 female). In the meantime, the gender proportion of staff is relatively balanced in Makassar (18 male & 17 female) and Lebak (24 male and 20 female). In the rest of pesantrens, on average, the number of female officers is half of their male counterparts as indicated in the chart below.

Chart 8. Number of the Pesantren Based Community Radio Officers

	Pesantren	Number of Student Radio Officer (15 – 18)						Number of Teacher Radio Officer (24 – 35)						Total		Program
		Technician		Announcer		Programmer		Technician		Announcer		Programmer		L	P	
		L	P	L	P	L	P	L	P	L	P					
1.	Oathratul falah, Lebak	3	1	8	10	3	3	3	-	5	4	2	2	24	20	10
2.	Alghazali, Bogor	2	-	10	7	2	3	1	-	4	2	-	2	19	14	7
3.	Baitul Hikmah, Tasikmalaya	3	-	8	2	4	-	1	-	3	-	2	-	21	2	6
4.	Assidiqiyah, Tangerang	2	-	10	7	3	2	2	-	3	2	1	1	21	12	7
5.	Raudlatul Banat, Cirebon	1	-	7	5	3	1	2	-	3	-	1	-	17	6	6
6.	Ihya Ulumaddin, Cilacap	3	1	10	9	5	4	2	-	4	2	1	1	25	17	11
7.	Darul Maarif, Lamongan	3	1	10	10	3	3	1	-	4	2	2	-	23	16	10
8.	Sabilul Hasanah, Palembang	2	1	8	7	3	2	1	-	6	3	2	1	22	14	12
9.	Nahdlatul Ulum, Makassar	2	2	9	10	3	2	1	-	2	2	1	1	18	17	6
10	Almuayyad, Solo	3	1	8	5	3	2	2	1	5	4	3	2	24	15	20

“There was an interactive talkshow program with the community. We played radio drama and ask people’s response. On average, their comments are good and interesting. There is a very active listener who really appreciate our pengajian program. We have five different topics, and mostly is about tolerance and gender. Luckily, one of our Nyai [female headteacher] is a gender activist. She is the head of the radio’s structure”, [Mukhlisin, Al-Ihya Radio officer in Cilacap – Central Java].

2.d. Did the project foster cooperation between the kiai, students, teachers, and the community surrounding pesantren to work together to promote religious tolerance and counter radicalization?

As previously discussed, all of the targeted pesantrens represent moderate Islam. The surrounding community members respect these institutions, where the leaders are

mostly influential figures in their society, as they are actively involved in helping and solving problems faced by their society. On the other hand, the surrounding communities are also pleased with the existence of community radio in their area, and happy to be involved in the successful implementation of the project. The way pesantren involves the surrounding community -who come from different religious affiliations- to share and contribute to the project, can be used to preserve peace and resolve potential conflicts in the area.

"The surrounding community contributed to this community radio. A businessman donated a glass window for the studio. A professional crew of Radio Gisma taught students a week prior the SFCG's visit. Even a Chinese descendant citizen who is non-Muslim accepted this pesantren based radio project and contributed for pesantren's activities. Particularly because it is based on tolerance and religious freedom. We have never discriminated others based on their beliefs", [Mohamad Faishol Rozaq, Head of Pesantren Al-Muayyad Solo – Central Java].

"The radio manager invited us, the youth of the mosque, to share and contribute. We are not only coming from the NU affiliated youth of the mosque, but from Muhammadiyah, and we came and gave inputs. There is a plan to invite people outside pesantren to participate in broadcasting or contributing in the radio. It is not easy because people from outside come from different affiliations. But it is okay and not a problem here", [Musthofa, Mosque youth leader in Solo Central Java].

Although the leaders of pesantren are quite open, as a boarding school institution, some of pesantren tend to restrict themselves from the influence of the outsiders. Students have minimal interaction with the community, because they are not allowed to leave the boarding school without permission nor to meet the guests with the exception of their relatives. This exclusiveness is unrevealed by the existence of community radio, which facilitates the students to hold on-air interaction with the the surrounding community. People also get to know the pesantren better. In addition, some of the community members, such as the local youth leaders, are also involved in the the radio broadcasting services.

"There was a gap between community and pesantren before the radio existed, because the pesantren was very strict. Along with the existence of this radio, there is no more barrier between community and pesantren. The relationship grew closer and more open because the community members are allowed to participate. The local community tends to obey the religious leader in pesantren. There was a bearded [radical] Muslim who preach that we must follow his kind of Islam. [I said to him] 'Just go to pesantren, if pesantren follow your Islam we will also follow your Islam too'. It did not happen", [Widodo, local community leader in Kesugihan Cilacap].

To some extent, the project has fostered cooperation between members of the communities and pesantrens to promote religious tolerance and counter radicalization. Through radio broadcasting, the pesantren leaders consistently remind the people about the importance of social cohesion despite of differences, and the urgency of peaceful

conflict resolution. On the one hand, community members respect these religious leaders and obey whatever they say, and even ask these leaders to mediate and resolve conflicts among them. On the other hand, community leaders are also invited to use the radio to remind people to preserve peacefulness and avoid unnecessary conflicts.

“Our messages in the radio, for instance about the importance of solidarity and unity, can be a medium to prevent conflict in society. We always rise the issue via radio: in sermons, talkshows, and interactive sessions by phone or SMS. Sometimes, people who were not satisfied invited us to solve the problems in the field. We also invited non-pesantren figures or local community leaders to talk in the radio about some issues, for instance, to socialize their programs. So they can use it and convey their agenda in the radio” [Ahmad Mubari, Head of Islamic Senior High School of Sabilul Hasanah - South Sumatera].

2.e. To what extent did the project change the attitude of the host-community and increased religious tolerance?

Some of the key informants said that they have been mostly familiar with issues of tolerance and religious freedom. Members of communities and pesantren have respected each other far before the implementation of the project. Tolerance has been cultivated in the targeted areas for generations. In fact, communities tend to be resistant upon extremist religious teaching, which ridicule other religions. However, the project has significantly changed the way people face differences, particularly in the Islamic schools of thought (*mazhab*).

“Previously, everything [the rituals of syncretic NU Muslims] is considered as bid’ah [heretics]. Once they listen to pengajian in the radio, they know that there is certain way to offer prayers for the [dead] parents. It is not prohibited to pray and feed our neighbours and community [death commemoration]. The issue of bid’ah has become potential conflict between Muhammadiyah and NU community. But since this radio existed, non-NU people who learn via the radio can understand it although they do not want to hold the ritual in their homes”, [Muhajir, local community leader in Solo].

The project has also served as an ice breaker among beneficiaries, who previously distanced themselves from each other because of silent misunderstanding and conflict. The community radio, in particular, facilitates interactive communication between people in casual ways. This little step, however, is a precious asset for building trust, friendship, cooperation, and harmony among community members.

“There is a significant change between teachers and students in the Islamic school [MA] and in the Vocational school [SMK]. This cold war started because the new vocational school attracted more students than the old Islamic school which was established earlier. The previous jealousy has vanished, because students get acquainted and associated with each other and send songs toward each other via the radio,” [Muhammad Fahd, Instructor of Darma radio in Lamongan – East Java].

The radio programs also internalized the principle of tolerance, equality, and non-violence in students' daily life. As a matter of fact, the project has changed their attitude and behavior related to violent disciplinary measures. For instance, some pesantren previously enforced corporal punishment for students violating the rules: from a slap in the face, to a beat with a cane, to a soak in a cold swamp. With the new awareness about the importance of non-violent resolution obtained from the radio programs, currently their violent attitude and paradigm has changed.

"We often play the PSA therefore students directly remember the issues like 'we are different but equal'. There is change in terms of attitude and behavior, particularly in the use of violence. For instance when students violate rules, the paradigm has changed. They do not use violent methods anymore. Now we prioritize dialogue, and some of us practice it. We also become open and know other communities outside pesantren, we come into the new milieu", [Mukhlisin, Al-Ihya Radio Officer Cilacap].

In addition, radio programs also play a role in mediating conflict among the youth, including the pesantren students. The radio officers used to raise potential conflict among students, to persuade them to understand and accept the differences, and to choose peaceful methods of resolving problems among them.

"With the existence of this radio, we often discuss tolerance. We must not be egoistic nor consider ourselves as the rightest. The radio broadcasting can also solve the conflict. We did that among teenagers. For instance in this place, A felt isolated and persecuted by B. In fact, B did not mean to do that since she had such particular character. Here we discussed about different personalities, and in terms of tolerance, we have to understand each other. So we raised and discussed potential conflicts among students in the radio," [Eneng, QFM Radio director in Lebak West Java].

The changes of the attitudes in tolerance can be seen in the religious freedom index. 43,5% of community in Bogor disagree with the rights of people from different religions to build a place of worship, reflecting the current conflict concerning the establishment of Yasmin Church. 33,3% community in Palembang also shared similar attitudes. However, 51,4% of students agree with the rights of people from different religions to build a place of worship, and the highest level of tolerance was shown by students in Solo by 67,9%. Aside from Bogor and Palembang, communities in other regions are quite tolerant upon the people's rights of building a place of worship. 65,7% of students in Bogor also resisted against non-Muslim rights to establish religious institutions in their area, and so did 44,8% of students in Cirebon. In Solo, 60% of community and 50% of students do not have a problem with this issue. Students who were involved in the FGD conveyed that Solo is basically a multicultural city, and therefore they are used to respect their socio-religious diversity. Whereas in Bogor, as Badrus from the Wahid Instituted has noted, the radical Islamic group is gaining influence among their society. This factor determines the different level of tolerance in those areas. Please refer to the annex for complete baseline and endline comparison.

Chart 9. Do people of different religions have the right to build a place for worship?

Baseline Survey in 2011

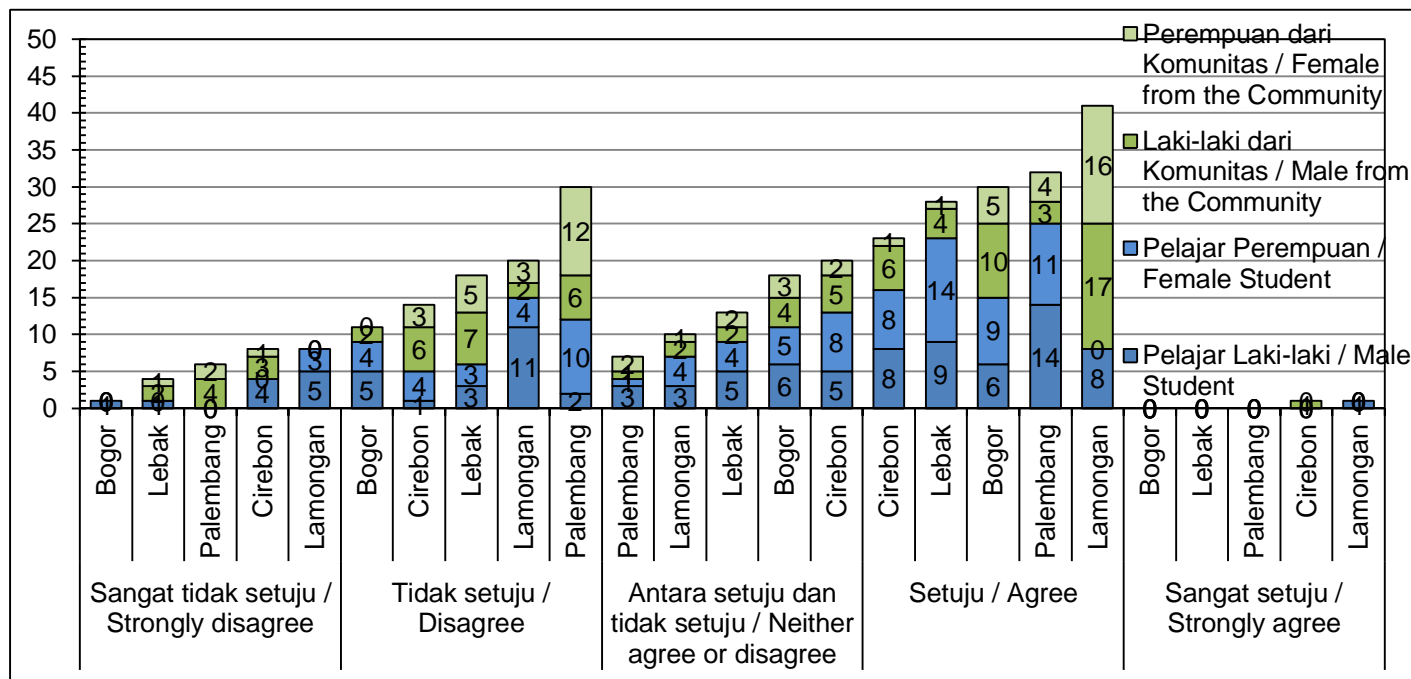
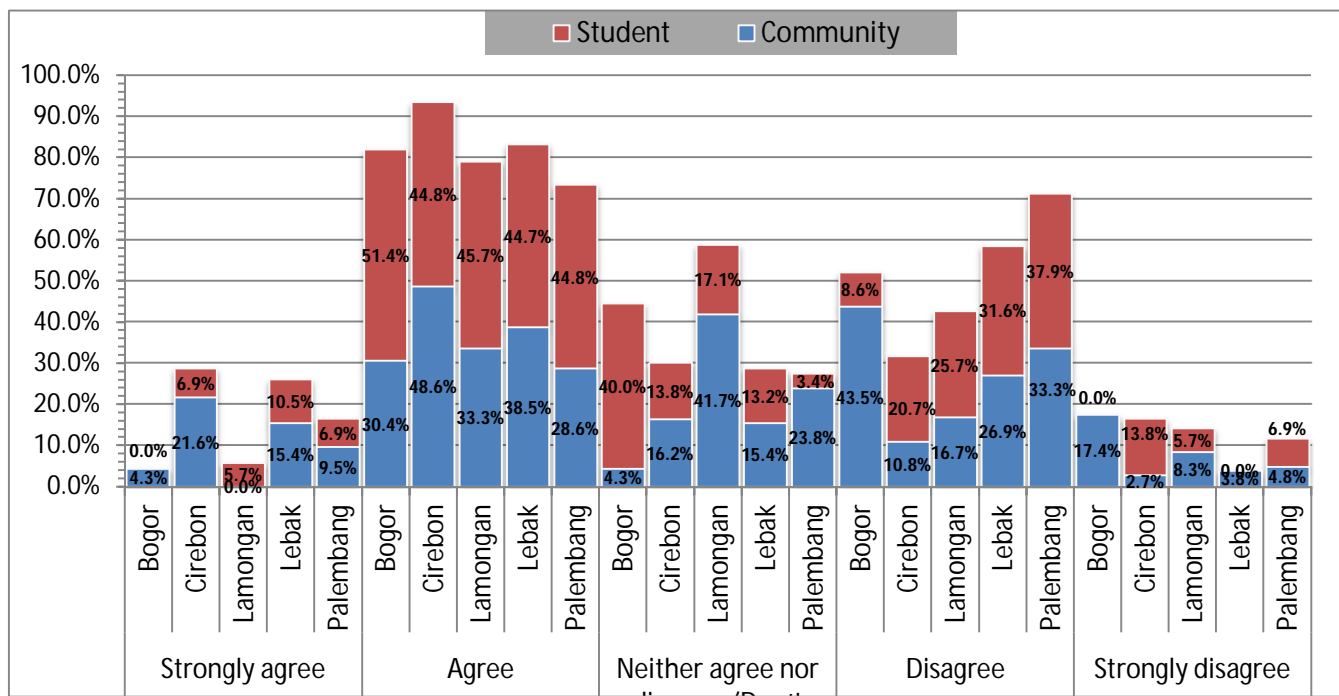


Chart 10. Do people of different religions have the right to build a place for worship?

Endline Survey in 2014



Based on the comparison of the baseline and endline surveys, we found that people's perception on religious freedom has changed in some areas. Concerning the right to build a place of worship, 18% of community and 12% of students did not approve it at the beginning. After the project implementation, 38% of community and 51% of students allowed people from different religions to build a worship place. In Lamongan, the level of approval upon the right to build a worship place also increased from 8% to 51%. In Banten, the approval to build different worship place also increased from 5% to 53% among community members, from 23% to 55% among students.

Previously, only 14% of students in Lamongan stated that someone from another religion has the right to worship or preach freely. After the implementation of the project, 45% of students stated that they have the right to worship or preach freely. Here, the percentage increased 31%. Previously, only 35% of the community surrounding pesantren stated that people from other religions area allowed to worship or preach freely, and now it increased to 58%. While in Bogor, previously only 20% of community members agreed with the rights of people from different religions to worship freely. After the existence of the project, 47% of community members agreed with this right.

In Palembang, people's perception on freedom of disseminating different religious materials also improved. Previously, only 9% of students and 6% of community members said that someone from another religion has the right to disseminate his/her religious materials. Now the percentage increased significantly: 57% of community members and 31% of students. In Lebak, the rate increased from 13% to 34% of students. In Lamongan, it was only 6% of community members and 11% of students who agreed with this right. Now the rate increased significantly: 41% of community members and 48% of students approved the right to distribute different religious materials (Please refer to the annexes for detailed comparison).

In regard women's rights, there is also significant improvement in all areas. Previously, only 22% of community members approved women's leadership in Palembang. After the implementation of the project, 66% of them agreed that women can play more public roles. Students who approved women's leadership also increased: from 21% to 44%. In Lamongan, the level of approval upon women's leadership increased from 32% to 50% among community members and from 13% to 62% among students. In Bogor, the approval improved from 9% to 39% among community members and from 15% to 56% among students. While in Lebak, the approval of women's leadership increased from 12% to 53% among community members and from 16% to 44% among students. In addition, students' approval of women's rights to work also improved from 15% to 60% in Lamongan. In Palembang, community's approval of women's right to work increased from 25% to 66% (further detailed information can be found in the appendix).

3. Sustainability

Sustainability is defined as the continuation of benefits from a development intervention after major assistance has been completed. It includes the probability of continued long-term benefits and resilience to risk over time and includes financial, institutional, human resource, management and other elements. As in other fields, sustainability also includes “ownership” of peace and development processes. Experience and peace research demonstrate that peacebuilding processes are long term and thus need long-term engagement that can weather setbacks. (OECD DAC, 2008: 42).

3.a. Which steps are planned or have been taken to create long-term processes, structures and institutions for the successful promotion of peace and tolerance and prevention of radicalization and extremism in pesantren and their surrounding communities?

In an attempt for further promotion of peace and tolerance, the leader of pesantren Qathratul Falah planned to compile a specific curriculum about tolerance. He formerly used to insert tolerant values in his teachings of classical Islamic literature, which is the main source of religious learning in pesantren. He also encouraged students to write about their experience of interacting with non-Muslims in their own language, which is going to be published and distributed in Indonesian pesantrens. In addition, he also planned to build a gallery of tolerance, which exhibits students' artwork that illustrate diversity.

