

Aprilian Ria Adisti

INTERRELIGIOUS HARMONY

"Fostering Values and Characters for
Teaching English as a Foreign Language (TEFL)
through a Movie"



Lembaga Penelitian dan Pengabdian Kepada Masyarakat (LP2M)

IAIN Salatiga

INTERRELIGIOUS HARMONY

“Fostering Values and Characters for
Teaching English as a Foreign Language (TEFL)
through a Movie”

Aprilian Ria Adisti

Lembaga Penelitian dan Pengabdian kepada Masyarakat (LP2M)
Institut Agama Islam Negeri (IAIN) Salatiga

INTERRELIGIOUS HARMONY

“Fostering Values and Characters for Teaching English as a Foreign Language (TEFL) through a Movie”

Penulis:

Aprilian Ria Adisti, M.Pd

Cetakan: 2020

17 x 25 cm; viii + 48 hlm.

ISBN: 978-602-5916-51-9

Penerbit:

Penerbit:

Lembaga Penelitian dan Pengabdian kepada Masyarakat (LP2M) IAIN Salatiga

Jl. Tentara Pelajar 02, Kode Pos 50721, Salatiga

E-mail: lp2miainsalatiga@gmail.com

All Right reserved. Hak cipta dilindungi undang-undang. Dilarang memperbanyak sebagian atau seluruh isi buku ini dalam bentuk apa pun tanpa ijin tertulis dari penerbit.

ABSTRACT

Researcher: Aprilian Ria Adisti, M.Pd

Over the last decades, in this 4.0 industrial revolution era, an issue of Islamic radical movement brought destructive image for all Muslims in the world. Interreligious harmony is very important to be taught to eradicate radicalism understanding, especially for the Indonesian young generations. One of the way is through internalize the content of interreligious harmony in learning curriculum. This study used R&D method which connected character education to English Language Teaching by describing the use of interreligious harmony movie entitled “Nyai Rosyidah, a Radicalism Fortress of Female Santri” in ELT for English Education students in IAIN Salatiga. The content in this movie was inserted tolerance value that was taught in Edi Mancoro traditional boarding school which is located in the most tolerant city in Indonesia, Salatiga, where Bu Nyai as the role model. This movie did not only focus on the interreligious content but also on the teaching English in a linguistic context. The result showed that this movie could develop tolerant character and also strengthened students’ nationalism. It could be seen from the result of observation during discussion activity and interview to students after watching the movie.

Keywords: *interreligious, harmony, movie, ELT, character*

ACKNOWLEDGEMENTS

Bismillahirrahmanirrahim

Alhamdulillahirobbil'alamin, I wish to express my high gratitude to praise to lord of the world Allah SWT for my existence as human in this world, the blessing, health, and inspiration in my research project to completion. Peace and blessing be upon the prophet Muhammad SAW who guides the people to God's path is the Great one.

This book entitles Interreligious Harmony “Fostering Values and Characters for Teaching English as a Foreign Language (TEFL) through a Movie”. I in all modestly would like to extend my deepest appreciation to the following people:

1. Rector of IAIN Salatiga
2. Dean of Teacher Training and Education Faculty IAIN Salatiga
3. Head of LP2M IAIN Salatiga
4. Head of Research Centre IAIN Salatiga
5. My parents, my beloved husband and children (Queen Malika Alkaf, Brave Ibrahim Al Maliki, and Queen Mihrima Khaliluna) for their extraordinary love, care, and prayer.
6. All the IAIN Salatiga academic community who cannot be mentioned one by one.

The last, there is nothing perfect in this world. I realize that there are many weaknesses in this book. Therefore, suggestions and criticisms are always needed for my next research. Finally, may Allah SWT bless us...

Salatiga, September 2019

Writer

Daftar Isi

ACKNOWLEDGEMENTS.....	v
CHAPTER I INTRODUCTION.....	1
A. Background of the Study.....	1
B. Significance of the Study	2
CHAPTER II REVIEW OF THE LITERATURE.....	4
A. Previous Research	4
B. Novelty Aspects	5
C. Interreligious Harmony.....	5
D. Profile of Pondok Pesantren Edi Mancoro Islamic boarding school (pondok pesantren)	8
E. Profile of Bu Nyai Rosyidah.....	10
F. Teaching English as a Foreign Language (TEFL).....	12
G. Digital Material	13
H. The Use of Movie in TEFL	14
I. Theoretical Framework	16
CHAPTER III METHOD AND DESIGN.....	17
CHAPTER IV RESULT AND DISCUSSION.....	19
Profil Tokoh.....	20
CHAPTER V CONCLUSION AND RECOMMENDATION.....	45
A. Conclusion	45
B. Recommendation.....	45
REFERENCES.....	46

CHAPTER I

INTRODUCTION

A. Background of the Study

This study focuses on developing the movie of interreligious harmony based on gender perspective for teaching English as a Foreign Language (TEFL) in IAIN Salatiga. Indonesia has the largest Muslim community in the world with a total follower of around 228,608,665. Although it is predominantly Muslim, Indonesia is not an Islamic country nor a secular state that separates religiously and state relations. It is a pluralist country which consists of various tribes, religions and cultures. In the contrary, the dynamism of life in Indonesia has the potential to increase the conflict of interreligious harmony.

Wahid Foundation (2017) released the survey about the potential for intolerance to unwelcome groups showed that 57.1 percent the majority of Muslims were intolerant towards the disliked group. This number increased compared to the survey in 2016 with an intolerance rate of 51.0 percent. If tolerance cannot be grown well, it will be potential to increase conflict religion or exploited religion by certain groups. This situation is getting worse time to time. Amin (2013) explains the causes of conflict between religious communities caused by two things; the weak ideology of harmony in one or each religious community so that it affects the outlook and attitude towards other religions with a suspicious pattern, accusing, debriding, even getting rid of, secondly, broadcasting religion as a form of provocation and distortion of the teachings of other religions, resulting in a backlash from other provoked religious communities. Therefore, one of the preventive ways to decrease disunity for Indonesian young generations is by emerging the content of interreligious harmony as the part of curriculum in education.

Education in Indonesia as stated in Government Regulation No. 17 year 2010 has the goals to develop students' character to become human beings which

are: (1) Religious and fear to the Almighty God, good behavior and personality; (2) Knowledgeable, skilled, critical, creative, and innovative; (3) Healthy, independent, and confident; and (4) Tolerant, sensitive social, democratic and accountable. The purpose of teaching English is not only to make students have ability to communicate well in English, but also to develop students' character. Unfortunately, the English material does not give much contribution to support it. For instance, it is rarely found in English material which emerges the content of interreligious harmony as the manifestation character of tolerant. It is important, therefore, to develop the English interactive digital learning material such as the movie that can support the goal of teaching English as a Foreign Language in Indonesia. Why movie? Learning English in the modern era cannot be separated from technological developments. Technology in the digital era plays an important role especially for millennial generations.

This generation is characterized by a life that always uses gadget and internet connection in everyday life. Well-chosen English interactive digital material can be a useful alternative to encourage students' potential in learning English and build their character.

The study will be guided by the following research questions; (1) How can the content of interreligious harmony based on gender perspective be developed into a movie for teaching English as a Foreign Language? (2) How can the movie of interreligious harmony based on gender perspective be implemented in English teaching and learning process for English Education students? And (3) How can the movie of interreligious harmony based on gender perspective can foster the students' values and character?

Meanwhile, the goals of the study are; (1) to develop the movie of interreligious harmony based on gender perspective for teaching English as a Foreign Language (2) to implement the movie of interreligious harmony based on gender perspective in English teaching and learning process for English Education Students and (3) to analyze how the movie of interreligious harmony based on gender perspective can foster the students' values and character.

B. Significance of the Study

The result of this study hopefully can give contribution to Teaching English as a Foreign Language (TEFL) class. It also provides some scientific, practical and pedagogical benefits. Theoretically, this study will enrich references about

the concept of emerging the content of interreligious harmony in teaching English as a Foreign Language for English Education students in IAIN Salatiga.

Practically, this movie can be used to shape students' character about religious and tolerance and raise their nationalism. Then pedagogically, in the field of education, this study can benefit students, teachers and educational authorities. In all, I hope that the research will give benefit for my nation, both academic scholars and Indonesian government to improve the education quality.

CHAPTER II

REVIEW OF THE LITERATURE

A. Previous Research

In the Indonesian context, similar to many other Asian countries, the practical importance of English is recognized but the learning of Western values is not desired (Kirkpatrick & Prescott, 1995:99). To accommodate the objections from the Islamic school community, writers and teachers need to modify English, which is, an imperialistic language (Phillipson, 1992), into an instrumental language. One of the ways is by emerging the content of character building in English learning material.

The previous researches have revealed by academic scholars, such as: Briggs (2010) conducted the study about how to use of technology to increase words recognition ability to students. Meanwhile, Nusir et.al (2011) investigated the possibility of enhancing the early education system with multimedia technologies previously developed to teach students at young ages basic skills. In addition, Sanford and Madill (2007) did the research about the powerful and significant learning through video game play and creation. Zuliati Rohmah (2012), therefore, offered some ways of integrating authentic materials containing Islamic messages in the English teaching. Then, Baharul Islam et. Al (2014) created interactive digital learning material for students in Bangladesh and Elfi (2016) also analyzed integrating Islamic messages in the English teaching for Indonesian Muslim students.

Sociolinguistics was the main theory in this study. It is a study of the relationship between language and society. It is concerned with how language use interacts with or is affected by, social factors such as gender, ethnicity, age or social class, for instance. As Coulmas (2013) defines, it is the study of choice and “the principal task of Sociolinguistics is to uncover, describe and interpret the socially motivated” choices an individual makes. Sociolinguists are interested in how we speak differently in varying social contexts, and how

we may also use specific functions of language to convey social meaning or aspects of our identity. Sociolinguistics teaches us about real-life attitudes and social situations. It is the descriptive study of the effect of all aspects of society, including cultural norms, expectations, and context, on the way language, is used, and society's effect on language. In this study, sociolinguistics became the main context of those social factors explained above by what Bu Nyai expressed in her behavior and utterances in cinema, a cultural norms were also studied to build anti-radicalism and tolerant characters and attitudes. Those became the theoretical foundation of using digital material in emerging the content of inter-religious harmony into teaching English as a Foreign Language.

B. Novelty Aspects

There were some novelties on this study compared to previous researches. First, the product of this research was a cinema and could be used in English teaching and learning process for English Education students at IAIN Salatiga, besides, that Salatiga is the most tolerant city in Indonesia. Second, this research combined elements of English language teaching with character building for students, namely tolerant characters based on gender perspective. Third, the use of gender perspective had appeared since this product was to teach sociolinguistics in English teaching, especially about feminism in gender perspective so, the product was still rarely found. Last but not least, this research could be used as a good teaching material especially in the context of teaching English as a Foreign Language in the digital era.

C. Interreligious Harmony

Interreligious harmony is important foundation in peace-building to realize the spirit of unity for preserving Negara Kesatuan Republik Indonesia. It is the relationship interreligious, which is based on tolerance, mutual understanding, mutual respect, equality practice of the religion and cooperation in the life of society. Meanwhile, Ali (2006) said that tolerance comes from the Latin language *tolerare* which means to refrain, be patient, and let others think differently, be generous and be considerate towards people of different views, beliefs, and religions. In addition, Baidhaw (2005) describes that tolerance is the readiness and inner ability with others who are fundamentally different even though there is a conflict with your understanding of the good and the

proper way of life. Tolerance here is not in the field of Islamic creed, because the creed is clearly outlined in the Qur'an and Sunnah.

There are many ways to realize religious harmony, among which religious dialogue is an important one. To promote religious harmony, we need to advocate the idea of "harmony without uniformity." There is one saying in the Doctrine of the Mean of the Book of Rites which goes, "All things on earth grow together without one doing harm to another and all doctrines in the world develop in parallel with each other without coming into conflict." This is an accurate expression of "harmony without uniformity." The idea of "harmony without uniformity", a high spiritual accomplishment in itself, is the kernel of religious harmony.