“I have a plan to teach a curriculum about tolerance in class. It is available [in the classical literatures] but it depends on teachers' awareness. Among my dreams, one is that the students write a book on tolerance, which will be distributed freely in pesantrens. In the next two months we will publish 'Tolerance in Santri's perspective'. I also wanted them to have a gallery of tolerance, wherein we exhibit pictures about tolerance. Our pictures illustrate differences [Nurul Huda Ma'arif, Head of Senior High School Qathratul Falah Cikulur Lebak West Java].

Other pesantrens, like Al-Muayyad, prefer to promote peace and tolerance using the existing project such as the video documentaries. They are enthusiastic to explore the issues of religious and cultural pluralism in their area by illustrating the best examples of interfaith harmony that can be practiced anywhere else in Indonesia.

“We have planned to make more films on tolerance. Students were also enthusiastic with the theme they found. They found that the Chinese lion [barongsai] performed in the Chinese New Year's celebration in Solo is not only made by the Chinese. The Javanese, even the Muslims, also helped making the Chinese lion... We want to utilize this video documentary activities at the best”, [Noor Ridlo, Teacher in Pesantren Al-Muayyad Solo Central Java].

Pesantran al-Ihya Ulumaddin has also been enthusiastic with the documentary video making, and planned to establish a film community in pesantren. They planned to transfer their knowledge and skills in the project to the youth in the schools, in hope

that the activity will rise the awareness of the youth about the necessity of peace and tolerance, and the danger of religious radicalization and extremism.

“The film crews are enthusiastic about establishing a film community. Pesantrens have junior and senior high schools, so at least the film institution can be used to guide those schools. Every school has its film team, therefore it multiplies. The main obstacle [in film making] is only funding and timing. But the enthusiasm is amazing. We take this film to festivals. The pesantren’s radio is potential for the surrounding community, who will obey whatever kiyai tells them”, [Mukhlisin Cilacap].

In the short and long term, however, the surrounding communities expect that pesantren will continue with the radio broadcasting of moderate Islamic religious study or *pengajian*, which is seen as the best counter of religious violence and radicalism. They are aware that the extremist ideology has been infiltrating the peaceful community via various media, from the internet to radio and TV. Pesantrens have been disseminating the peaceful Islamic messages through all mediums, both formally and informally. The establishment of the pesantren based community radio stations continuously amplify their moderate Islamic voices, which will be the key to counter the extremist Islamic voices in the long term.

“Pengajian must be maintained in the short and long term. Pengajian is a site of interaction for people from various affiliations. Here people know how to live peacefully. If pengajian is removed, people who study a little will come and convince us that violence is the best way to solve the conflict. Pengajian and other activities of pesantren is one of the keys to counter radicalism”. [Musthofa, Mosque youth leader in Solo Central Java].

3.b. Have the pesantrens developed independent initiatives on promoting religious tolerance and countering radicalization?

As religious based educational institutions, pesantrens have developed independent initiatives to promote tolerance and to counter radicalization. In this regard, pesantrens internalize the principle of love and respect among students who come from various cultural and religious affiliations, and from different social and economic backgrounds. The character based education in pesantrens is not only being taught in theory, but also in practice. The figure of *kiyai* play a central role in both pesantren and community, and they always manage to provide good examples on tolerance by accepting people from different religions in their complex. The concept of tolerance, which is known as *tasamuh*, has been learned and discussed in pesantren. The principle of respect and cooperation has been internalized among students. These are some examples of the pesantrens’ independent initiatives to promote tolerance, as quoted in the interviews below.

“In this kind of pesantren, we are accustomed to tolerance and we can associate with people from different ethnic and cultural backgrounds. We come from various ethnicities in pesantren, so we have to be tolerant. In the terms of pesantren, it is

known as 'tasamuh', and is taught in theory and practice. The classical books that we learned discuss a lot about this issue", [Mukhlisin Al-Ihya Radio officer in Cilacap]

"We familiarize the students to help, respect, and love each other. Students who obtained religious education and build good character will not accuse others as infidels. Religious education is the main key to achieve success [in promoting tolerance]. It is an on-going education, not just few hours of education in the class. Allah himself is the Most Tolerant, Ar-Rahman." [Mohamad Faishol Rozaq, Head of Pesantren Al-Muayyad Solo Central Java].

"Students witness that we accept anyone who comes to learn in pesantren with open hands. There was a Catholic British woman who did the research and involved the students. The students were happy and indirectly learning about the meaning of tolerance and religious freedom", [Noor Ridlo, teacher of Pesantren Al-Muayyad Solo Central Java].

Pesantrens have also been consistent in promoting peaceful Islam and harmonious relationships among humans through *pengajian*, a communal religious study forum that characterizes the tradition of pesantren. The fact that the leaders of pesantren are nationalists, who seek to adopt Pancasila as common values instead of adopting Islamic sharia, is a guarantee that pesantrens would not become the seedbed for religious extremism in the country. They would always uphold the principle of unity in diversity, and respect the different religious elements in society and maintain harmony. The pesantrens' affirmation to pluralism and its commitment to cultivate this value among young generations were noble initiatives that must be preserved and supported in various way.

"This pesantren accept modernity and has no problem with religious freedom and different religious affiliations. Pesantren accept anyone who wants to learn here with open hands, be it Muhammadiyah or NU. We have to understand that our state acknowledge many religions and we must respect that. We have to preserve Pancasila and its values. The Republic of Indonesia is final. This pesantren is a medium to create generations who find that differences are not a problem [Kiyai Habib Musthofa, Head of Darul Falah pesantren Lamongan – East Java].

CONCLUSION

Relevance

The pesantren based community radio and the documentary video projects have relevantly contributed to the promotion of tolerance and prevention of religious extremism in the targeted areas. Both activities have complemented each other in rising students' critical awareness on the issues of tolerance and religious freedom. Unfortunately, not all pesantrens pay equal attention on both targets: the young students and the community members. It would be better to encourage stakeholders to start focusing on both the external and internal beneficiaries. This measure includes assistance in resolving the related problems.

Effectiveness

The students and teachers of Pesantrens who are involved in this project have worked in spreading peaceful, tolerant and moderate Islam through the community radio and the documentary video project. They gained significant improvement in the level of tolerance as well as in radio programming and broadcasting skills (80%). A comparison of the baseline and endline surveys also indicated significant improvements in people's perception on religious freedom and women's rights in some areas. Nevertheless, some pesantrens did not meet the selection criteria which is to be located in areas prone to conflict or religious radicalization. With the already existing materials and resources, more cooperation can be initiated with other established community radios in the fragile areas.

Sustainability

The leaders of Pesantrens have independent initiatives to further promote peace and tolerance. It ranges from inserting curriculum or lessons on tolerance, to publishing students' interfaith interaction. Some of them initiated by the transfer of their knowledge and skills to the wider audience in the schools, to rise the youth awareness about the necessity of peace and tolerance, and the danger of religious radicalization and extremism. In this regard, continuous support needs to be given to these stakeholders, in the form of providing technical and non-technical support for their proposed activities.

RECOMMENDATIONS

Relevance

1. The project empowered pesantrens affiliated to Nahdlatul Ulama, the traditionalist Islam that has been seen as 'silent majority'. Similar projects need to be done among other moderate Islamic groups, such as the modernist Islam Muhammadiyah. The establishment of community radio and the production of documentary videos need to be done in Muhammadiyah affiliated educational institutions, which ranges from pesantrens and high schools to universities.
2. Not all of the selected pesantrens are located in prone-conflict areas, in areas with known terrorist groups, in areas where there is growth of radical groups, or in close proximity to radical *pesantrens*, mosque or communities. The audio live streaming and

- cooperation with other community radios should be maintained to broaden the outreach and achieve its objective in countering religious extremism.
3. The survey shows that the level of tolerance varies from one area to another, depending on the social and religious dynamic in that particular area. Besides providing the centralized broadcasting materials, SFCG should endorse the stakeholders for them to produce their own programs that respond to local issues and challenges.
 4. **There is a need to diversify the source persons in the material production (this is not clear – couldn't understand this statement),** in order to reflect the diversity of religion, gender, and ethnicity in the country. More current issues can be addressed in the broadcasting materials, using the existing format.

Effectiveness

1. The project empowered students involved in the individual projects, who play the role of peer educators for radicalism prevention among themselves and their schoolmates. Caderization and regeneration process is needed for the purpose of knowledge and skill transfer, as these students will graduate and leave their pesantrens sooner or later.
2. Deeper involvement from teachers is needed as they play important roles in educating the youth and have significant marks in their development.
3. Teachers and students' busy schedules in pesantrens have obstructed them from focusing on the project. Alternative fund raising needs to be made to provide some incentive and ensure their commitment in implementing and developing the projects.
4. The existing materials need to be distributed in other pesantrens and Islamic educational institutions, in order to enhance its effectiveness in promoting tolerance and countering extremism in the country.

Sustainability

1. Some pesantrens have independent initiatives such as publishing curriculums or students' storybooks on tolerance. Technical and non-technical assistance needs to be given to these stakeholders, which includes funding, coaching, etcetera.
2. The greatest challenge of the projects comes from the commercial media, particularly TV. With the current skill, knowledge, and infrastructure, the establishment of pesantren based community television can be taken into consideration.

APPENDIXES

1. Brief Biography of Evaluators

Lanny Octavia obtained M.A. degree from the Institute of Arab and Islamic Studies, Exeter - United Kingdom. She has extensive experience in program planning, management, monitoring and evaluation, particularly on development programs among Muslim communities in Indonesia. She works at CSOs namely Rumah Kitab: Institute for Research, Studies and Development, and Jaringan Islam Liberal (Liberal Islam Network) Jakarta. She has expertise in research design and analysis, networking and partnership with local and global stakeholders. She used to represent her institutions, through her presentation and involvement in national and international events, and her publications on religious issues.

Esti Wahyuni has been a journalist of Pantau Magazine. She is a social, political and media researcher who works freelance for Lingkaran Survey Indonesia and other NGOs like LP3ES, ISAI and the University of Indonesia's Research Institute. She previously worked for Kantor Berita Pena Indonesia Jakarta, and was coordinator of media reader survey in four regents in Flores and helped University of Flores build its research institute. She did researches about media in Aceh, Jogjakarta and Papua, and conducted monitoring and evaluation on the radio programs broadcasted by Radio News Station KBR 68H Jakarta.

2. Survey Questionnaire for Students and Community

Before you begin the questionnaire, please be assured that your answers would be treated in the strictest confidence. All answers will be combined together and individual responses will **NOT** be identifiable. Please take a few minutes and fully complete this questionnaire. **Thank you.**

BIODATA

1. Name :
2. Sex : a. Male b. Female
3. Age : a. 14-17 b. 18-23 c. 24-29 d. 30-40 e. 41-49 f. 50+
4. Religion: a. Islam b. others (specify)
5. Ethnic : a. Javanese b. Malay c. Sundanese d. others (specify)
6. Occupation: a. teacher b. trader c. civil servant d. other (specify)

Part 1: Security

I'd like to ask you some questions about peace and security in your village.

1.1 In relation to levels of violence, where does your village/community belong?

1. Very peaceful
2. Somewhat peaceful
3. Neither peaceful or violent
4. Somewhat violent
5. Very violent
6. Don't know

1.2a Have there been any incidents of violence in your village in the last 12 months?

1. Yes
2. No

1.2b To your knowledge, have there been any religiously driven incidents of violence in your village in the last 12 months?

1. Yes
2. No

1.2c If yes, what happened? (*circle all that apply*)

1. Beating
2. Killing
3. Attacks on places of worship
4. Abduction
5. Household theft
6. Rape
7. Other (specify)

1.3 During the past year, how often were religious disputes resolved peacefully in your community?

1. Never
2. Rarely
3. Sometimes
4. Most of the time
5. Always
6. Don't know

1.4 During the past year, who usually resolved religious disputes in your community?

1. Nobody
2. Friends or family members
3. Elders
4. Religious leaders
5. Local government officials
6. Women

7. Don't know

1.4b Were women involved in resolving any of the religious disputes?

1. Yes

2. No

Part 2: Relationships between divided religious groups

The next part of the survey are questions related to the relationship you have with individuals that have other religions.

2.1a In the last three months, have you knowingly interacted with people from other religions?

1. Yes

2. No

2.1b If yes, how did you interact?

1. Trade or at Market

2. Socially

3. Farming

4. Borrowed or lent money

5. Employment

6. Conflict

7. At school

8. At work

9. At pesantren

10. Other (specify)

In the next set of questions, I would like for you to tell me how much you agree or disagree with each question.

2.2 In regards to someone from another religion, in your opinion should they have the right to....

2.2a ...worship (or preach) freely?

1. Strongly disagree

2. Disagree

3. Neither agree nor disagree/Don't know

4. Agree

5. Strongly agree

2.2b ...distribute religious material?

1. Strongly disagree

2. Disagree

3. Neither agree nor disagree/Don't know

4. Agree

5. Strongly agree

2.2c ...build places of worship?

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree/Don't know
4. Agree
5. Strongly agree

2.2d ...open religious institutions in this community?

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree/Don't know
4. Agree
5. Strongly agree

In the next set of questions, I will read a statement and I would like for you to tell me how comfortable you feel with that statement.

2.3 In regards to someone from another religion, would you feel comfortable....

2.3aworking with them?

1. To a very small extent
2. To a small extent
3. Neither small nor great extent
4. To a great extent
5. To a very great extent

2.3b ...socializing with them?

1. To a very small extent
2. To a small extent
3. Neither small nor great extent
4. To a great extent
5. To a very great extent

2.3cdating them?

1. To a very small extent
2. To a small extent
3. Neither small nor great extent
4. To a great extent
5. To a very great extent

2.3d if your brother or sister married them?

1. To a very small extent
2. To a small extent
3. Neither small nor great extent
4. To a great extent
5. To a very great extent

2.3e ...if your son or daughter married them?

1. To a very small extent
2. To a small extent
3. Neither small nor great extent
4. To a great extent
5. To a very great extent

In the next set of questions, I would like for you to tell me how much you agree or disagree with each question.

2.4 Do you believe that women...

2.4a ...should be able to be the community leader?

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree/Don't know
4. Agree
5. Strongly agree

2.4b ...should be able to work outside the home?

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree/Don't know
4. Agree
5. Strongly agree

2.4c ...should be able to shake hands with men?

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree/Don't know
4. Agree
5. Strongly agree

2.4c ...should be able to leave the house without their head covered?

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree/Don't know
4. Agree
5. Strongly agree

Part 3: Perceptions of youth

I'd like to ask you some questions about youth in your community. Youth are people between the ages of 18 to 29.

3.1 Do you believe that radio is being used to promote extreme religious beliefs?

1. Never
2. Rarely
3. Sometimes
4. Most of the time
5. Always
6. Don't know

3.2 Do you believe that radio is being used to promote religious tolerance?

1. Never
2. Rarely
3. Sometimes
4. Most of the time
5. Always
6. Don't know

3.3 Do you believe that youth are exploited to advance religious beliefs?

1. Never
2. Rarely
3. Sometimes
4. Most of the time
5. Always
6. Don't know

3.4 If someone burns down your place of worship, do you believe that it is ok to retaliate?

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree
4. Agree
5. Strongly agree

3.4 Do you agree that you should be involved in the process of antiradicalization?

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree
4. Agree
5. Strongly agree

3.5 Youth in this community are positive role models.

1. Strongly disagree
2. Disagree
3. Neither agree nor disagree
4. Agree
5. Strongly agree

4: Differences

4.1 It is important to put someone else's interest rather than my interest

1. Strongly agree
2. Agree
3. Neither agree nor disagree/Don't know
4. Disagree
5. Strongly disagree

4.2 There is some occasions when conflict cannot be resolved

1. Strongly agree
2. Agree
3. Neither agree nor disagree/Don't know
4. Disagree
5. Strongly disagree

4.3 Sometimes, violence is the best way to resolve problem/conflict

1. Strongly agree
2. Agree
3. Neither agree nor disagree/Don't know
4. Disagree
5. Strongly disagree

4.4 Dialog can resolve all problems no matter how bad

1. Strongly agree
2. Agree
3. Neither agree nor disagree/Don't know
4. Disagree
5. Strongly disagree

4.5 Women must have equal opportunity to men's

1. Strongly agree
2. Agree
3. Neither agree nor disagree/Don't know
4. Disagree
5. Strongly disagree

4.6 Women must have the rights to achieve her ambition, although it is not in accordance with her family's wish

1. Strongly agree
2. Agree
3. Neither agree nor disagree/Don't know
4. Disagree
5. Strongly disagree

4.7 In friendship with people of different religion, we must try to understand each other.

1. Strongly agree
2. Agree
3. Neither agree nor disagree/Don't know

4. Disagree
5. Strongly disagree

4.8 In problem solving, it is important to cooperate with others.

1. Strongly agree
2. Agree
3. Neither agree nor disagree/Don't know
4. Disagree
5. Strongly disagree

4.9 Eventhough I'm defeated in sience/sport competition, I will congratulate the winner

1. Strongly agree
2. Agree
3. Neither agree nor disagree/Don't know
4. Disagree
5. Strongly disagree

4.10 It is easier to do assignment by myself, rather than doing it together with other friend.

1. Strongly agree
2. Agree
3. Neither agree nor disagree/Don't know
4. Disagree
5. Strongly disagree

Part 5: The use of Violence

In the next set of questions, I would like for you to tell me how much you agree or disagree with each question.

5.1 Do you agree/diasagree with the use of violence to defend your belief?

1. Strongly agree
2. Agree
3. Neither agree nor disagree/Don't know
4. Disagree
5. Strongly disagree

5.2 Do you agree/disagree with the use of violence to convince others about your view/belief?

1. Strongly agree
2. Agree
3. Neither agree nor disagree/Don't know
4. Disagree
5. Strongly disagree

5.3 Do you agree/disagree with the view that "the West" brings negative impact to your religious community and therefore you must fight them, including by violence?

1. Strongly agree
2. Agree

3. Neither agree nor disagree/Don't know
4. Disagree
5. Strongly disagree

5.4. Do you agree/disagree with the use of violence against others who criticize or condemn your religious belief?

1. Strongly agree
2. Agree
3. Neither agree nor disagree/Don't know
4. Disagree
5. Strongly disagree

5.5 Would you help/protect others from different religious affiliation?

1. Yes
2. No

5.6 Are you comfortable with women who are not fully covered up?

1. Yes
2. No

Part 6: Program Evaluation

6.1 Do you know about the Pesantren's radio community program?

1. Yes
2. No

6.2 In the last seven days, how often did you listen to Pesantren's radio community?

1. Everyday/almost everyday
2. 3-4 days a week
3. 1-2 days a week
4. Rarely
5. Never

6.3 Do you think Pesantren's radio community broadcasting duration is sufficient?

1. Yes
2. No

6.4 Are you satisfied with the Pesantren's radio community broadcasting service?

1. Yes
2. No

6.5 What is your favourite Pesantren's radio community program?

1. Air magazine
2. Drama
3. Interactive talkshow
4. Music

5. Others (specify)

6.6 Are you satisfied with the result of pesantren's documentary movie?

1. Yes
2. No

6.8 Do you see any change toward a more tolerant attitude/behavior among your community after the existence of Pesantren's radio community?

1. Yes
2. No

6.9 Can the Pesantren's radio community and video documentary program be a medium to spread tolerance and peace?

1. Yes
2. No

6.10 Can the Pesantren's radio community and video documentary program change someone's paradigm/perspective?

1. Yes
2. No

6.11 After being exposed to the Pesantren's radio broadcast and documentary film, do you gain better understanding about tolerance and radicalism?

1. Yes.
2. No

Part 7. Feedback

Please mention 3 radio programs you would like to hear in the future, aside from the current ones.

Please mention 3 ideas for documentary film you would like to watch in the future, aside from the current ones.

Please mention the strength and weakness of pesantren's radio broadcast and documentary film.

3 Focus Group Discussion

Consent to Participate in Focus Group Study as Part of the Evaluation

The purpose of the group discussion and the nature of the questions have been explained to me. I consent to take part in a focus group about my knowledge and experiences, including some ways to improve the spread of peace messages on pesantren and in my surroundings. I consent to be tape-recorded during this focus group discussion.

My participation is voluntary. I understand that I am free to leave the group any time. If I decide not to participate at any time during the discussion, my decision is in no way represent the general attitude of my campus on the discussed issues.

None of my experiences or thoughts will be shared to anyone outside of Search for Common Ground unless all identifying information is removed first. The information that I provide during the focus group will be grouped with answers from other people so that I cannot be identified.

Please Print Your Name

Respondent ID

Please Sign Your Name

Date

3.1 Students of Pesantren

Issue	Description	Duration
<p>RELEVANCE</p> <p>1. General view of tolerance and radicalism.</p>	<p>1. What do you know about religious tolerance and radicalism? What is your opinion about both issues?</p> <p>2. What is your opinion about leader who comes from different religious background? Can these people establish worship place in your location?</p> <p>What do you think about the forced closure and destruction of religious structures such as churches?</p> <p>3. Do you agree and want to be involved in:</p> <p>a. Resistance against the west by bombings etc.</p> <p>b. Self defence using weapon in times of conflict.</p> <p>c. Forced closure & destruction of "sinful" places eg. nightclubs, prostitution etcetera.</p>	<p>20minute</p>

	<p>4. Is the radio and video documentary program able to provide awareness on the issues of religious tolerance and radicalism? Is this awareness apparent among students/teachers /communities of pesantren?</p>	
<p>EFFECTIVENESS</p> <p>2. Quality of radio broadcast and video documentary</p>	<p>1. How many broadcasting hours a day? Is the duration sufficient? How many programs that is broadcasted in a day?</p> <p>2. Which program is the best according to students? Why? What is the best program according to the listeners? How do you know that the program is their favorite? What is the indicator?</p>	10minute
<p>3. Improvement of radio and video documentary program.</p>	<p>1. As compared to the initial launch, how much improvement has the radio broadcast undergone in the last two years?</p> <p>2. Which program has been broadcast since the initial launch, and which one has been developed later on? Give the reason why the program is maintained.</p>	15 minute
<p>4. Difficulties and barriers in program implementation.</p>	<p>1. What is the most difficult thing to do in the implementation of the radio program? Why?</p> <p>2. How do you measure the number of listeners and the outreach of radio broadcast? What kind of</p>	15 minute

	<p>feedback do you obtain from the listeners relating to the quality of the radio broadcast?</p> <p>3. Do you think the radio equipment is sufficient or not to broadcast your radio programs? What kind of equipment and training that is not sufficient and must be improved? Is the equipment (and software) to produce radio program sufficient? What kind of equipment must be improved?</p>	
<p>5. Skill enhancement in the production of radio program and video documentary.</p>	<p>1. Are the students capable of operating all the radio devices, production and broadcast? What kind of skill is insufficient in operating the radio devices and applications?</p> <p>2. What do the students learn in the video documentary production? What is the benefit?</p> <p>3. Do you think radio program and video documentary can be a media to convey the message of tolerance of peace? Why?</p> <p>4. What needs to be learned and improved in regard the technique and skill in the production of radio program and video documentary?</p>	<p>20 minute</p>
<p>6. Effectiveness of the radio program and video documentary on increasing</p>	<p>1. Is there any impact of the program according to the students? Is it positive or negative?</p> <p>2. How do the students solve the problems and</p>	<p>20 minute</p>

tolerance .	<p>conflicts after the program was implemented? Are they seeking a peaceful approach or violent one?</p> <p>3. What are the barriers in the course of production of radio program and video documentary?</p> <p>4. Is the available radio broadcast and video documentary good enough and according to the expectation? Can it be used to disseminate tolerance and peace among listeners and viewers?</p>	
7. Sustainability of radio program and video documentary.	<p>1. What must be done in order to keep the radio broadcasting program on the tolerance and peace on air and enjoyed by the community in and out of pesantren?</p> <p>2. How do the students communicate among them, and with the surrounding community, therefore the message of religious tolerance and peace will be persisted and not misunderstood?</p>	20 minute

3.2 Authority/Community/Religious Leaders

Issue	Description	Duration

<p>1. Habit in listening to the pesantren's community radio program.</p>	<p>1. Do you listen to the pesantren's community radio everyday? When do you usually listen: morning, afternoon, evening? Do you have specific time to listen to the radio?</p> <p>2. Where do you usually listen to the pesantren's community radio? Is it at home? Do you listen to it alone, or along with other family members? Is the radio broadcast well received? What kind of difficulties you find in time sof listening? (e.g. the voice is not clear, the broadcast is often unheardable, etc)</p> <p>3. What do you think must be done to overcome these problems?</p>	<p>15 minute</p>
<p>2. Programs of the pesantren's community radio program.</p>	<p>1. Do you generally like the pesantren's community radio program? What program do you like most? Why?</p> <p>2. What program you don't like? Why?</p> <p>3. What program is insufficient and must be increased by the pesantren's community radio? Why?</p> <p>4. What do you think must be fixed and improved further by the radio broadcasters?</p>	<p>15 minute</p>
<p>3. General view on Tolerance and radicalism.</p>	<p>1. What do you know about religious tolerance and radicalism? What is your opinion about both issues?</p>	<p>20minute</p>

	<p>2. What is your opinion about leader who comes from different religious background? Can these people establish worship place in your location? What do you think about the forced closure and destruction of churches etcetera?</p> <p>3. Do you agree and want to be involved in:</p> <ul style="list-style-type: none"> a. Resistance against the west by bombings etc. b. Self defence using weapon in times of conflict. c. Forced closure & destruction of sinful places. <p>4. Is the radio and video documantary program able to provide awaranness on the issues of religious tolerance and radicalism? Is this awareness apparent among members of community?</p>	
<p>4. Potential problem and conflict</p>	<p>1. Is there potential problems among community which can become the trigger for intolerant and radical actions?</p> <p>2. Is there any conflict occurred in your community in the last 6 months? Were you involved in that? How did you solve this problem?</p> <p>3. Do you think pesantren is open toward its surrounding community? Has pesantren been involved in the conflict resolution among community?</p> <p>4. What kind of measures must be taken to keep</p>	<p>20 minute</p>

	<p>the peace and tolerance in this area?</p> <p>5. What radio program is suitable to be broadcasted to strengthen tolerance and religious freedom in this area?</p>	
<p>5. Activity much must be done to raise people's awareness on the importance of tolerance and peace.</p>	<p>1. What activity can be held by pesantren, in cooperation with local authority, NGO, and society to preserve peace and prevent radicalism in your area?</p> <p>2. Do you feel any benefit from the radio program and video documentary made by the students of pesantren?</p> <p>3. Is the radio program sufficient to raise people's awareness on the importance of religious tolerance and peace? What kind of program must be implemented?</p> <p>4. What is the key to prevent radicalism among your community?</p>	<p>20 minute</p>

4. Key Informant Interview

I volunteer to be interviewed by _____ from Search For Common Ground. I understand that the interview is conducted for the purpose of final evaluation of SFCG programs in pesantren. I will be one of approximately 30 people being interviewed for this research.

Please Print Your Name

Interviewer

4.1 Kiyai/Principal/Teacher of Pesantren

Relevance

1. Was the pesantren community radio's approach relevant to promoting religious freedom and countering radicalization in *pesantren* and surrounding community?
2. Is the available radio broadcasting service sufficient to disseminate / promote religious freedom in pesantren and surrounding community?
3. Did the radio broadcasting service target the right group of beneficiaries?
4. Was the pesantren documentary film's approach relevant to promoting religious freedom and countering radicalization in *pesantren* and surrounding community?
5. Is the available documentary film production sufficient to disseminate / promote religious freedom in pesantren and surrounding community?
6. Did the video documentary movie target the right group of beneficiaries?
7. To what extent did the radio and video program complement each other?
8. What positive or negative unexpected or expected results did the two projects (radio and video) lead to the students and teachers of pesantren?
9. Do you think the radio broadcast has reached the right coverage?

Effectiveness

10. Did the students' skills on radio operation and programming improve?
11. Did the students' skills on video production improve?
12. Did the students' knowledge on peace and tolerance issues improve?
13. To what extent did students use the learned skills to promote religious tolerance and resolve conflict in pesantren?
14. To what extent did the radio and video project achieve its intended results?
15. What major factors contributed to achieving, or not achieving, its objectives (factors of success and challenges)?
16. To what extent did the radio and video projects empower the students/teachers?
17. Did the project foster cooperation between the *kiai*, students, teachers, and the community surrounding *pesantren* to work together to promote religious tolerance and counter radicalization?
18. To what extent did the project change the attitude of the host-community and increased religious tolerance?

19. What is the response of local authority/police/army about the existence of this community radio?
20. What is the biggest benefit of community radio in the pesantren? why?
21. What is the most apparent change in teacher's/student's attitude after the implementation of community radio program and video documentary in pesantren?
22. Is the change compatible with the purpose of the establishment of radio or the purpose of education in pesantren?
23. Is the program in general support better understanding and cooperation among kiai, ustadz, santri and surrounding community? Give example?
24. Do you think video documentary program build student's critical thinking positively? Why? Can it be improved? How?

Sustainability

25. Which steps are planned or have been taken to create long-term process, structures and institutions for the succesful promotion of peace and tolerance and prevention of radicalization in pesantren and its surrounding communities?
26. Have the pesantren develop independent initiatives on promoting religious tolerance and countering radicalization?

4.2 Authority/ Community/Religious Leaders

Relevance

1. Was the pesantren community radio's approach relevant to promoting religious freedom and countering radicalization in *pesantren* and surrounding community?
2. Is the available radio broadcasting service sufficient to disseminate / promote religious freedom among surrounding community?
3. Did the radio broadcasting service target the right group of beneficiaries?
4. Was the pesantren documentary film's approach relevant to promoting religious freedom and countering radicalization *in the community*?
5. Is the available documentary film production sufficient to disseminate / promote religious freedom among surrounding community?
6. Did the video documentary movie target the right group of beneficiaries?
7. To what extent did the radio and video program complement each other?
8. What positive or negative unexpected or expected results did the two projects (radio and video) lead to the youth and on the surrounding communities?
9. Do you think the radio broadcast has reached the right coverage?

Effectiveness

10. To what extent did students use the learned skills to promote religious tolerance and resolve conflict in their community?
11. To what extent did the radio and video project achieve its intended results?

12. To what extent did the radio and video projects empower and involve the community surrounding *pesantren*?
13. Did the project foster cooperation between the *kiai*, students, teachers, and the community surrounding *pesantren* to work together to promote religious tolerance and counter radicalization?
14. To what extent did the project change the attitude of the community members and increased religious tolerance?
15. What is the response of local authority/police/army about the existence of this community radio?
16. What is the biggest benefit of community radio in the *pesantren*? why?
17. What is the most apparent change in community members' behavior/attitude after the implementation of community radio program and video documentary?
18. Is the program in general support better understanding and cooperation among *kiai*, *ustadz*, *santri* and surrounding community? Give example?
19. Do you think video documentary program build people's critical thinking positively? Why? Can it be improved? How?

Sustainability

20. Which steps are planned or have been taken to create long-term process, structures and institutions for the successful promotion of peace and tolerance and prevention of radicalization in *pesantren* and its surrounding communities?
21. Have the community surrounding *pesantren* develop independent initiatives on promoting religious tolerance and countering radicalization?

5 List of Interviewees

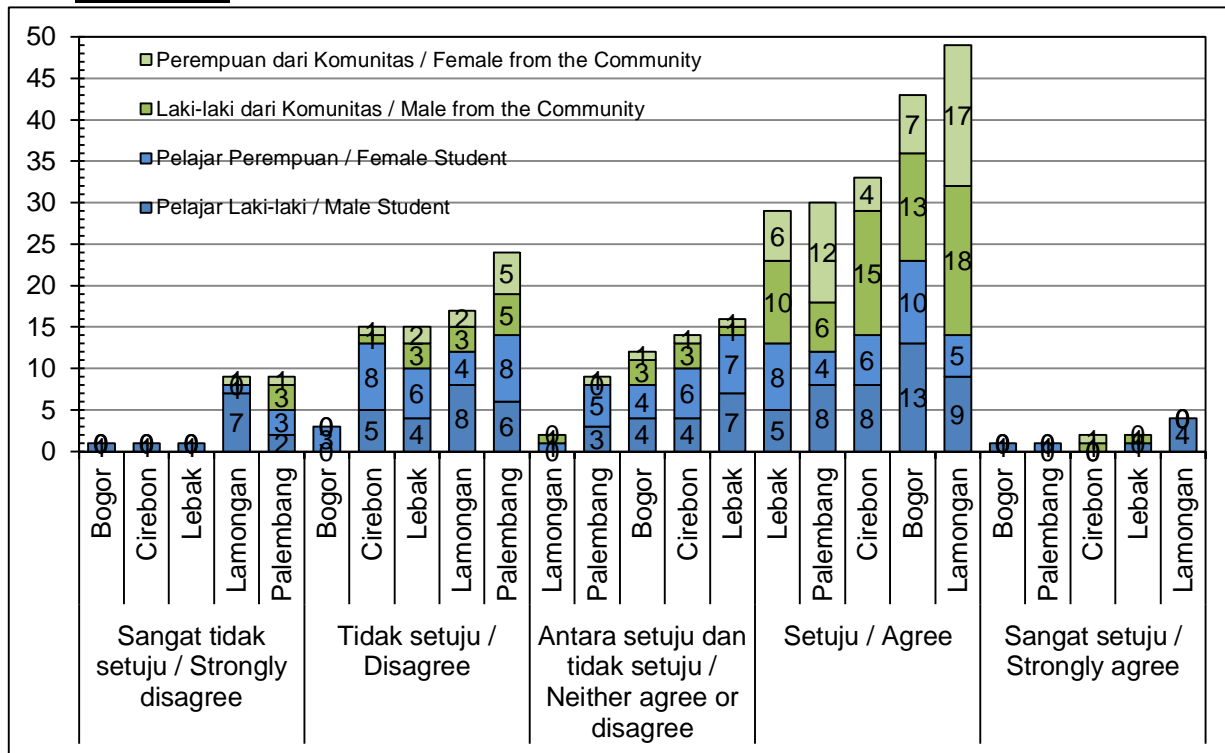
NO	NAMES	POSITION	PESANTREN
1	Nurul Huda	Head of Pesantren	Qathratul Falah, Lebak - West Java
2	Eneng Atiqoh	Director of Qi FM Radio	Qathratul Falah, Lebak - West Java
3	Mulyanis	Member of IPPNU & KNPI	Qathratul Falah, Lebak - West Java
4	Ubaidillah	Head of pesantren	Sabilul Hasanah, South Sumatra
5	Abdurrahman	Manager of As-Sabil Radio	Sabilul Hasanah, South Sumatra
6	Ahmad Mubari	Local community leader	Sabilul Hasanah, South Sumatra
7	Shoiman Nawawi	Head of pesantren	Al-Ihya Ulumaddin, Cilacap
8	Mukhlisin	Manager of Al-Ihya Radio	Al-Ihya Ulumaddin, Cilacap
9	Suhidin	Local community member	Al-Ihya Ulumaddin, Cilacap
10	Widodo	Local authority (RT)	Al-Ihya Ulumaddin, Cilacap
11	M. Faishol Rozaq	Head of pesantren	Al-Mu'ayyad, Solo - Central Java
12	Noor Ridlo	Manager of RAM FM Radio	Al-Mu'ayyad, Solo - Central Java
13	Muhajir	Local authority (RT)	Al-Mu'ayyad, Solo - Central Java
14	Musthofa	Mosque youth leader	Al-Mu'ayyad, Solo - Central Java
15	Habib Musthofa	Head of pesantren	Darul Ma'arif, Lamongan - East Java
16	Muhammad Fahd	Supervisor of the project	Darul Ma'arif, Lamongan - East Java
17	Ahmad Munir	Local authority (RT)	Darul Ma'arif, Lamongan - East Java
18	Muhith Muhtadlo	Youth leader	Darul Ma'arif, Lamongan - East Java
19	Agus Nachrowi	Program Director	SFCG Indonesia
20	Hijroatul Maghfiroh	DM&E Coordinator	SFCG Indonesia
21	Badrus Samsul Fata	Program Officer	Wahid Institute
22	Gamal Ferdhi	Program Officer	Wahid Institute

6. Quantitative data

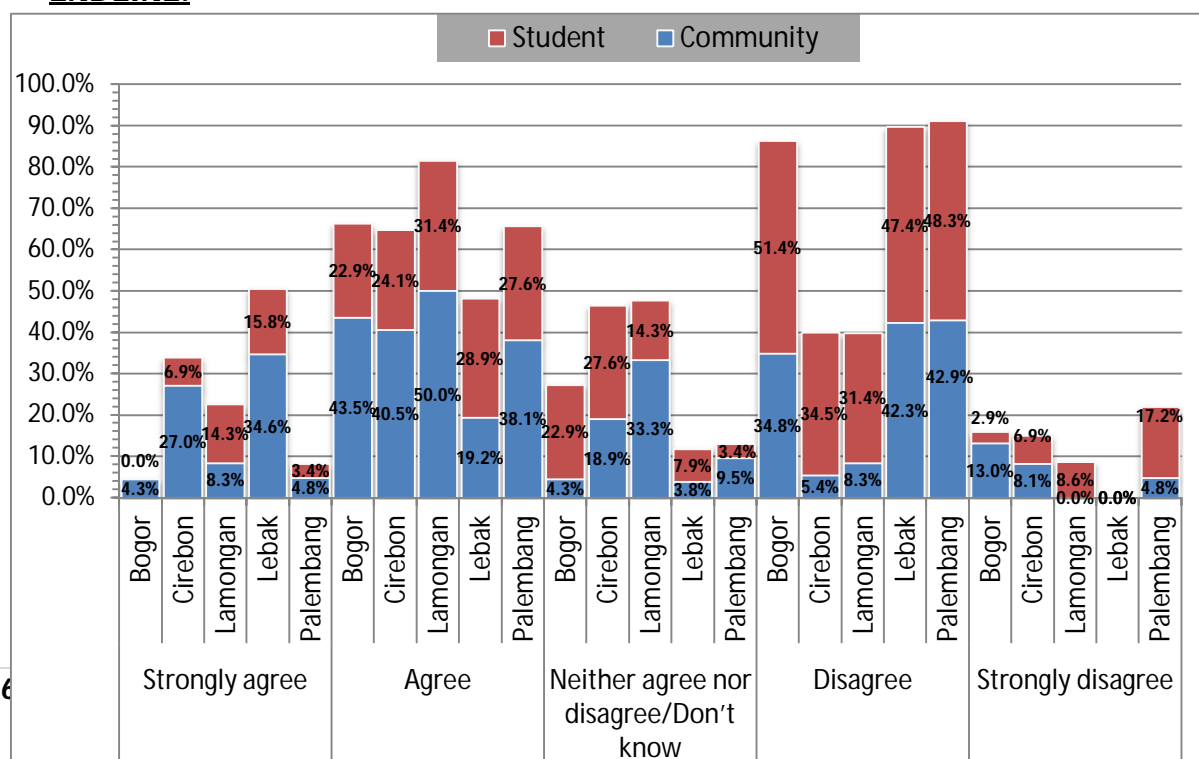
6.1. BASELINE AND ENDLINE COMPARISON

1. In regards to someone from another religion, in your opinion should they have the right to worship (or preach) freely?