To promote religious harmony, we must learn to respect each other. Religions of the world, large or small, old or new, are no better or worse than one another. Racism and cultural ego-centrism have no popular support. Yet it seems that few people dare to say anything on religious supremacy. As a matter of fact, religious equality and non-discrimination became consensus long ago. The problem is that many things happening in reality are quite unsettling. Different religions need to learn to respect each other. Like people, religions also need to show due respect to each other. Without respect, dialogue and exchanges will be difficult. Without dialogue and exchanges, there will be no understanding or cooperation to speak of. One dead knot for interfaith dialogue is that each religion claims that it holds absolute truth and no truth exists beyond itself. In fact, truth exists in objective terms and the lived reality serves as the only criterion for truth. Every religion has the right to pursue truth. Religious harmony can be understood as friendly coexistence among different religions. It is not necessary to have winners in every race. One should forgive others whenever it is possible, because one step back earns you a broader way ahead.

To promote religious harmony, we should shoulder social responsibilities together. Religion appeared at the very beginning of civilization and constitutes a major part of it. The role played by religion changes as civilization develops. In the face of the trend towards a multi-polar world and economic globalization, all religions need to join hands, share responsibilities, perform good deeds and contribute to world peace, social stability and people's well-being. We are currently inundated with a great many global issues, including natural disasters, starvation and the spread of diseases, local conflicts, terrorist activities and

social turbulences. In all these, religion can play a positive role. Religions prove their value not only through moral edification and spiritual purification but also through taking social responsibilities. There is no exception. When every religion steps forward and assumes responsibilities, the effect will exponentially increase.

To promote religious harmony, we need to oppose any use of religion for ill purposes. Deeply rooted in today's world, religion is intertwined with political, economic, social, ethnic and other issues and shows a particular complexity. In the past and at present, there have always been groups and individuals who seek to exploit faith for dark purposes. A country may use religion to interfere in the internal affairs of another. A group may engage in activities aimed at sabotaging national unity and territorial integrity under the pretext of religion. An individual may undermine others' rights and social stability under the banner of religion. All these behaviors not only discredit faith but also harm public interests. All religions should protect the purity of faith and give back to religion its original face, so as to eliminate any room for evil doings by groups or individuals. Today's world is marred by continued disputes due to political motives and economic interests and frequent conflicts on territorial, resources and ethnic issues. Religion should help to promote reconciliation and resolve disputes. We should prevent religious factors from becoming part of the disputes or conflicts, as it will only make the situation more complex and the issues more difficult to resolve. We should also resist and condemn the use of religion as a banner to provide sacred ground to conflicts.

To promote religious harmony, we need to guard against religious extremism. All religions seek peace, oppose violence, champion universal love and preach goodness. However, when people veer away from the right path, they might become susceptible to bigotry and fanaticism and eventually fall into the traps of extremism. The incitement of hatred or even terrorist activities under the banner of religion is terribly destructive and has come to threaten the whole world. Religious extremism has deep historical and social roots. The international community should commit itself to establishing a new international political order of justice, promote common development and prosperity and remove the breeding ground of extremism. In addition, all religions should tap into their doctrines and carry forward tenets of love, compassion, moderation and restraint. They should also take it on themselves

to resist and prevent any development towards extremism, maintain internal order and take an unequivocal stance against terrorism. At the same time, we should not attribute terrorism to any single religion as that will lead to more hatred. Finally, we need to prevent double standard in fighting extremism and terrorism. Otherwise, we are lifting rocks only to drop on our own feet, benefiting nobody in the process. (Zuo'an: 2010).

Actually, Indonesia is the largest Muslim community in the world, with a total population is more than 235 million people. This country is a very diverse country. There are over 300 ethnic groups speaking 250 languages spread over more than 6,000 islands. Indonesia is also a multi-religious country which over 90% of the people are Muslim, and others are Protestants, Catholics, Hindus, Buddhists, and other indigenous religions. Indonesia's inter-religious harmony and tolerance which have often cited as an example to the rest of the world are in fact an important pillar supporting its existence as a state and nation. Indonesia as a pluralist state and nation was formed on the basis of an agreement among all the elements of the country's society that were of various religious and ethnic backgrounds. Indonesian society was pluralist because it was a composition of people with different religious beliefs, meaning that a certain religious group could well be the majority in one region but a minority in another region. (Achmad: 2015) Therefore, to build interreligious harmony in Indonesia is very crucial to do to save this nation from conflicts caused by religious differences.

D. Profile of Pondok Pesantren Edi Mancoro Islamic boarding school (pondok pesantren)

Edi Mancoro is located in the village of Bendungan Desa Gedangan, about five kilo meters away from the west side of the square Salatiga. Gedangan village is divided administratively into seven villages, namely Bandungan, Cork, Bendu, Dempel, Gedangan, Padaan and Karangnongko. As a self-sufficient village, Gedangan is an affluent area with soil conditions with average fertile fields and abundant water so that it fits to plant rice and pulses, especially it is adjacent to Rawa Pening and located at the foot of Mount Merbabu and cool Telomoyo. From the cultural side, Gedangan society is an abangan society, but since 1964 the Gedangan change along with the political turmoil in 1965, mainly after the presence of pesantren Edi Mancoro.