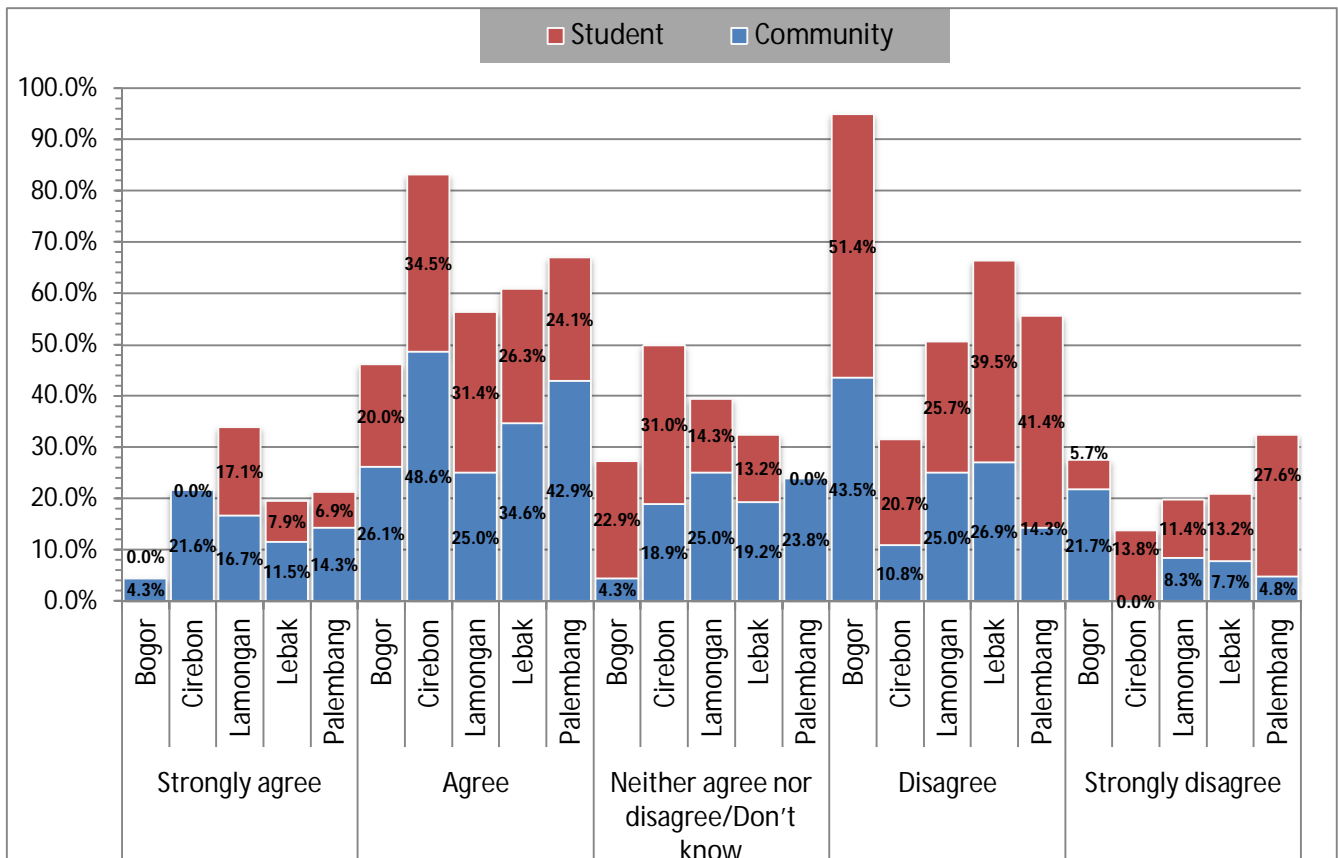
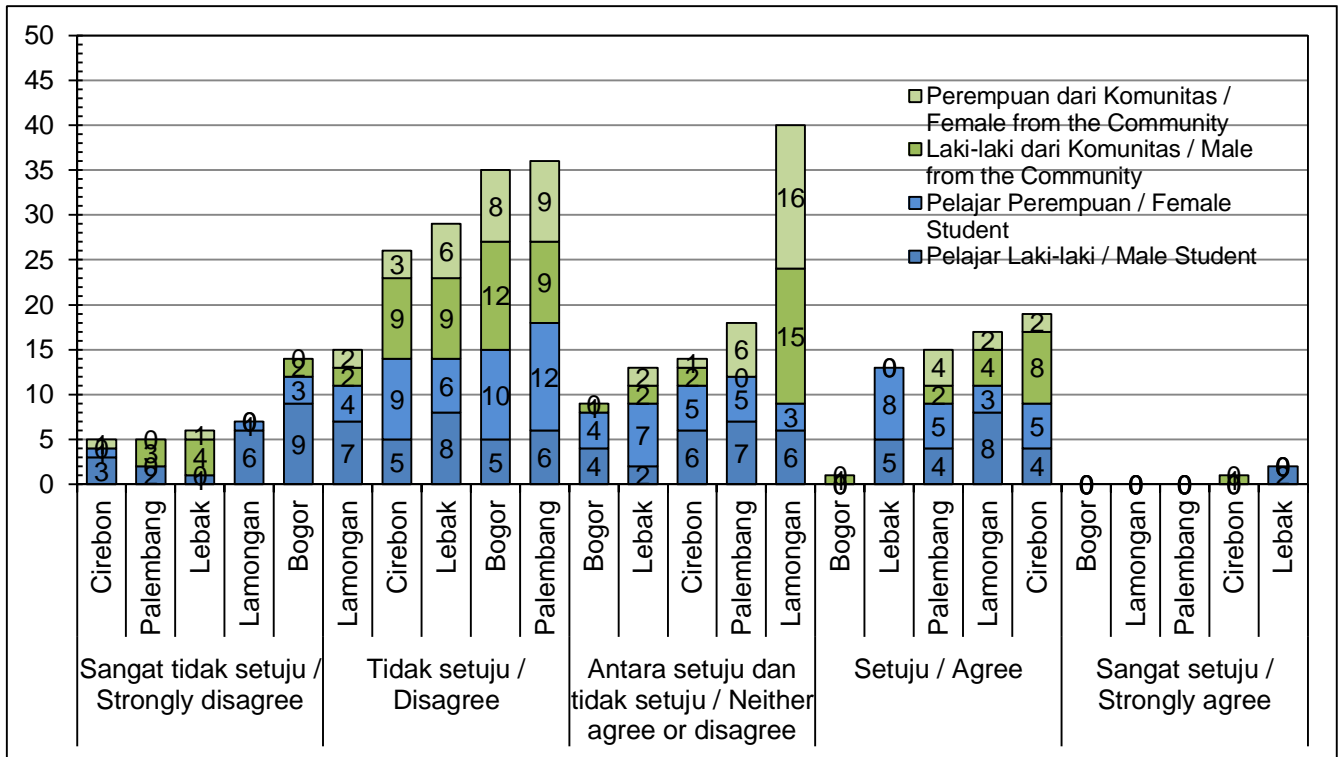
BASELINE:



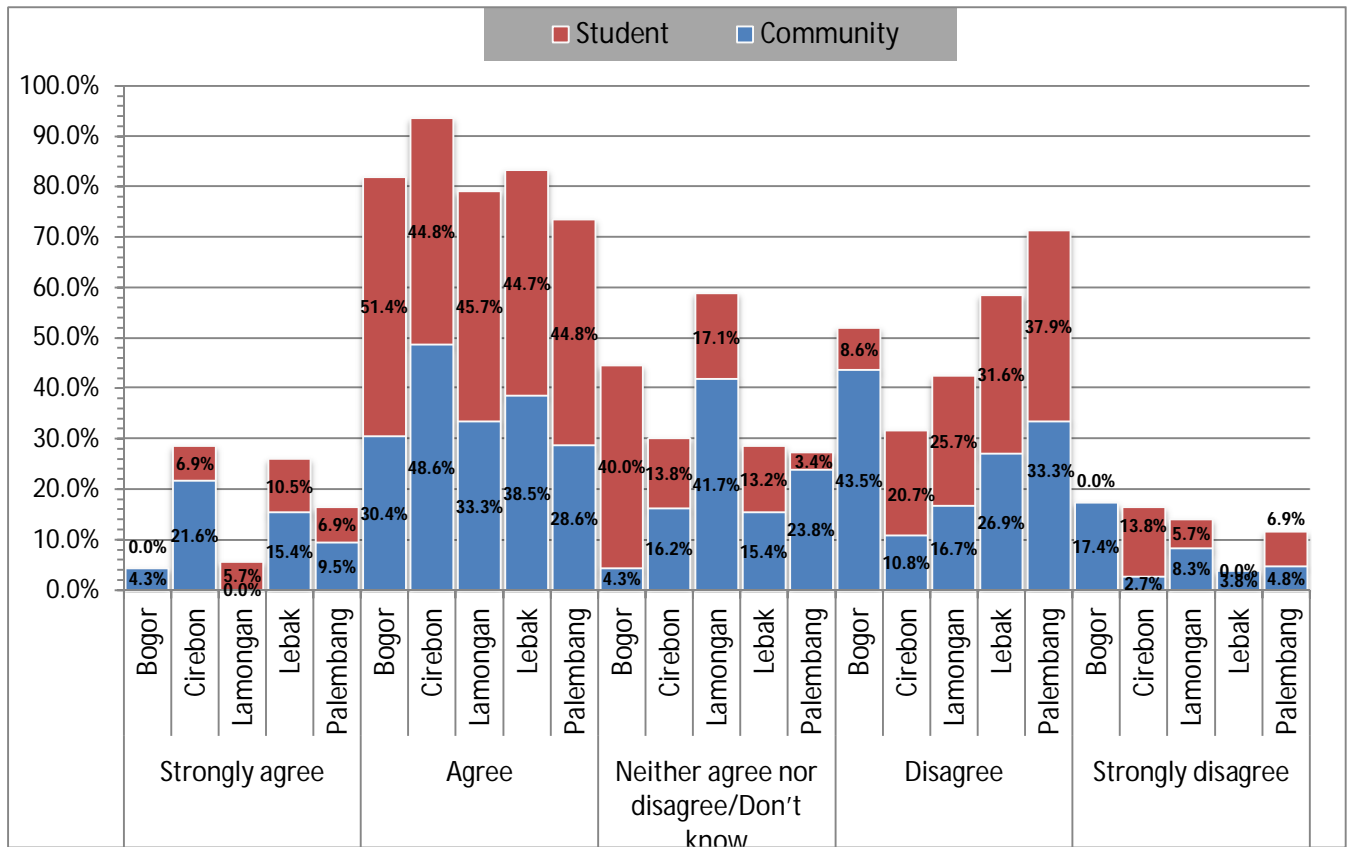
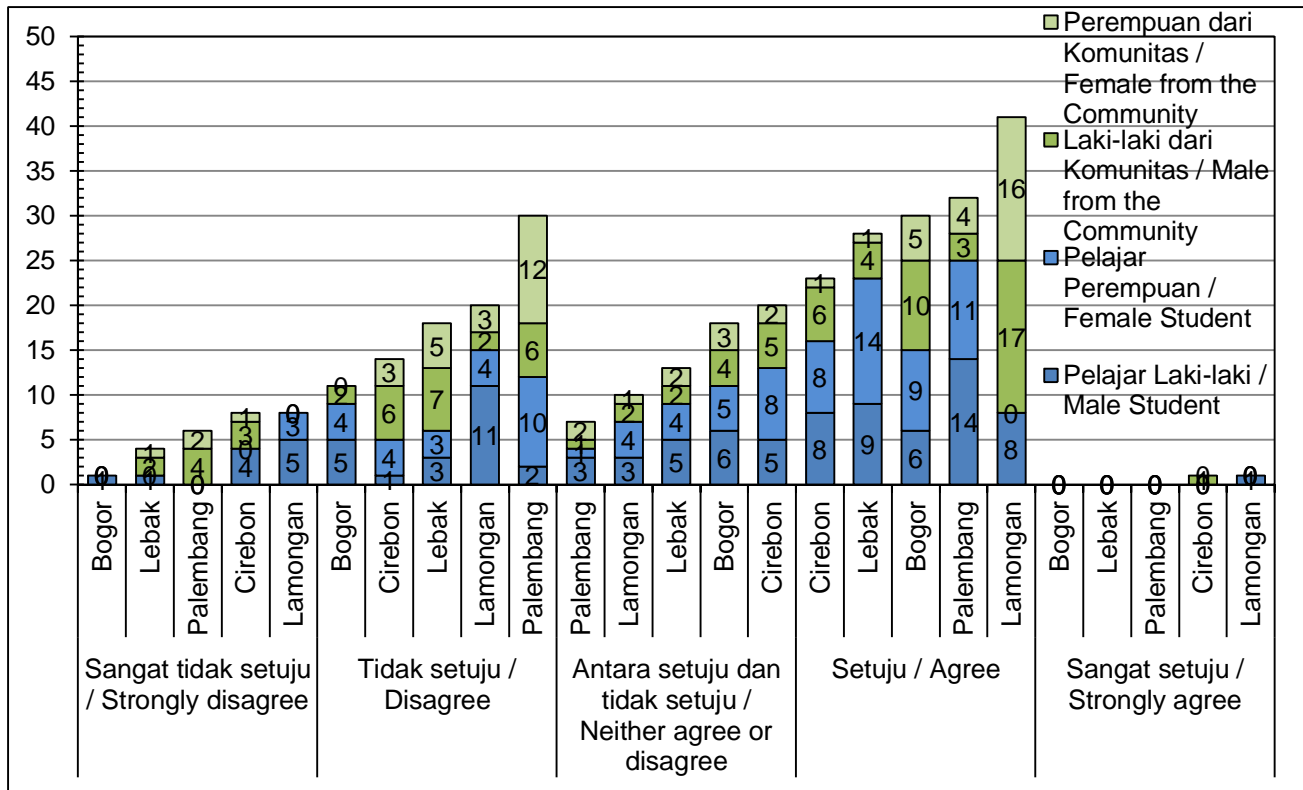
ENDLINE:



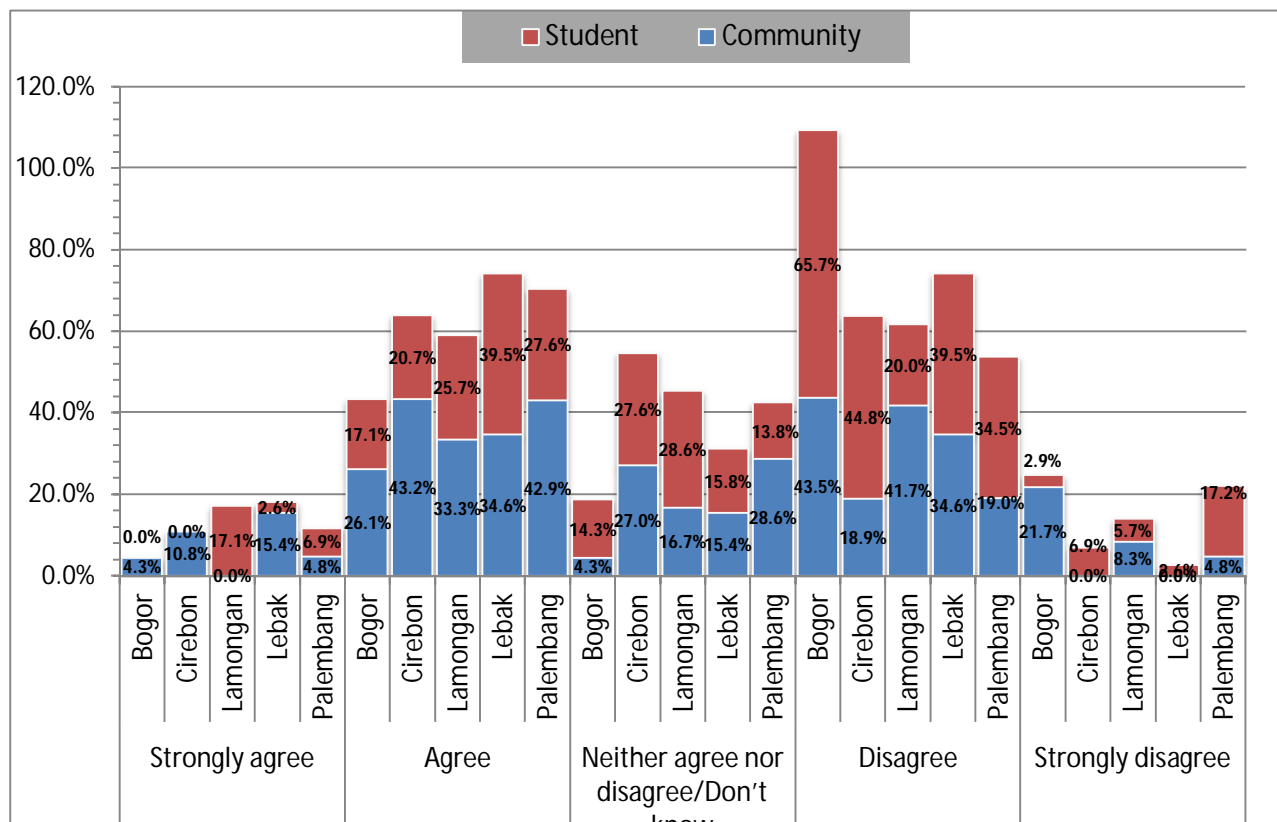
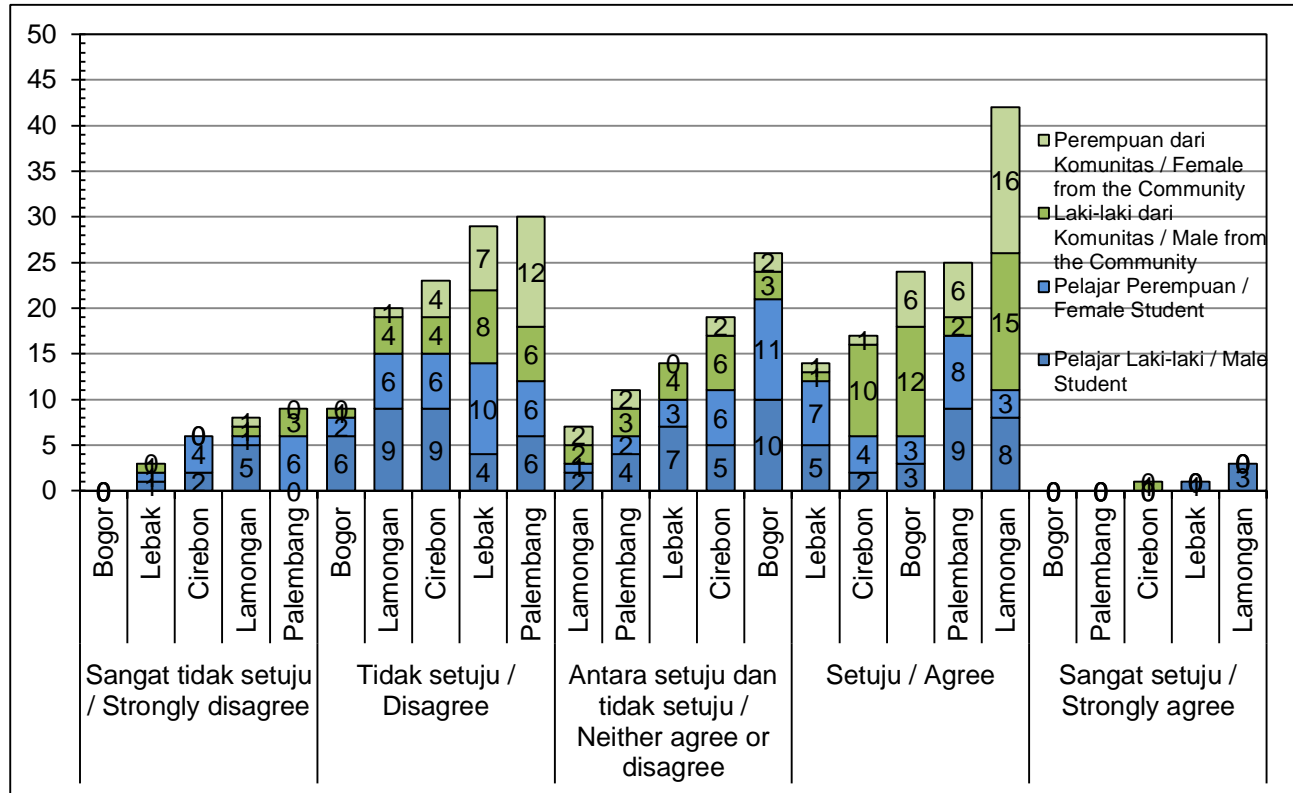
2. In regards to someone from another religion, in your opinion should they have the right to distribute religious material?



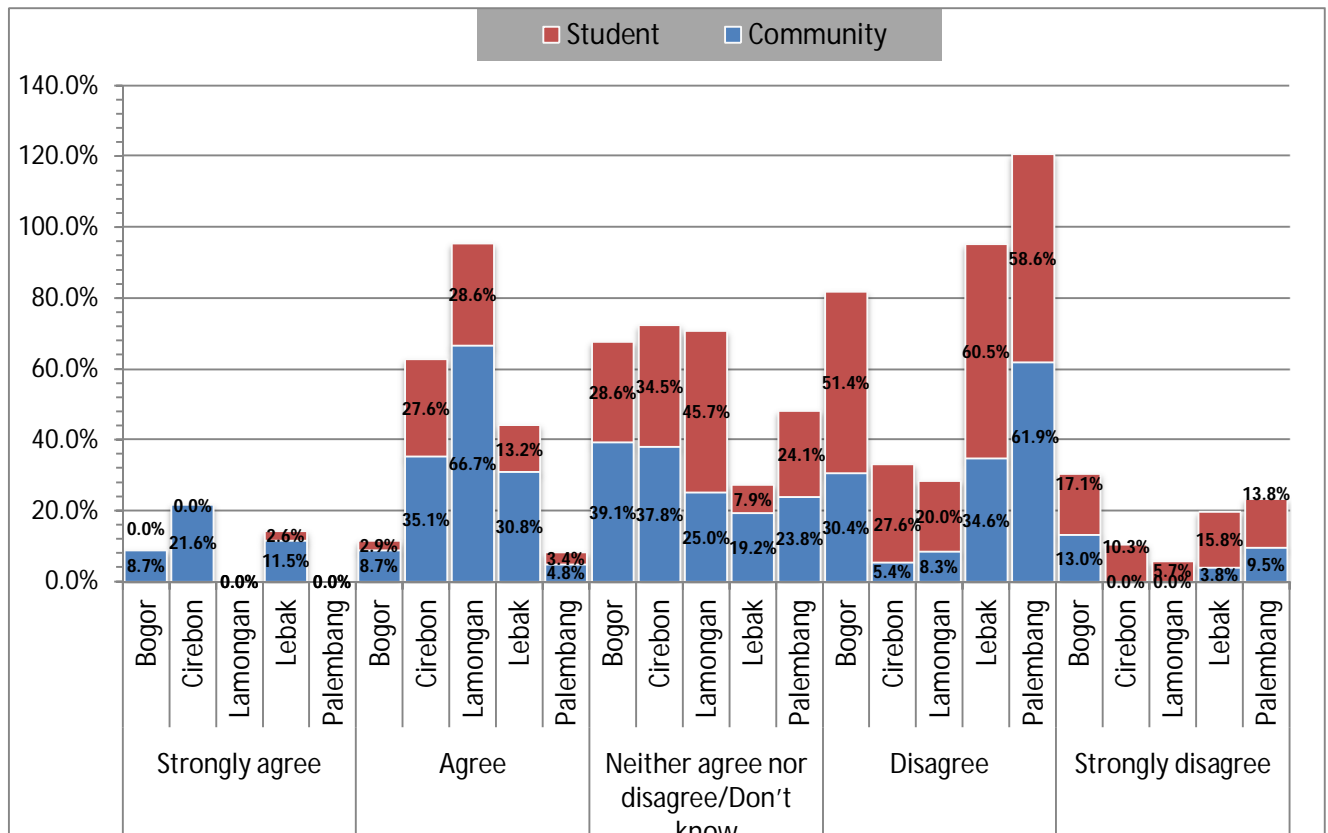
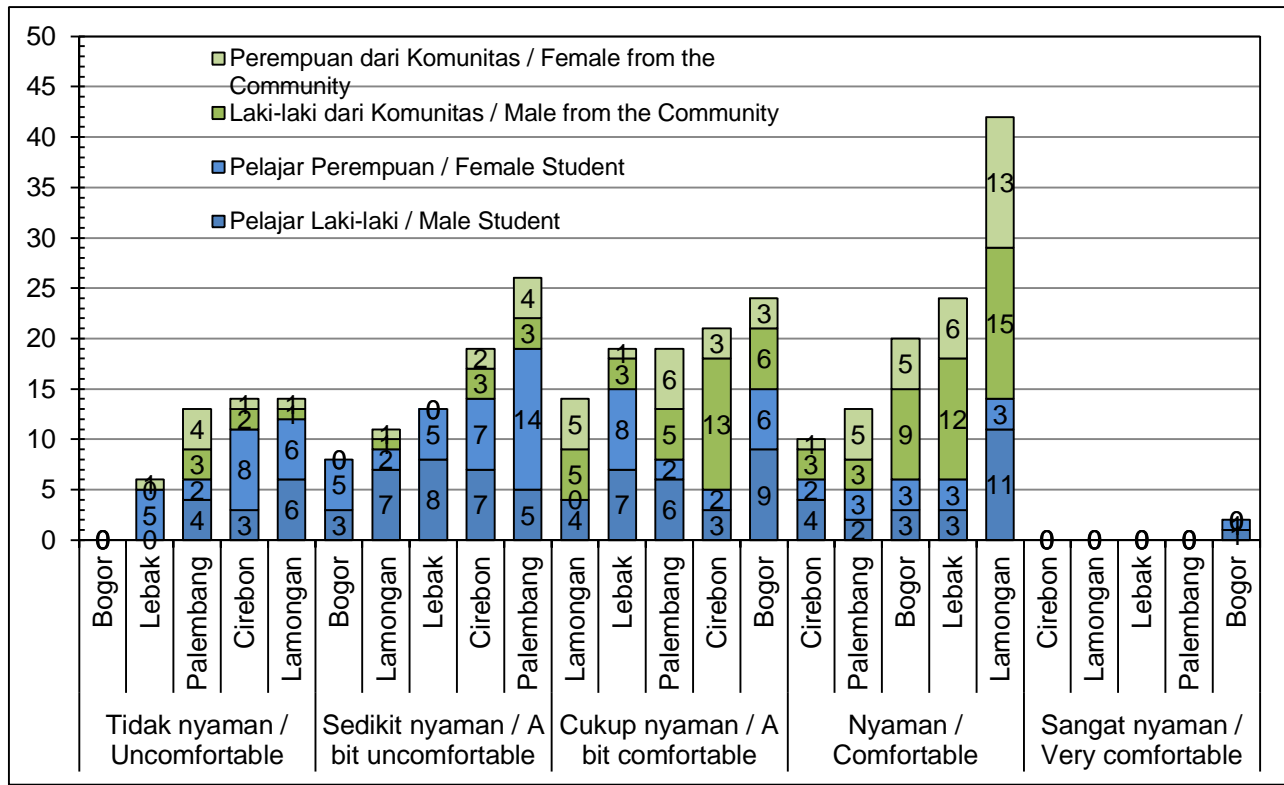
3. In regards to someone from another religion, in your opinion should they have the right to build places of worship?



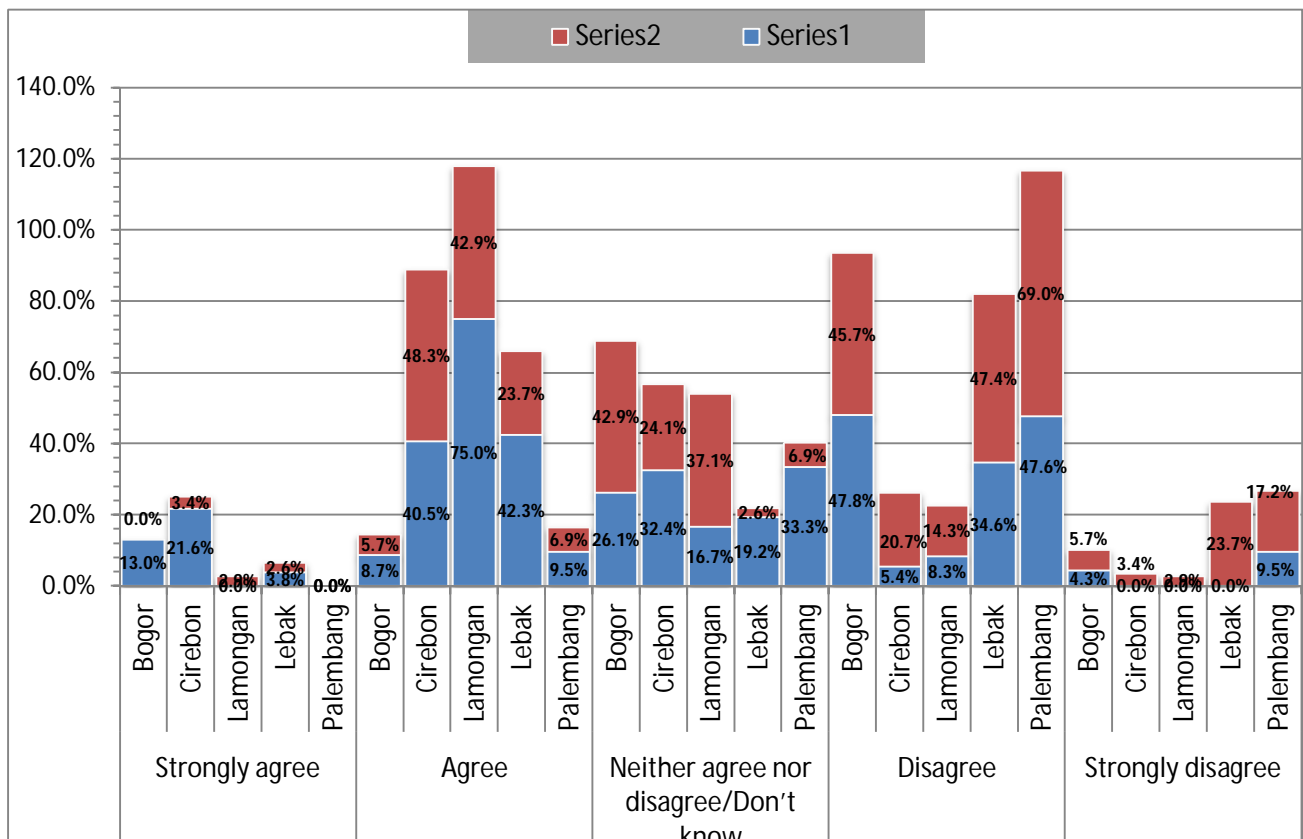
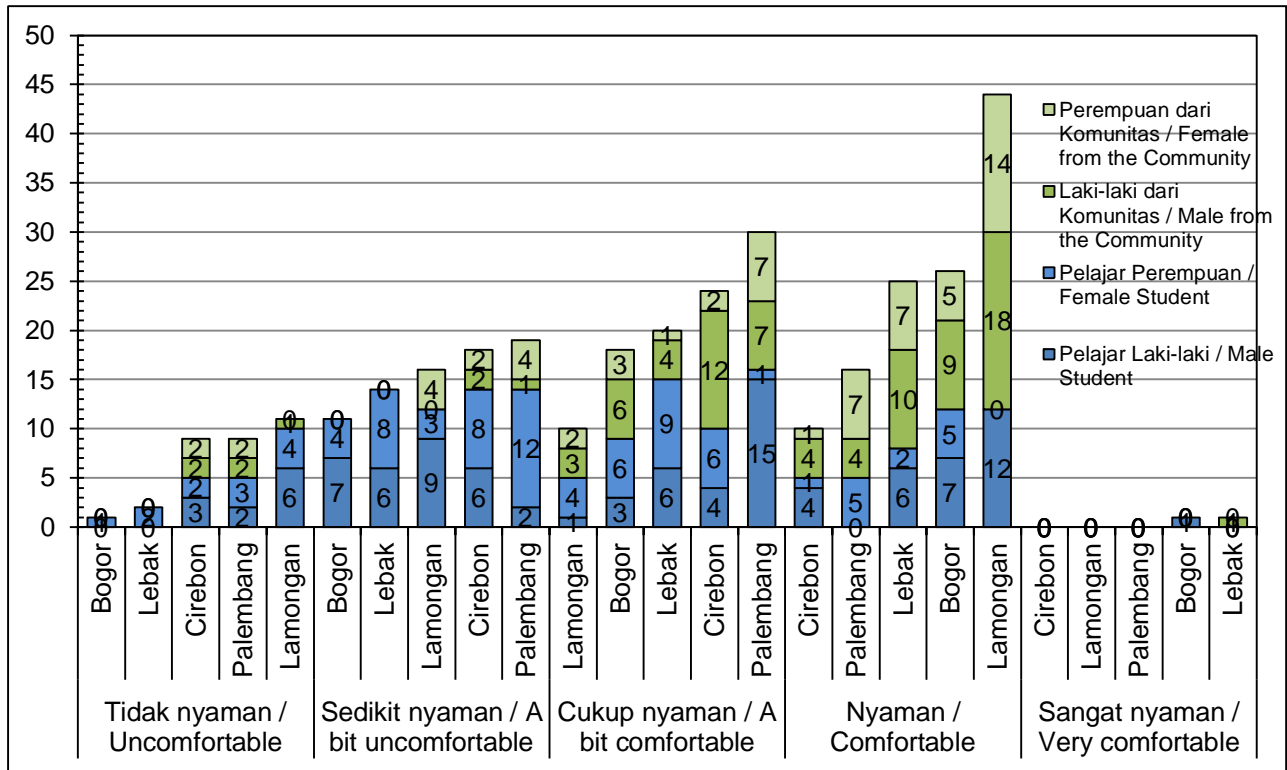
4. In regards to someone from another religion, in your opinion should they have the right to open religious institutions in this community?