Pondok pesantren Edi Mancoro was established by KH. Mahfud Ridwan, Lc. The name of Edi Mancoro is derived from the word Edi which means good, and Mancoro which means bright. Earlier, pondok pesantren Edi Mancoro as just a place for education and training Lembaga Swadaya Masyarakat (Non-profit Government Organization) “Desaku Maju” but KH Mahfudz Ridwan, Lc finally founded this LSM into a pesantren on December 25, 1989. This pesantren has a vision to create religious aspect of its santri deeply in the context of plural Indonesia. In 2018, this pesantren has 260 santri which consist of 200 female santri and 60 male santri. Most of them are from university students. Since the founder of this pesantren passed away, the leadership totally turned to his son, Gus Muhammad Hanif, M.Hum. Pondok pesantren Edi Mancoro is non profit and independent in determining the trust policy for santri. There are two types of learning programs: the first is tahfidz program which is a special program to memorize the Qur’an, while another program is regular program which studies religious knowledges such as tauhid (divinity), kitab kuning, akhlaq (character), fiqih (Islamic law), aqidah (conviction), Arabic and another subjects. Pondok Pesantren Edi Mancoro always delivers the message of pluralism and tolerance among religious people to realize the vision. Until now, this pesantren is still often visited by people who want to learn about pluralism. Many great figures visited to this pesantren, such as President Jokowi, Minister Hanif Dzakiri (who is also an alumnus of this pesantren), Gus Mus, foreign ambassadors, pastors, priests and leaders of Hinduism and Buddhism. In addition, in this pesantren, there is also interesting program named “live in”. Non-Muslim will stay in this pesantren, interact with santri, study and discuss together about Islam and plural Indonesia for several days. Commonly, a Pondok pesantren is led by Kyai (the leader of pesantren). Santri are very respect to Kyai. They have very close emotional relationship since they consider Kyai as the figure of parent for them. (Mastuhu: 1994). But in pondok pesantren Edi Mancoro, bu Nyai (the wife of Kyai) also has the role to lead this pesantren. More than 75 percent of santri in this pesantren are females. So, the figure of bu Nyai is also very essential in this pesantren. Female santri really adore her and have close relationship with her. They believe that bu Nyai in pondok pesantren Edi Mancoro is an ideal figure to be the role model for them.

E. Profile of Bu Nyai Rosyidah

Basically, Kyai is the most important figure in leading pesantren. But in pondok pesantren Edi Mancoro Salatiga, the wife of Kyai Gus Muhammad Hanif, namely bu nyai Rosidah also has an essential role. As Kyai's wife, she is also the leader for her 200 female santri. Bu Nyai Rosyidah was born in Mecca on August 30th, 1984. She has been married to Gus Hanif who is now the leader of pondok pesantren Edi Mancoro since 2011. She is a tough woman who has a brilliant educational background starting from MI Al Khoiriyah Garut, Al Muayyad Solo Junior High School, KMI Pondok Modern Gontor, and completing a degree program at Ahgaf University of Yaman. Furthermore, she also finished tahfidz program at Pondok Pesantren Sunan Pandanaran Yogyakarta.

The figure of bu Nyai Rosyidah is a role model for female santri. Now she has activities as the wife and mother of three children. She also dedicates herself to take care of her santri and actively becomes one of the teachers in this pesantren. In addition, now she becomes the headmaster of Edi Mancoro Kindergarten built in 2015. With those full activities, she must be able to share her time as a house wife, a teacher for her santri, and a headmaster in Edi Mancoro Kindergarten.

Bu nyai Rosyidah has the thought and perspective about the issue of radicalism in Indonesia. Her love for this country is very strong because she is the granddaughter of great ulama' Prof. KH Anwar Musaddad. He was anti-treacherous figures who rejected the Islamic radical movement in the era of Indonesian independence. The view of her grandfather inspire bu Nyai Rosyidah to always love his country by wiping out the radical Islamic movement. Her commitment is conveyed to her santri while teaching. Moreover, her intelligence background of education influences her santri that women must be well-educated so they can be good wives and mothers for their family.

As the wife of Kyai in this pesantren, she is very charismatic leader. She rarely asks santri to do what she wants, because she teaches independence by giving example of her kindness and attitude. Life views and perspectives of radical Islam are also sometimes conveyed not in the process of learning, but sometimes in informal discussion. She also contributes the idea about developing this pesantren. She becomes the pioneer of tahfidz program which now becomes special program at the pesantren.

The interview was done before producing the movie. Bu Nyai stated the reason why she really cared with her santri because she felt that she had a great responsibility towards her santri as the representative of parent in pesantren. She believed that de-radicalization was very crucial since pesantren must be the place to construct ideology and character of its santri. Many santri joined to radical Islam movement because they did not have enough knowledge about it. Some of them even finally followed radical organization since they could not counter it. Here was the duty of Kyai and bu Nyai in structuring the ideology of santri about radicalism. In addition, she also said that she wanted to teach her santri not only in the knowledge of Islam, but also in the context of social life and interreligious harmony.

Moreover, the interview also had been done to some female santri randomly. All of them agreed that the leadership role of bu Nyai Rosyidah shaped their attitude and perspective about anti-radicalism. Bu Nyai Rosyidah taught the values of kindness by giving the model from her attitudes. She showed how she really respected non-Muslim communities such as foreign ambassador, pastors, priests and leaders of Hinduism and Buddhism when they visited this pesantren. This action directly persuaded female santri to be tolerant with non-Muslim community, respected others and showed that they could live peacefully with them. This value inspired her female santri to imitate her attitudes. Hence, they strongly believed that bu Nyai Rosidah as the perfect figure of women leader in this pesantren.

Below were the transcription of the thought and perspective bu Nyai Rosyidah about radicalism and pluralism: "A pesantren will bring the ideology of the santri, it is clear. When Kyai has radical understanding or uphold the state of sharia then automatically santri without prompted will be carried away. Kyai and bu Nyai will be very influencing on santri ideology as this is called as scientific ethics, since santri must be "sami'na wa atho'na" (I listen, then I do). For example, recently the issue of 212 and sharia NKRI movement appeared, certainly the ideology of Kyai will influence his santri. Pesantren roles which present in the society must enforce the shariah but still they must also maintain the peace. Supporting pluralism does not mean to equate all religions but it can be interpreted as our ability to live side by side with non-Muslims well. In Edi Mancoro, there is a program called "Live in" where the priests stay in this pesantren for several days. This program also introduces and shows that we

love peace and can live side by side with the followers of other religions. This program involves santri to mingle with them, having lectures, doing activities and religious discussions together. Edi Mancoro Pesantren is againsts radical Islam. I learned from my grandfather, Prof. KH. Anwar Musaddad who was one of ulama' that opposed sharia NKRI and the Islamic state. Obligation and sunna must be hold. For instance, we must not denounce the veiling women because they are firm in the sharia. Nor must we criticize the bearded man for that reason. The main point is that we must not impose the Republic state by taking the law of the sharia state. Sharia is not for politics. We do have to enforce sharia lawfully on worship and muamalah but it does not mean that we are not communicating with non-Muslims and even caliphs like Umar bin Khatab cooperated with Jews."

The movie produced from this study raised the figure of bu nyai Rosyidah as a figure in peace-building, especially interreligious harmony in pondok pesantren Edi Mancoro. This film has a gender perspective in order to introduce feminism in pesantren about the leadership of the kyai's wife as a role model in creating interreligious harmony.

F. Teaching English as a Foreign Language (TEFL)

English in Indonesia is considered as the first foreign language. It has the function to support the development of the state and nation, to build relations with other nations, and to run foreign policy including as a language used for wider communication in international forum. English in Indonesia is taught starting from the basic primary school until secondary school. Unfortunately, although it is only a foreign language, there are a lot of problems found in the English language learning.

The objective of English teaching in Indonesia is to equip the students with language skills that enable them to;

- (a) Read textbooks and reference materials in English, which constitute 90% of all available reference materials;
- (b) Understand lectures given by foreign lecturers as part of the affiliation programs with universities abroad or to communicate with individuals and students from overseas;
- (c) Take notes of lectures given by foreign lecturers, and to introduce the culture of Indonesia to international communities; and
- (d) Communicate orally with foreign lecturers, individuals and students in oral examination and discussions (Ministry of Education and Culture, 1967, cited

in Huda, 1999, p. 127).

Hence, lack of motivation, poor scheduled time, not enough resources and materials, and the excess of students in each classroom are definitely some of the troubles that teachers have to face in teaching English as a foreign language. So, the English teachers must use their creativity to be aware of the limitations and constraints, and collectively make an effort to address and find ways to deal with the frustration these troubles bring about. Developing a product becomes one of the best solution for English teacher to overcome those problems.

G. Digital Material

Students can be successful learners in many different ways. By developing the digital material that is suited by students' need, students' characteristics, and students' learning style, English teachers can encourage and increase their students' interest in learning English as a Foreign Language.

An English movie is one of the implementation of a digital material. It is an effective tool that can be taught to students. When it is used appropriately, it can be a very valuable resource in English teaching and learning process. It is depend on the teachers to use this tool in their own curriculum and adapt it to their own teaching style. The good curriculum that is blended with technology can be great collaboration in English teaching and learning.

There are some states to design digital material, such as (1) Select the topic, (2) Collect data, (3) Determine what students will need to do in relation to the texts, (4) Create pedagogical activities/procedures, (5) Analyze texts and activities to determine the language elements, (6) Create activities focusing on language elements, (7) Create activities focusing on learning skills/strategies, (8) Create application tasks. (Nunan: 1991). A digital material is important in English teaching. Both teachers and students need the good material. The teachers need this material to plan the lesson by selecting alternatives provided in terms of tasks, activities, and teaching techniques that suitable for students. Meanwhile, the students need the material for learning supports, guidance and motivation in learning English.

Furthermore, there are some advantageous in using digital learning material such as; (1) It can be used by students individually (autonomous learner); (2) It can improve students' motivation and enthusiasm in learning English and (3) Students can control the learning process by themselves.

H. The Use of Movie in TEFL

Teaching English nowadays has become more challenging than ever. In order to help the learners' mastery (increase the proficiency) of language skills, language teachers have to provide quality teaching materials that will be engaging, interesting, up-to-date while simultaneously being a tool that will ensure that the students learn. Many scholars have revealed that movies used in EFL classroom can become an important part of the curriculum. This is based on the fact that movies provide exposures to "real language," used in authentic settings and in the cultural context which the foreign language is spoken. They also have found that movies catch the learners' interest and it can positively affect their motivation to learn (Kusumarasyati, 2004; Luo, 2004).

One of the advantages of using the movie is that visual images stimulate student's perceptions directly, while written words can do this indirectly. Movies are more sensory experience than reading -- besides verbal language, there is also color, movement, and sound. The movie-based experimental class was livelier and the students were more interested in following the lesson carefully, contrary to the other class where reading was presented through graded readers only. Movieviewing experiences further created more student-teacher and student-student discussions. Movies draw students' attention and captured their interest. The benefit of using the movies in teaching and learning is unquestionable. Among its positive sides there are some disadvantages as well. Among the most common disadvantages cited by the participating teachers was that using movies in the classroom meant lost class time and the difficulty of showing movies in class periods. As the main disadvantage in watching the movie is that a movie must generally reduce events into two hours or so while there is no time constraint on a novel. While the meaning of a novel is controlled by the writer, the meaning students get from a film is the result of a mutual effort by a large number of people. Another disadvantage is that movies do not allow interacting with the plot or characters by imagining them in our minds. For some teachers, this is often the most frustrating aspect of turning a novel into a movie. Some students might resist viewing the movie without or with English subtitles. These films take more effort to follow because of the need to read the subtitles and watch the scenes. (Ismaili: 2013).

There are two underlying purposes of the film program. One is a linguistic purpose and one is an informational purpose. In simple words students not only

learn English but they learn “something.” The informational purpose of the film program is specifically geared to the advanced student who is usually seeking competency in English for serious academic, business, or professional reasons. It is the intent of the film program to broaden the student’s horizons with a short survey course in contemporary affairs. Through films (which are carefully chosen to reach this objective) and the supplementary work stemming from them, the student is encouraged to look at different aspects of problems and solutions, issues and answers. Specifically he is asked to form and to express his own opinions and to substantiate them in both written and spoken language. The linguistic purpose is to provide advanced students with opportunities for live practice in listening, speaking, reading, and writing. In addition, particular attention is given to vocabulary building (both active and passive). Grammar and pronunciation problems are dealt with as they arise (but without disruption to the communicative nature of the expression).