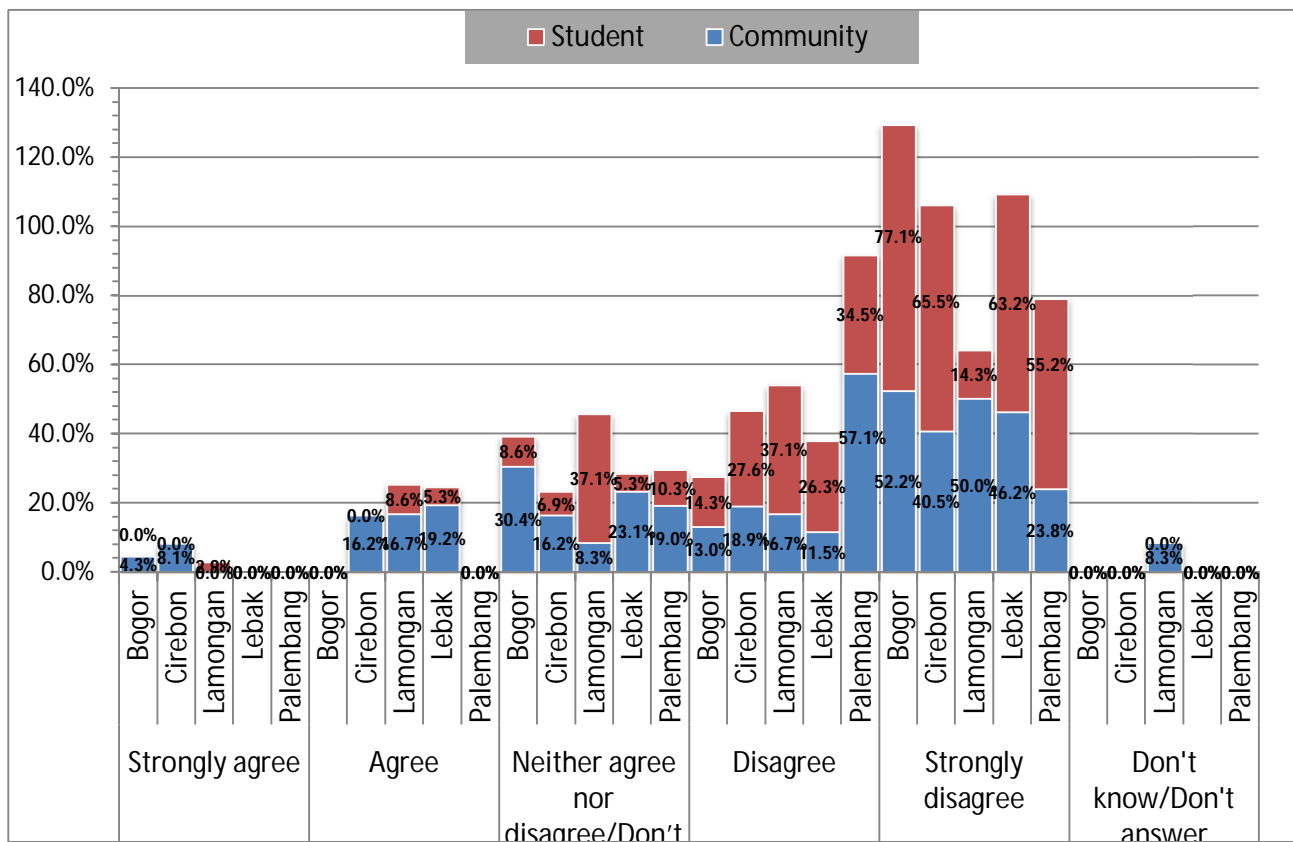
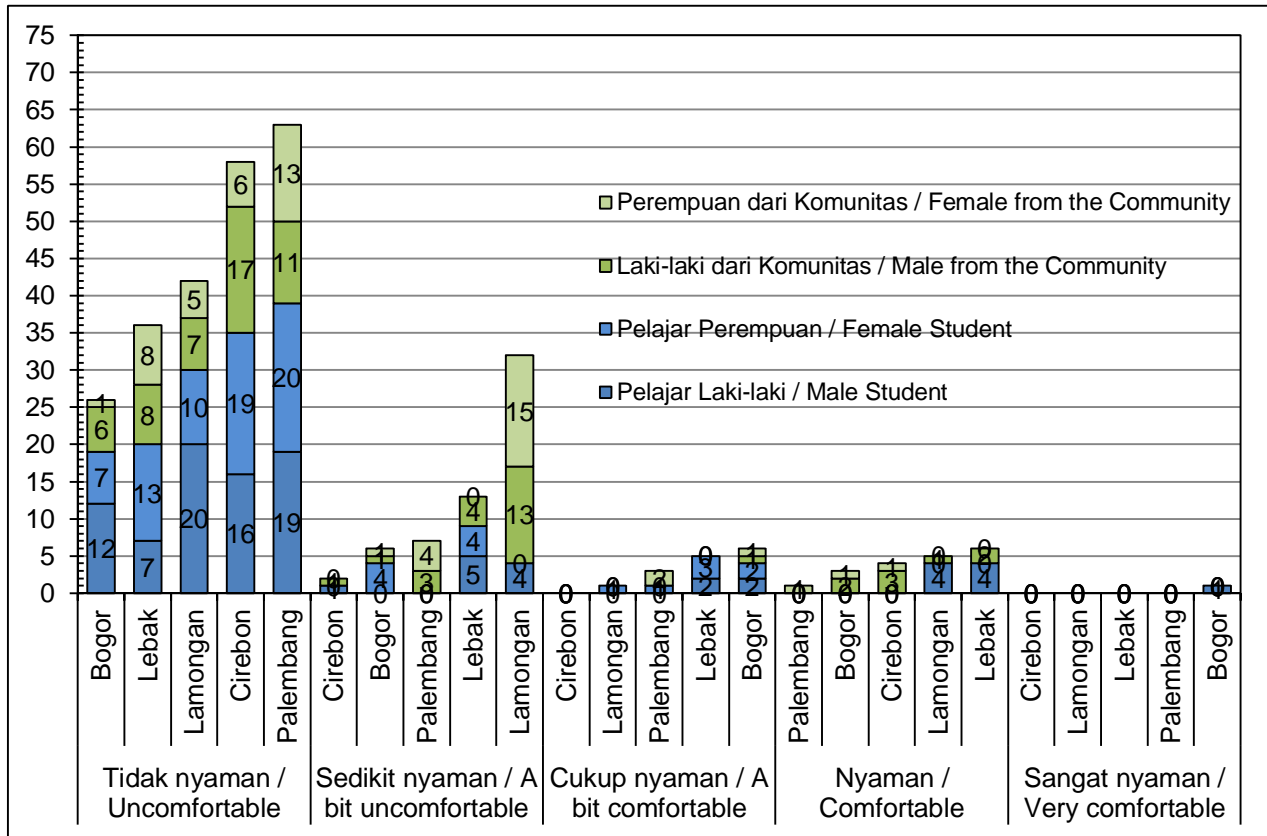
5. In regards to someone from another religion, would you feel comfortable working with them?



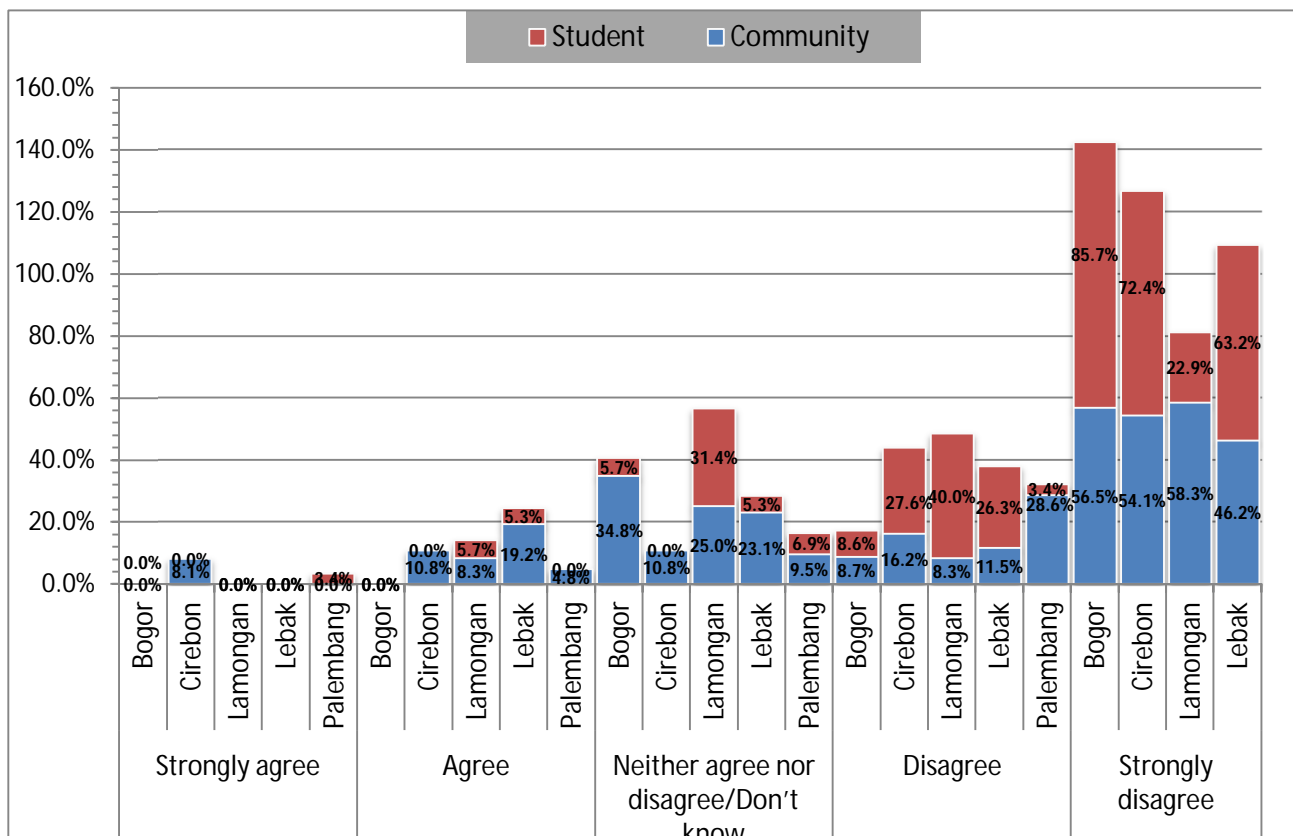
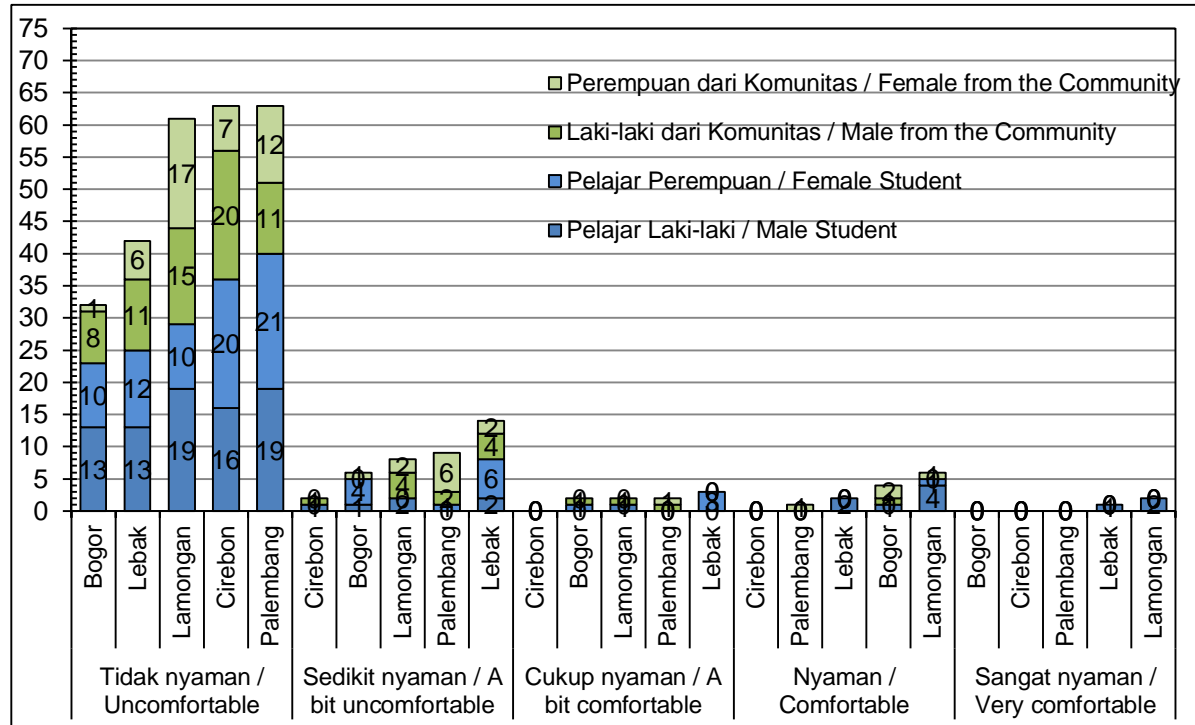
6. In regards to someone from another religion, would you feel comfortable socializing with them?



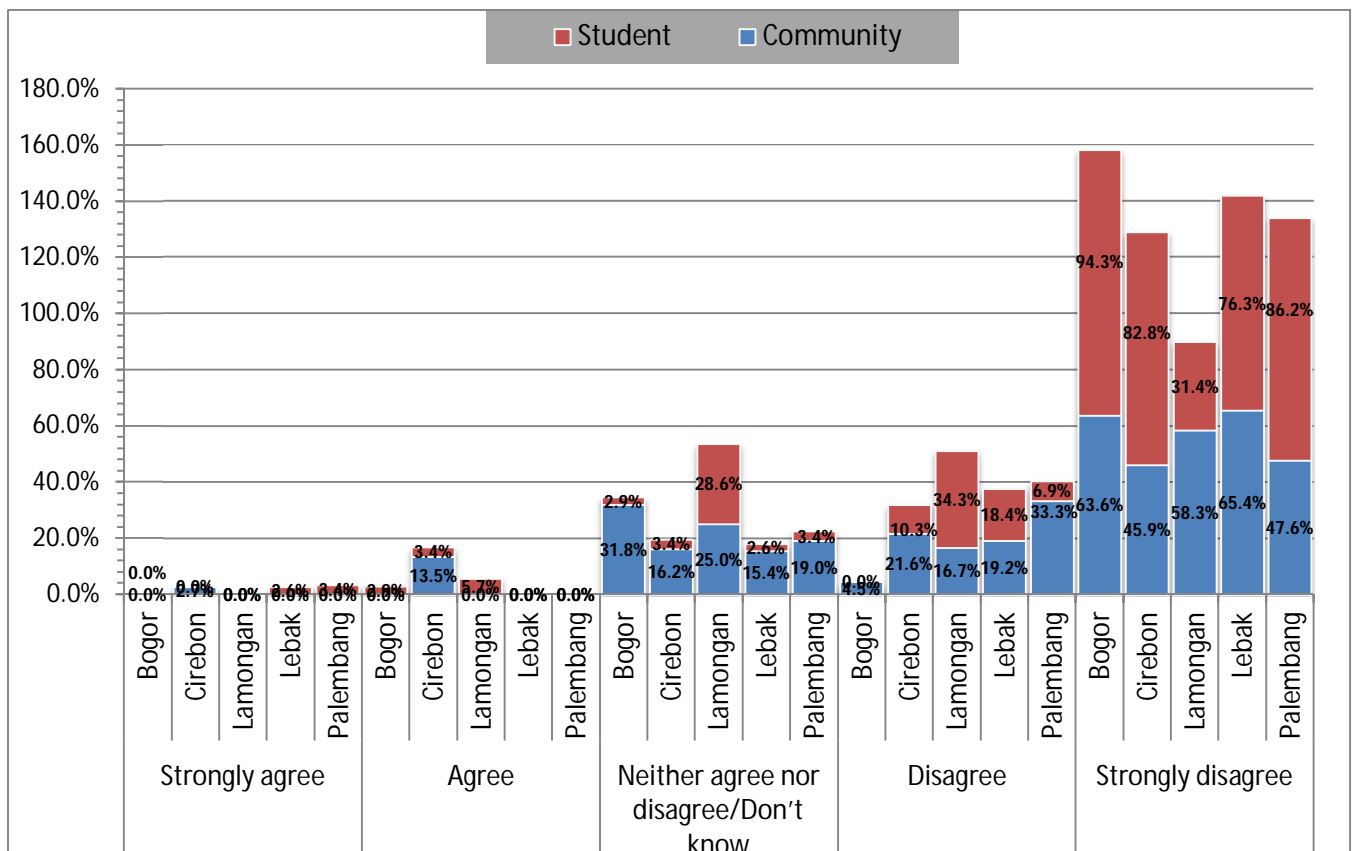
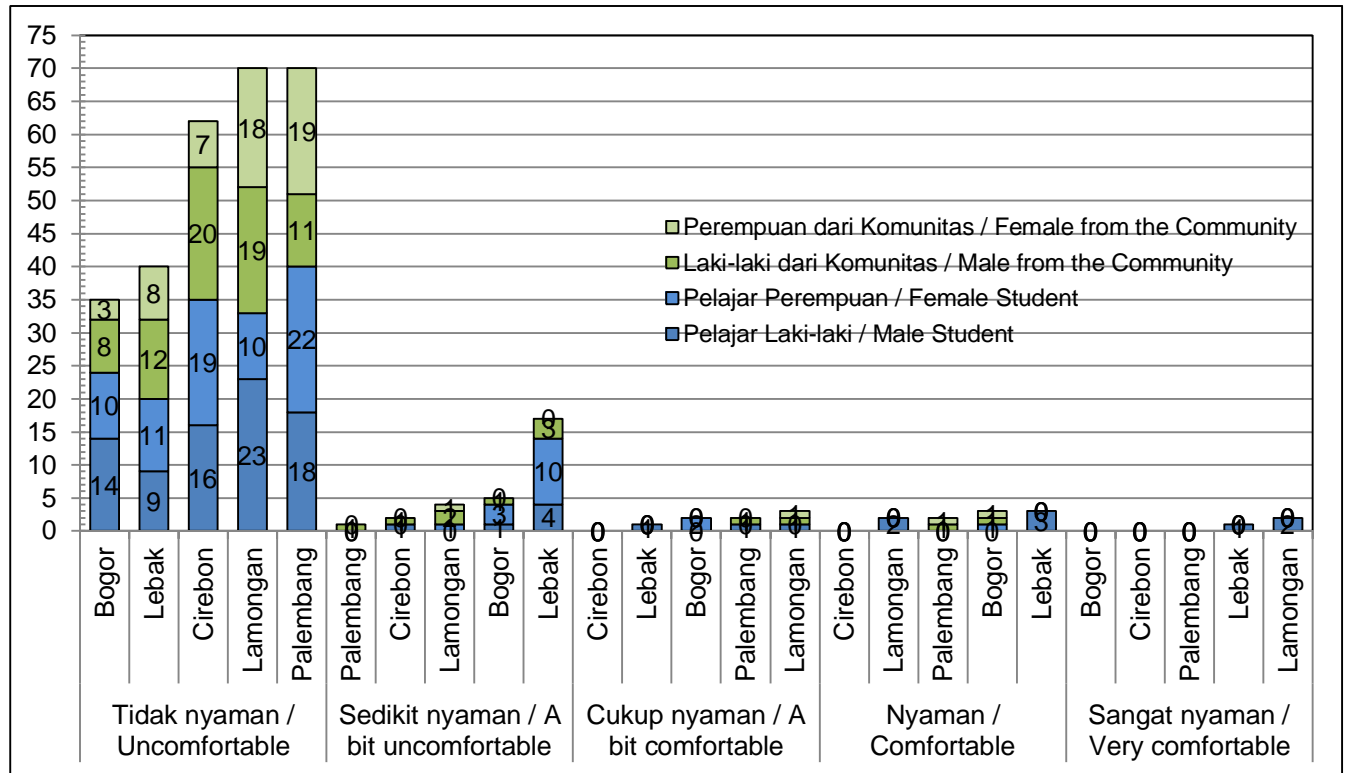
7. In regards to someone from another religion, would you feel comfortable dating them?