- (1) In sequence, the first skill is listening. Goals are concentration, directed listening, note-taking, and answering aural comprehension questions. As sample exercises will show, this includes advanced preparation with a study guide and oral vocabulary practice. It also includes several showings of every film, each with a different but specific listening focus which is guided by question sheets. Students are often allowed to re-read; why not encourage them to “re-listen”?
- (2) The second skill, in sequence is speaking. Goals here include participation in class discussion and giving short speeches. Expressions of personal viewpoints are encouraged as well as summary discussions of the information presented in the film. Again, sample exercises will show the kinds of questions provided to guide discussion. It is our strong conviction that in both of the areas of language where the student is the communicator (i.e., speaking and writing) one of the outstanding kinds of experience he ought to have particularly if he will be functioning in an English-speaking environment-is experience in how to discuss intelligently, how to agree, and how to disagree in linguistically sophisticated socially-accepted ways.
- (3) The third skill is writing. The objective is to capitalize on the organizational and informational nature of each film. A set of writing assignments must be devised in which the content of the film is used not for classic regurgitation but as a springboard for the student’s own ideas and opinions

as triggered by the film and the ensuing discussions. Through specific writing assignments the student is guided to combine content from the film, organization and logic from the film, and his own associations and inferences. He is urged to try new vocabulary and new methods of organization. The writing assignments range from simple to complex.

- (4) The goal of the fourth skill, reading, is to provide several short current magazine or newspaper articles which duplicate and/ or supplement the information in the film. Vocabulary can be re- inforced and extended, and methods of organization can be con- trasted. Notice the attempt is not to teach reading but to give practice.

The teachers of English Foreign and Second Language should think of using interesting media in teaching and learning process. So, by using the movie, will not only lead the teachers to reach the goal of English learning, but will also make students feel impressed with what their teachers are doing in the classroom. Moreover, a movie can also teach about values of characters for the students.

I. Theoretical Framework

There is a main theory in this study named constructivism approach. Constructivism is a synthesis of multiple theories diffused into one form. It is the assimilation of both behavioralist and cognitive ideals. The constructivist stance maintains that learning is a process of constructing meaning; it is how people make sense of their experience (Merriam and Caffarella, 1999, p. 260). Mvududu and Thiel-Burgess (2012) state that constructivism is widely touted as an approach to probe for children's level of understanding and to show that understanding can increase and change to higher level thinking. It becomes the theoretical foundation of using digital material in emerging the content of interreligious harmony into teaching English as a Foreign Language.

In addition, an interactive digital learning material is strongly supported by constructivism since it makes a product which provides the means for learners to take part places them at the center of digital learning by the help of the teacher as the facilitator in teaching and learning process.

CHAPTER III

METHOD AND DESIGN

As the objective of the study is to develop the movie of interreligious harmony for Teaching English as a Foreign Language, the appropriate design of the study is Research and Development (R & D). The major purpose of R & D efforts is not to formulate or test a theory but to develop effectively product for use in educational programs (Gay, 1987:8). Products produced by R & D are generally quite extensive in terms of objectives, personnel, and time to completion. In this case, the subject of this study is this movie as the final product of this research.

Furthermore, Borg and Gall (2003:569) state that educational R & D is a development model in which the findings of research are used to design new products and procedures, which are systematically field-tested, evaluated, and refined until they meet specified criteria of effectiveness, quality or similar standard. They design ten steps in designing R & D, such as: (1) research and information collecting; (2) planning; (3) developing preliminary form of products; (4) preliminary field testing; (5) main product revision; (6) main field testing; (7) operational product revision; (8) operational field testing; (9) final product revision; (10) dissemination and implementation. Moreover Thiagarajan (1974) also mentions there are four stages in developing materials of teaching, called

‘Four D model’, they are: (1) define (learner, task and concepts analysis), design (media and format selection), develop (experts’ appraisal or validator), and disseminate (developmental testing and diffusion and adoption).

From those statements, the research framework in this study can be drawn below.

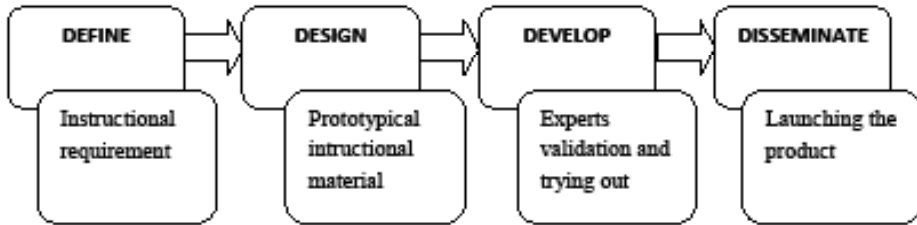


Figure 1. Model of R&D Design

The instrument that will be used in this study covered: (1) instrument for English lecturer and students' opinion about the content of interreligious harmony; (2) instrument for examining students' perception of watching the movie (3) instrument for the ICT digital learning experts, English teaching experts, and English teachers. While data collection technique used in this study is by questionnaire and interview.

CHAPTER IV

RESULT AND DISCUSSION

The product of this research was the documentary movie entitled “Nyai Rosyidah, a Radicalism Fortress of Female Santri”. This movie was created based on the research on gender perspective about women and radicalism. In this movie showed a women empowerment in an Islamic boarding school (Pondok Pesantren) of Edi Mancoro, Semarang Regency. Nyai Rosyidah’s figure succeeded in breaking the stereotype of Kyai’s wife who was usually only respected because of her position as the wife of the leader of the Islamic boarding school, but she was able to be the agent of change, inviting the santri to love this country (Negara Kesatuan Republik Indonesia) and avoided radicalism. This cinema also taught how as a Muslim must be tolerant of other religions and live peacefully in diversity as the manifestation of interreligious harmony. The result of this movie was used in English learning for the first semester students of English Education Department to build their characters. The Bahasa version was dubbed into English to adjust the language context.

There were four stages in creating the product of the research. Those were explained in the following section in detail. Stage 1: Define: In this stage, we found and collected the available materials in teaching English for English Education students. The materials were taken from the syllabus, and other materials provided in the English Education Department. While to obtain teachers’ need, I interviewed some English lecturers in IAIN Salatiga. We specifically took English 1 courses for the first semester students of English Education Department since when I saw the textbook used by English lecturers, there was the topic about interreligious harmony. Stage 2: Design: In this stage, we formulated specific goals to determine the sequence of material and expert judgment. Stage 3: Develop: Developing the movie of interreligious harmony was designed based on the previous stage. It was started by creating the scenario,

took the scenes of the movie and finished the product. Before the movie was implemented in teaching and learning process, it had been assessed by the ICT digital learning experts and the English lecturers as English teaching experts to gain some valuable suggestions dealing with this product. Stage 4: Disseminate: The last process of this study was dissemination. We played the movie in the classroom for subject English 1 learning. After watching the movie, students did some discussion about the content of the movie and also criticized the film. Furthermore, we also disseminated this product in the academic forum and proposed to get HKI.

There were 5 scenes in this movie with a duration of 8 minutes. The film revealed the story of bu Nyai's life with her family, the activities bu Nyai when she taught her santri, and her relationship with other religious leaders and the community in creating interreligious harmony. The actors involved in this film were bu Nyai and her family, the Islamic boarding school santri of Edi Mancoro, the society, foreigner, and religious leaders such as priests and monks. Below were some parts of the scene in the movie. Below was the scenario of the movie of "Nyai Rosyidah, a Radicalism fortress of Female Santri"

SKENARIO

-- Nyai Rosyidah, a Radicalism Fortress of
Female Santri --

Durasi : 8 menit

Profil Tokoh

1. Bu Nyai Rosyidah
 - Ciri Fisiologi
 - Perempuan
 - Umur 34 tahun
 - Warna kulit kuning langsung
 - Mata hitam
 - Hidung sedikit mancung

- Bibir tebal
 - Badan tinggi
 - Badan berukuran sedang
 - Berat badan 60 kg
 - Ciri Psikolog
 - Baik Hati
 - Keibuan
 - Ciri Sosiologi
 - Status Ekonomi Menengah Keatas
 - Pekerjaan sebagai Ibu rumah tangga, Kepala Sekolah TK, bu Nyai
 - Agama Islam
 - 2. Gus Hanif
 - Ciri Fisiologi
 - Laki-laki
 - Umur 35 tahun
 - Badan tinggi
 - Berat badan 100 kg
 - Warna kulit sawo matang
 - Mata hitam
 - Hidung agak mancung
 - Bibir tebal
 - Kumis tipis
 - Badan gempal
 - Ciri Psikologi
 - Sedikit lucu
 - Tegas
 - Berwibawa
 - Ciri Sosiologi
 - Status ekonomi menengah ke atas
 - Pekerjaan sebagai Pak Kyai dan dosen IAIN Salatiga
 - Agama Islam
- Pemain Tambahan
1. Santri PP. Edi Mancoro
 2. Masyarakat sekitar
 3. Anak TK

4. Anak usia 1, 3, dan 5th
5. Researcher
6. Pendeta
7. Biksu
8. Orang Asing

IDE : Kasus BOM Surabaya, NKRI Bersyariah, Live In

TEMA : Gender dan radikalisme

RISET : Gerakan 212 dan NKRI bersyariah

Baru-baru ini banyak kasus teroris yang melanda masyarakat Indonesia seperti halnya di Surabaya, kepulauan Riau dan lain2.

PREMIS : Kyai dan Ibu Nyai sangat berpengaruh pada ideologi santrinya. Pesantren hadir ditengah-tengah wajib menegakkan syariah namun tetap wajib menjaga perdamaian dunia. Karena agama tanpa nasionalisme akan radikal, dan nasionalisme tanpa agama itu kering.

SINOPSIS : Sosok Ibu Nyai yang ditampilkan dalam film ini adalah Ibu Nyai Rosyidah, Lc. Beliau merupakan istri dari Gus Hanif, pemimpin PP. Edi Mancoro. Beliau lahir di Mekah, 30 Agustus 1984. Beliau seorang penghafal Al-Qur'an dari salah satu pondok pesantren di Yogyakarta yaitu Pondok Pesantren Sunan Pandanaran. Selain itu beliau juga merupakan alumni dari Al Ahgaf University of Yaman. Didalam film ini, adegan lebih difokuskan pada setiap kegiatan yang dilakukan oleh bu Nyai meliputi kesehariannya dalam berinteraksi dengan keluarganya, dengan masyarakat dan para santrinya, bagaimana bu Nyai berkiprah sebagai Kepala Sekolah TK, bagaimana bu Nyai saat mengajar pada santrinya, serta bagaimana bu Nyai berinteraksi kepada para tamu non-Muslim yang berkunjung ke pondok pesantren Edi mancoro. Didalam setiap adegan terkandung pandangan dan pemikiran anti ideologi radikal dari bu Nyai Rosyidah yang mampu menunjukkan Women Empowerment. Bu nyai berhasil mendobrak stereotipe para istri Kyai yang biasanya hanya dihormati karna kedudukannya sebagai istri pimpinan pondok pesantren, namun sosoknya justru menjadi rolemode pemimpin

perempuan dalam tindakan deradikalisasi di kalangan pesantren. Didalam adegan film menunjukkan bagaimana beliau mampu menempatkan diri ketika harus menjadi istri Kyai di rumah (dengan segala sisi humanisnya seperti seorang istri pada umumnya yang juga tidak luput dari keluh-kesah pada suaminya), serta dimana beliau menjadi pemimpin di sekolah serta guru bagi santri perempuannya. Upaya deradikalisasi dari bu Nyai juga ditunjukkan ketika menerima kunjungan dari orang-orang non-Muslim seperti Pastor, Pendeta, Biksu, dan orang asing yang berkunjung ke pesantren dalam “Live in” program.

TREATMENT :

OPENING

Memperlihatkan suasana PP. Edi Mancoro

01. INT. PP EDI MANCORO– NDALEM PAK KYAI – RUANG TENGAH – DAPUR- DAY/ EVENING

Cast : Bu Nyai Rosyidah, Gus Hanif, Anak 3th, Anak 5th, Bayi 7bl
Bu Nyai Rosyidah, sedang menyuapi bayi sambil menemani kedua anaknya bermain- main di ruang tengah. Pak Kyai pulang dari kampus, kemudian Bu nyai menyalami beliau dan pergi ke dapur untuk membuatkan Pak Kyai secangkir kopi. Setelah itu, mereka duduk santai dan bermain dengan ketiga anaknya. Suasana itu menunjukkan keluarga yang penuh kehangatan. Namun dalam adegan juga menunjukkan sisi humanis dari bu Nyai yang mengeluh kepada pak Kyai tentang kondisinya yang lelah karna mengurus keluarga, santri dan juga sekolahnya.