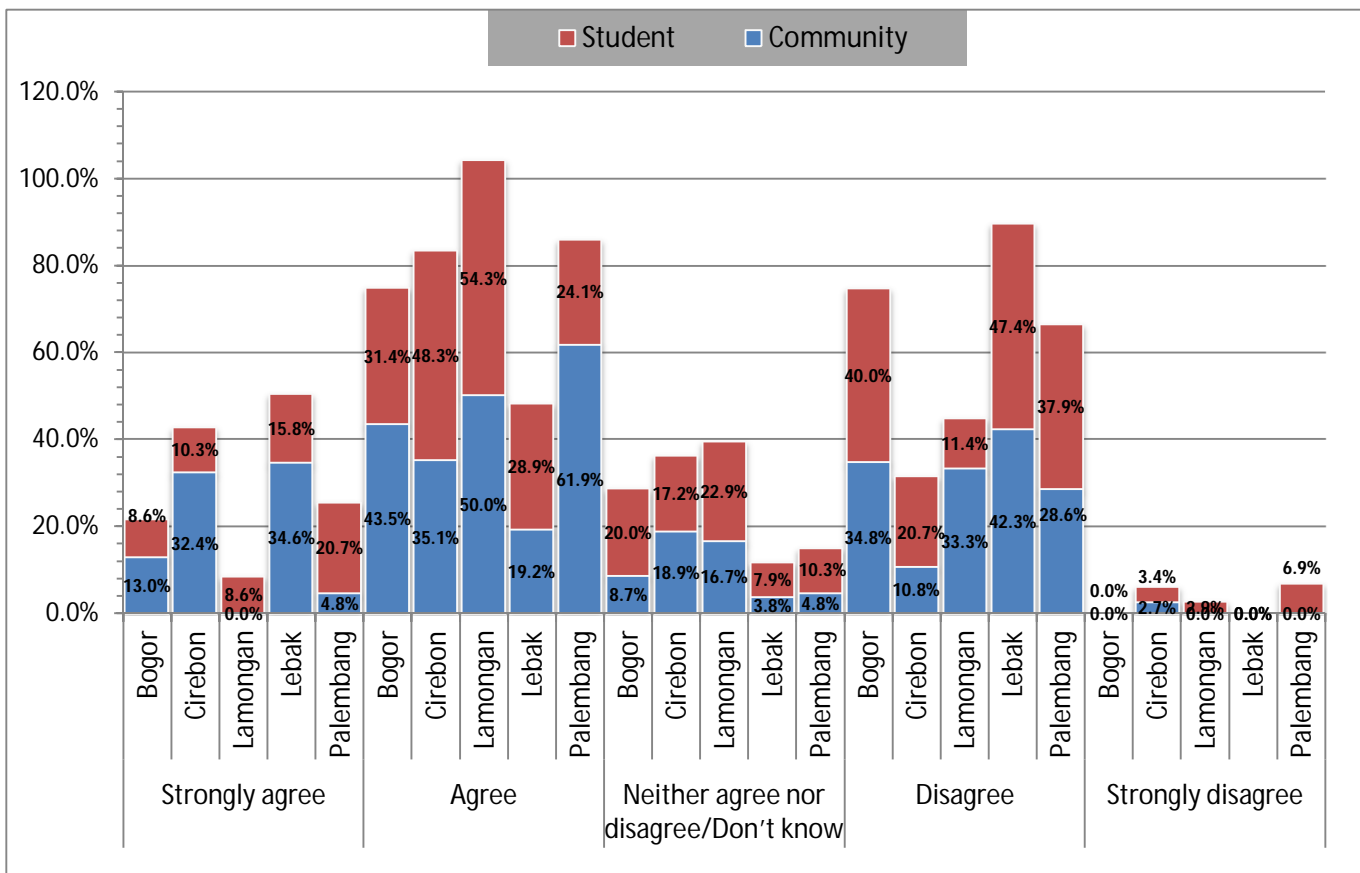
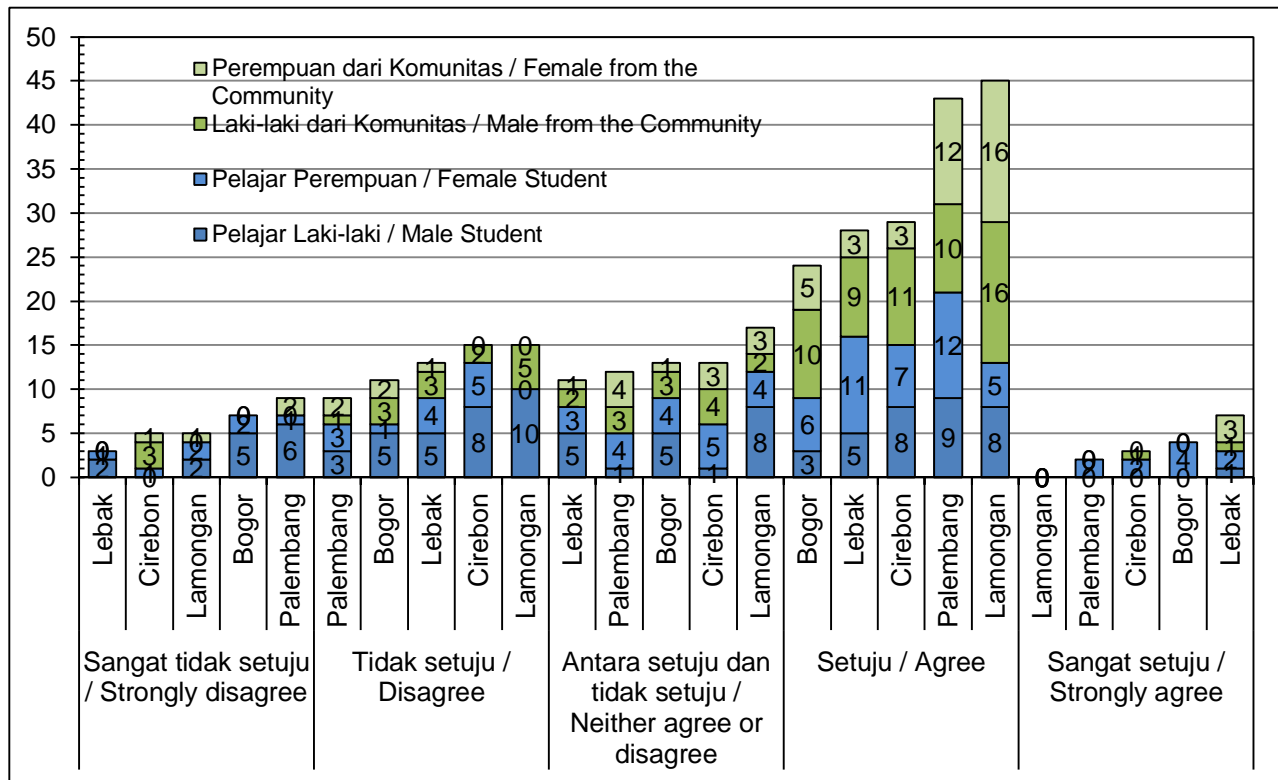
8. In regards to someone from another religion, would you feel comfortable if your brother or sister married them?



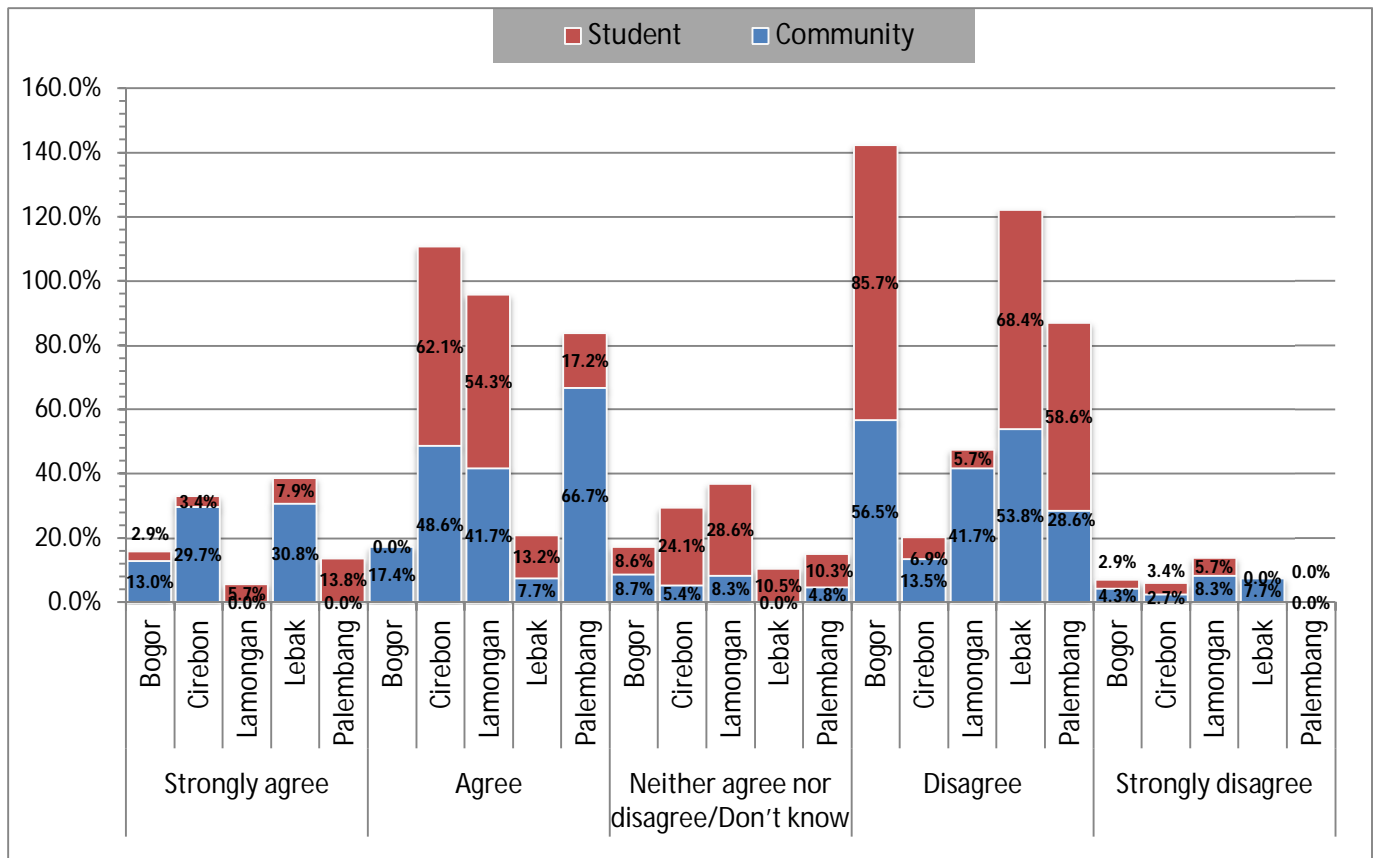
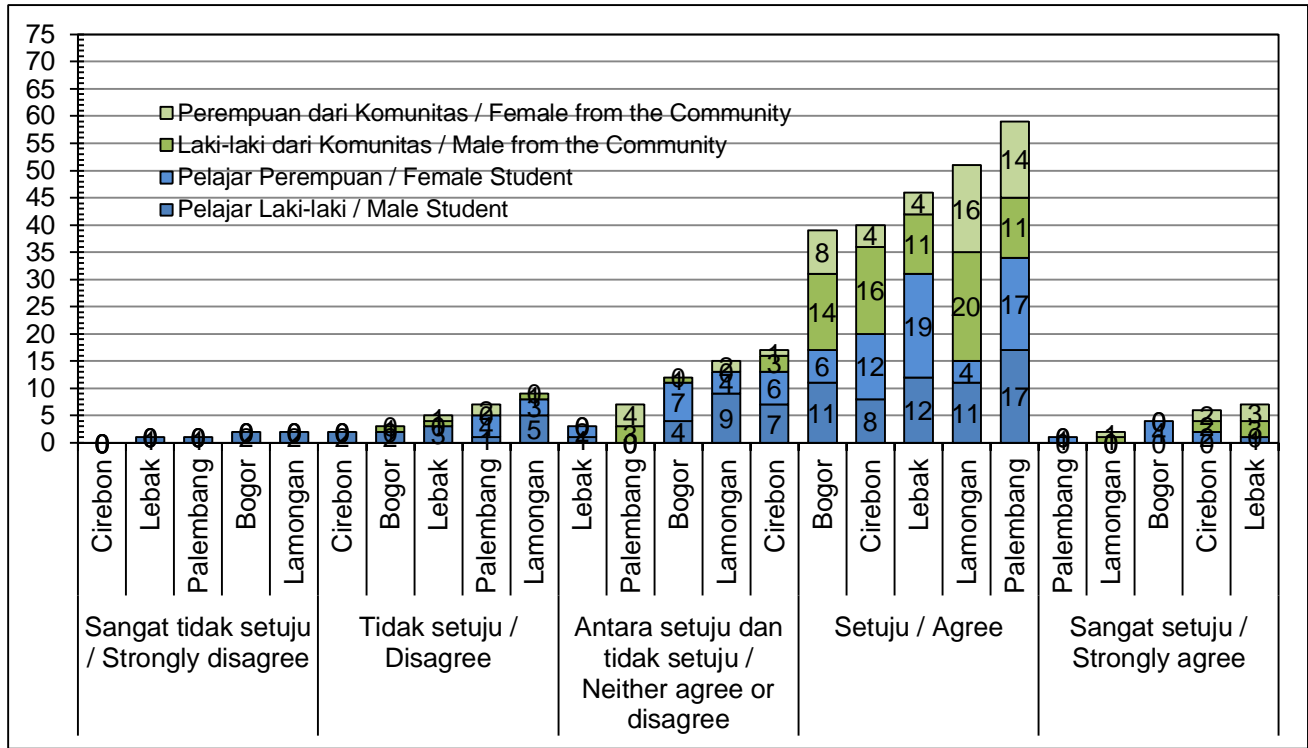
9. In regards to someone from another religion, would you feel comfortable if your son or daughter married them?



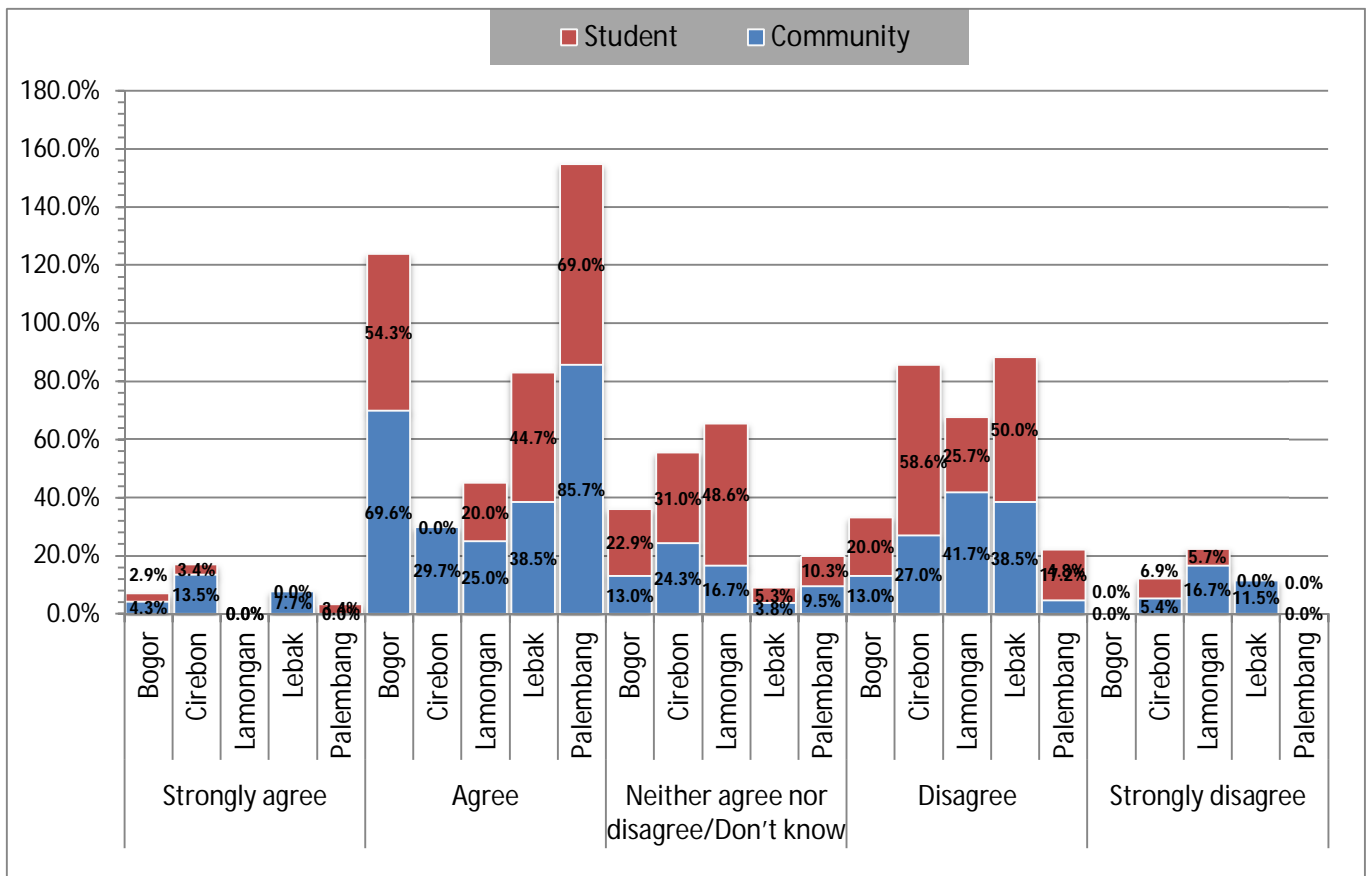
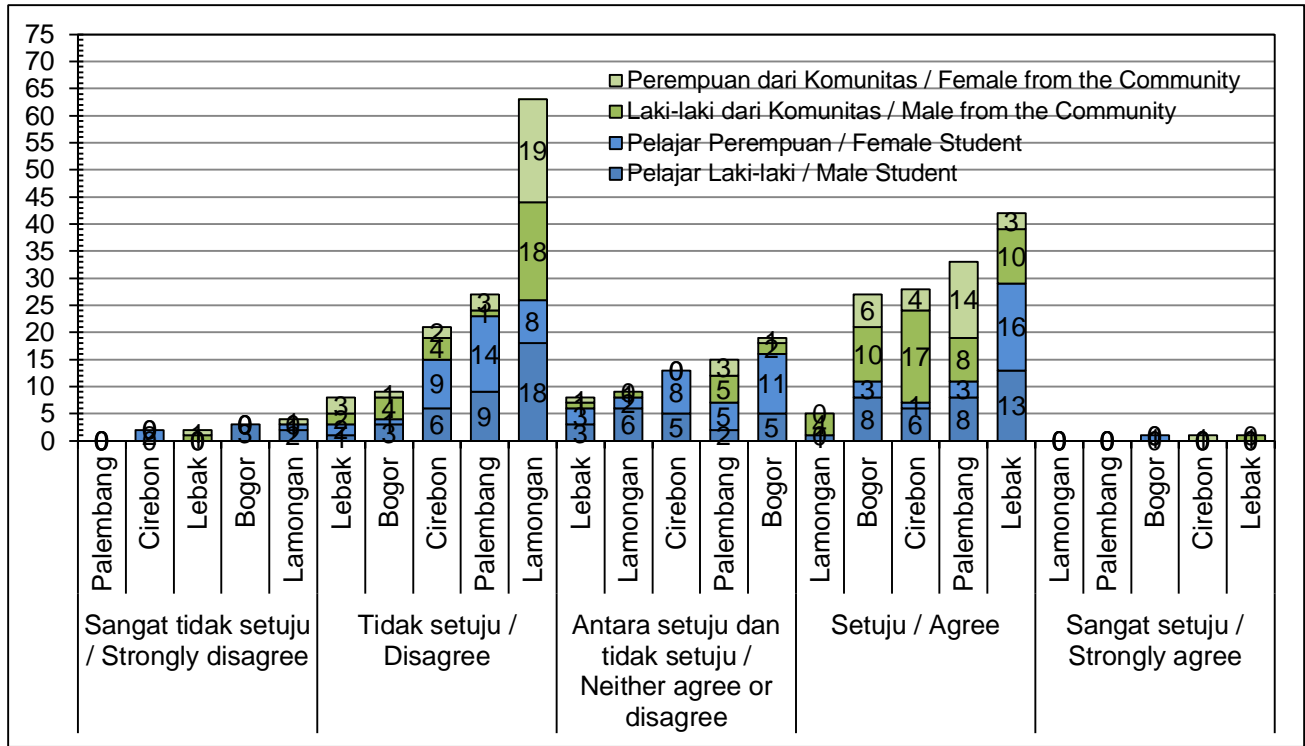
10. Do you believe that women should be able to be the community leader?



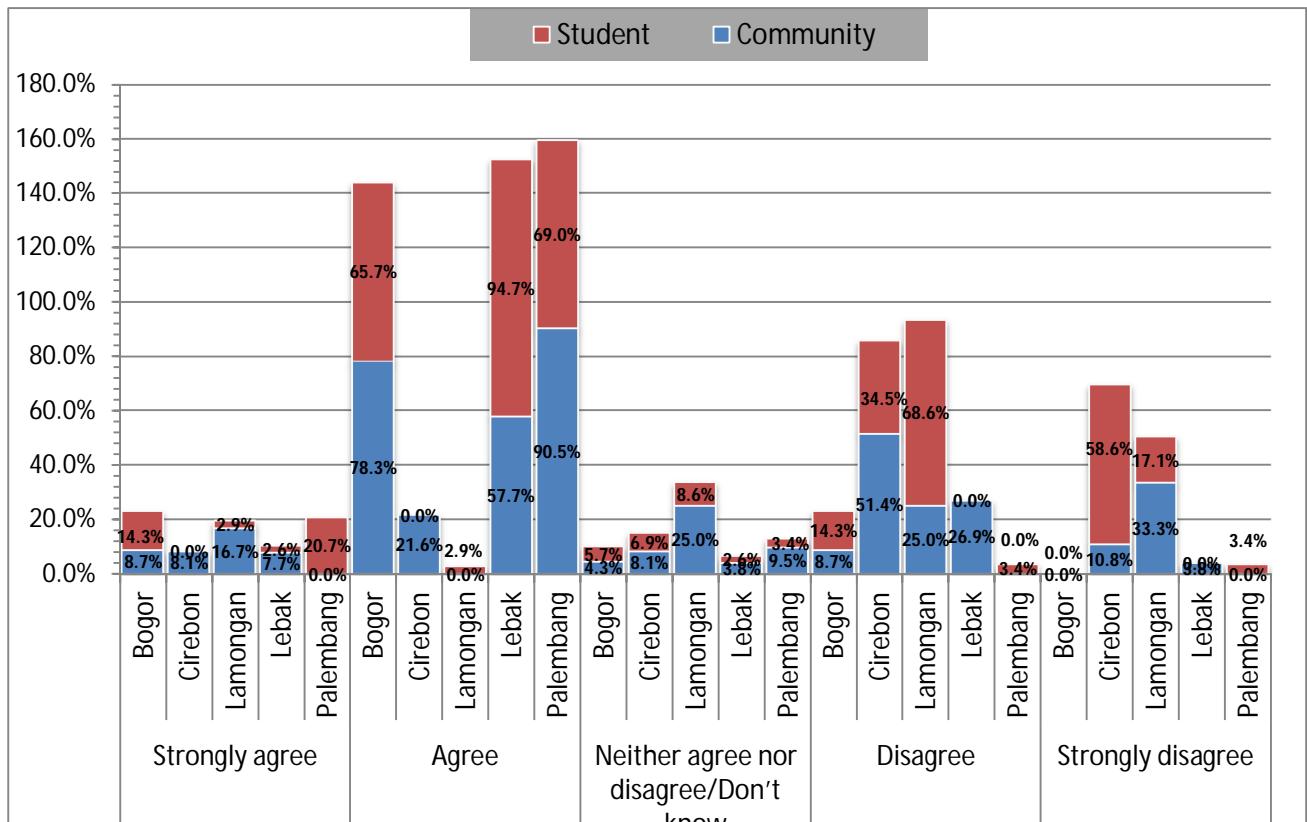
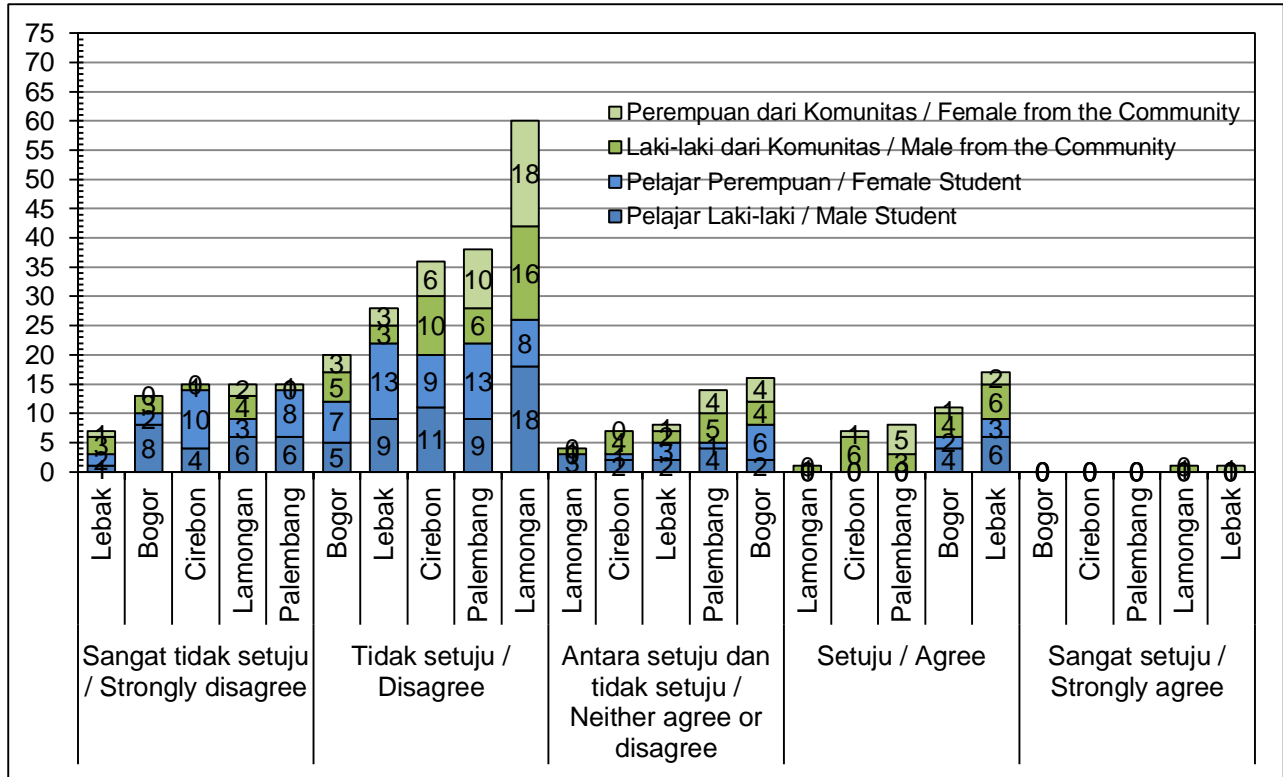
11. Do you believe that women should be able to work outside side the home?



12. Do you believe that women should be able to shake hands with men?



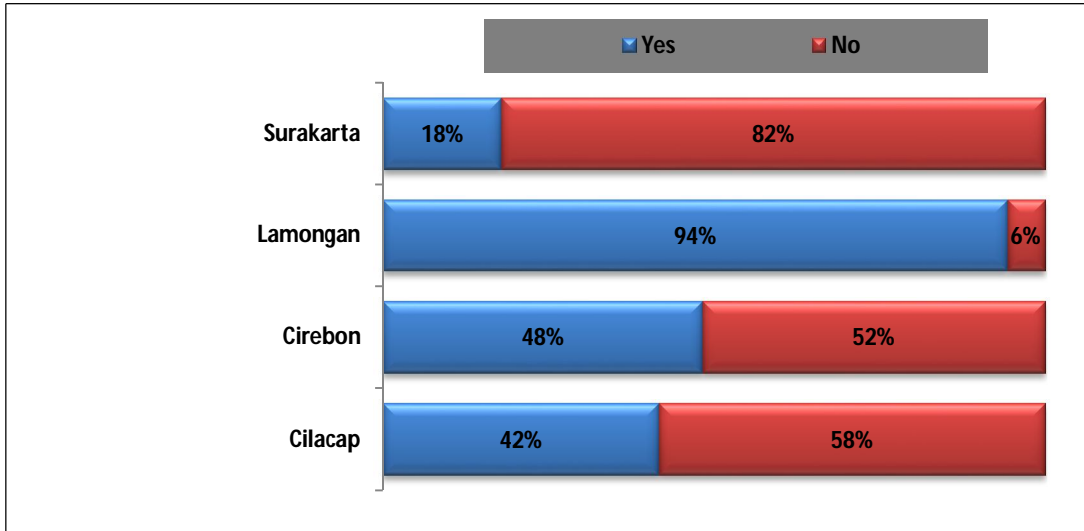
13. Do you believe that women should be able to leave the house without their head covered?



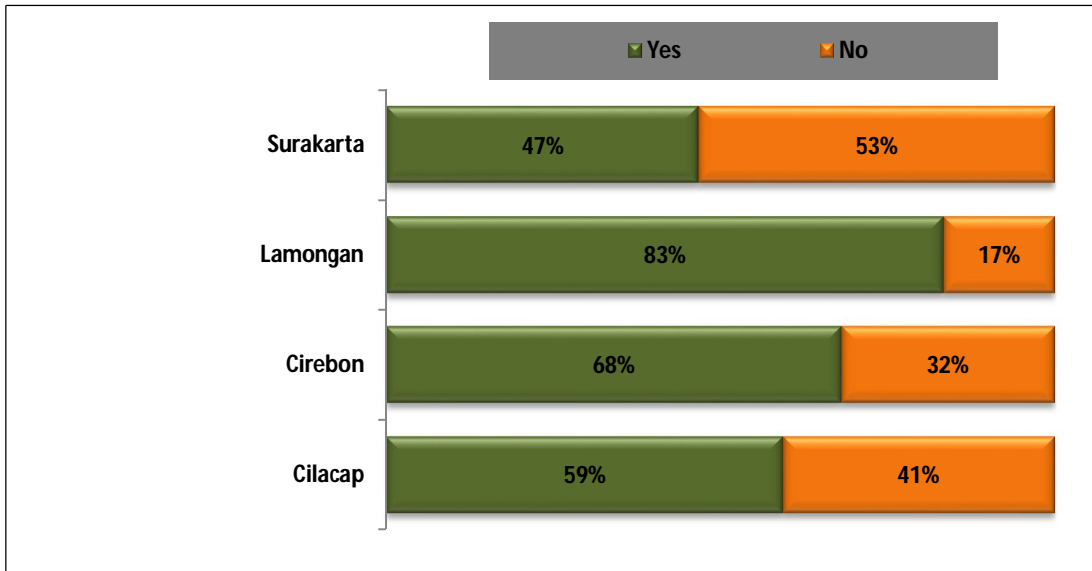
6.2 KNOWLEDGE ON PESANTREN BASED COMMUNITY RADIO

Do you know about pesantren based community radio?

STUDENT:



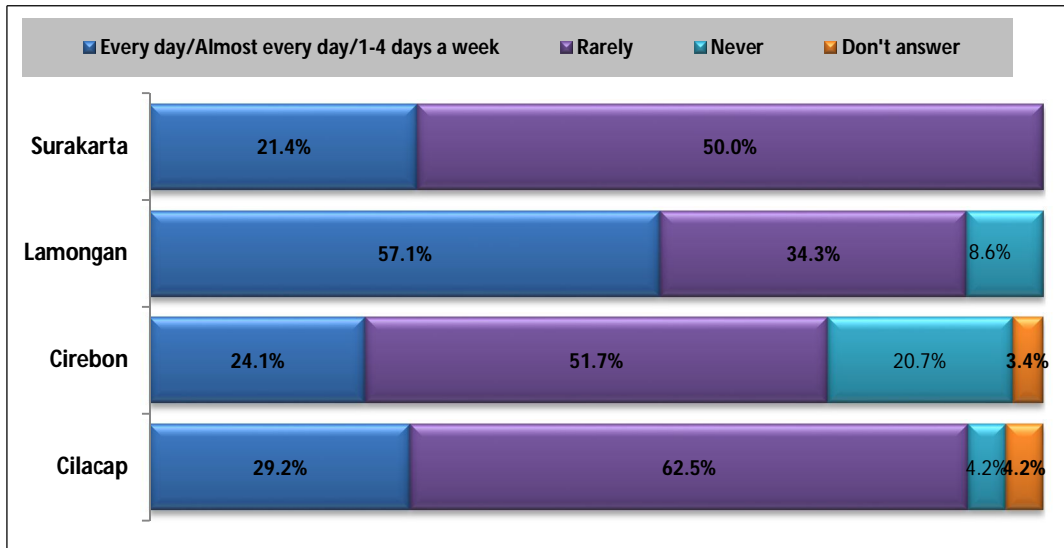
COMMUNITY:



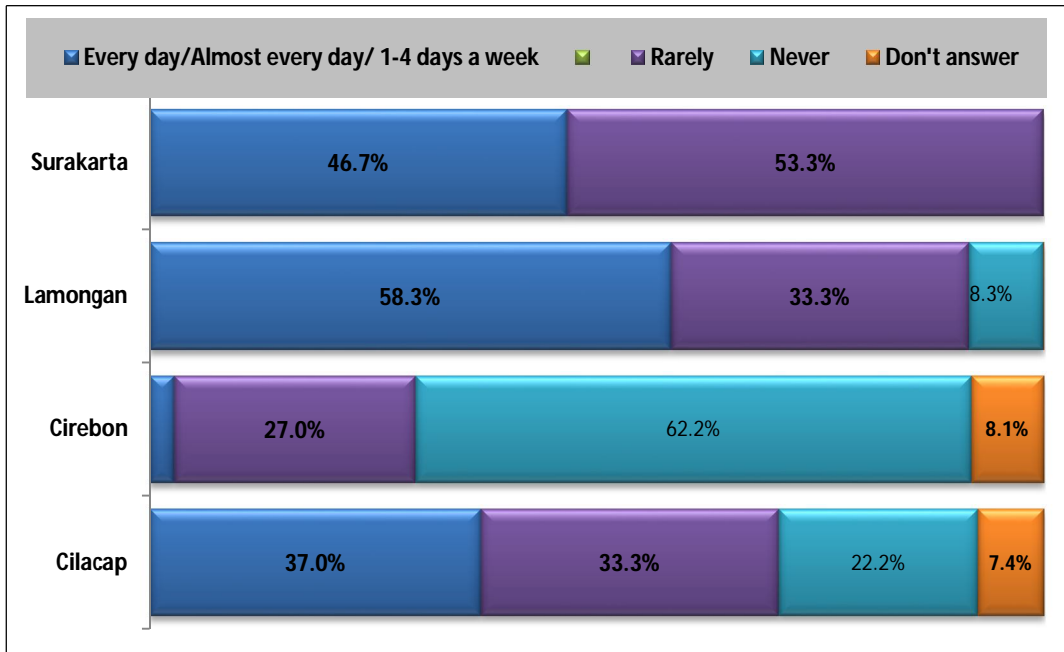
6.3. LISTENERSHIP OF PESANTREN BASED COMMUNITY RADIO

How often do you listen to the pesantren based community radio?

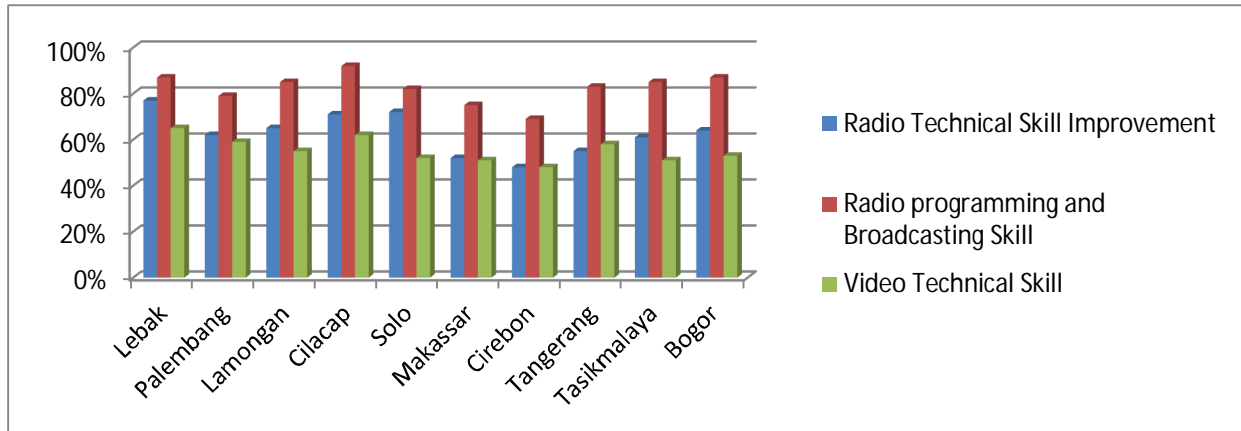
STUDENT



COMMUNITY



6.4. STUDENT'S SKILL IMPROVEMENT



6.5. Number of Student and Teacher Radio Officers

	Pesantren	Number of Student Radio Officer (15 – 18)						Number of Teacher Radio Officer (24 – 35)						Total		Program
		Technician		Announcer		Programmer		Technician		Announcer		Programmer		L	P	
		L	P	L	P	L	P	L	P	L	P	L	P			
1.	Qathratul falah, Lebak	3	1	8	10	3	3	3	-	5	4	2	2	24	20	10
2.	Alghazali, Bogor	2	-	10	7	2	3	1	-	4	2	-	2	19	14	7
3.	Baitul Hikmah, Tasikmalaya	3	-	8	2	4	-	1	-	3	-	2	-	21	2	6
4.	Assidiqiyah, Tangerang	2	-	10	7	3	2	2	-	3	2	1	1	21	12	7
5.	Raudlatul Banat, Cirebon	1	-	7	5	3	1	2	-	3	-	1	-	17	6	6
6.	Ihya Ulumaddin, Cilacap	3	1	10	9	5	4	2	-	4	2	1	1	25	17	11
7.	Darul Maarif, Lamongan	3	1	10	10	3	3	1	-	4	2	2	-	23	16	10
8.	Sabilul Hasanah, Palembang	2	1	8	7	3	2	1	-	6	3	2	1	22	14	12
9.	Nahdlatul Ulum, Makassar	2	2	9	10	3	2	1	-	2	2	1	1	18	17	6
10	Almuayyad, Solo	3	1	8	5	3	2	2	1	5	4	3	2	24	15	20