FX. Lagu Islami

Pak Kyai bercerita tentang salah satu agenda pondok yang dilakukan yaitu “Live in”, dimana para pastur dan pendeta Budha akan berkunjung ke PP. Edi Mancoro dan berbaur dengan santri serta untuk berdiskusi tentang toleransi dan Indonesia. Bu Nyai mendengarkan dengan seksama dan sesekali menanggapi dengan pertanyaan yang berkaitan dengan acara tersebut. Bu nyai bertanya tentang tempat penginapan para pembicara dan

pengikutnya, makanan yang harus disuguhkan, rangkaian acara, dan tentang tugas santri dalam acara tersebut.

Cut To

02. INT. MASJID – DALAM MASJID – DAY/ EVENING

Cast : Bu Nyai Rosyidah, Bayi 7bl, 20 Santri Putri Program Tahfidz
Bu Nyai memasuki masjid, mengucapkan salam, dan berdoa. Bu Nyai meminta santri untuk setoran satu per satu untuk hafalan Al- Quran. Jika mendapati santri yang salah dalam menghafal, Bu Nyai membenarkan. Setelah 4 santri maju untuk menghafal, datang Khodimah (pembantu) mengantarkan putra Bu Nyai yang masih berumur 7bl karena bayi tersebut menagis.

Intercut

Sambil memangku bayi, Bu Nyai melanjutkan meminta santri untuk setoran kembali. Setelah santri selesai setoran, Bu Nyai memberikan motivasi untuk memperbaiki hafalan dan memotivasi santri untuk selalu belajar untuk meraih cita-cita. Kemudian Bu Nyai menutup pertemuan malam hari itu dengan bersama-sama membaca doa setelah mengaji. Setelah berdoa, santri mencium tangan bu nyai dan tersenyum.

Cut To

03. EXT./ INT. PP. EDI MANCORO – HALAMAN PESANTREN- TK EDI MANCORO – DAY/MORNING

Cast : Bu Nyai Rosyidah, Anak 5th (TK), Santri PP. Edi Mancoro, Masyarakat skitar.
Bu Nyai dan putrinya, akan berangkat ke TK Edi Mancoro. Bu Nyai menyapa santri yang ada di halaman pesantren. Ada yang sedang menyapu, menghafal, dan ada juga yang persiapan berangkat ke kampus.

Intercut

Bu Nyai mengobrol dengan santai dengan santri yang sedang di halaman. Kemudian beberapa santri bersalaman dan meminta izin untuk berangkat kuliah. Bu Nyai berangkat ke TK Edi

Mancoro dengan berjalan kaki sambil menyapa warga sekitar dengan ramah. Terjadi obrolan singkat dengan ibu-ibu yang turut mengantarkan anak-anaknya ke TK. Para anak-anak dan wali murid bersalaman dengan sopan (Bu Nyai sebagai Kepala Sekolah TK Edi Mancoro).

FX. Lagu Islami

Cut To

04. INT. MASJID- SERAMBI MASJID – DAY/ EVENING

Cast : Bu Nyai Rosyidah, Santri Putri PP. Edi Mancoro

Bu Nyai di Serambi masjid bersama santri putri, mengucapkan Salam, dan mengajak berdoa untuk mengawali ngaji pada sore itu. Bu Nyai meminta pendapat santri terkait peristiwa bom Di Surabaya dimana pelakunya adalah keluarga, dan anak perempuannya. Beberapa santri menanggapi pertanyaan

Bu Nyai terkait Bom di Surabaya. Kemudian, Bu Nyai memberikan ceramah tentang tindakan radikalisme, bagaimana orang bisa terseret ke gerakan radikal, dan bagaimana cara menghindari gerakan radikal. Bu Nyai Juga bercerita tentang kakek beliau, salah satu ulama yang menantang gerakan makar dimana negara Indonesia akan dijadikan negara Islam. Sebelum menutup pertemuan ngaji, Bu Nyai memberikan wejangan agar santri senantiasa bersikap toleransi, kasih sayang terhadap sesama manusia dan meniru akhlak Rosulullah. Bu Nyai menutup pertemuan, berdoa, dan bersalaman.

Cut To

05. EXT./INT. PP. EDI MANCORO –AULA PESANTREN – DAY/ EVENING

Cast : Bu Nyai Rosyidah, Pak Kyai (Gus Hanif), Santri Putri dan Putra PP. Edi Mancoro, Pendeta, Romo, Biksu, Orang Asing.

Bu Nyai dan para santri menyambut tamu-tamu yang hadir di acara LIVE IN. Bu Nyai duduk mendampingi Pak Kyai bersama tamu yang diundang dalam acara tersebut. Disitu, terjadi dialog yang menyenangkan antara Pak kyai, tamu non muslim

dan juga para santri PP. Edi Mancoro. Dalam acara itu, Bu Nyai menginstruksikan beberapa santri untuk menghadirkan makanan kecil. Di akhir, Bu Nyai menunjukkan women empowerment dengan memberikan pandangannya tentang pluralisme dan Islam kasih sayang didalam forum.

Cut To

FX. LAGU ISLAMI

ENDING

Suasana PP. Edi Mancoro pada malam hari

DUBBING – Suara Bu Nyai Rosyidah –Benteng Radikalisme para santri.

Credit Roll

NASKAH

SCENE 1

Sembari menanti senja, sembari menanti sang suami pulang, Bu Nyai Rosyidah, tengah bermain dengan ketiga anaknya. Bu Nyai nampak sedang menggendong anaknya yang masih berusia tujuh bulan dengan penuh kasih sayang. Sesekali Bu Nyai bermain “ciluk-ba” dengan sang bayi yang akhirnya membuat sang bayi tertawa melihat ekspresi lucu ibunya. Sementara itu, nampak kedua anaknya yang berusia 5 tahun dan 3 tahun sedang asyik bermain dan terlihat sangat gembira. Dalam tradisi keluarga ini, sebutan untuk bapak dan ibu ialah Papa dan Mama.

Bu Nyai : (melantunkan lagu anak-anak)

*Duh, lucunya anak Mama, gemesin lagi. (mencium anaknya)
Besok kalo besar jadi anak yang berbakti sama orang tua yo le.
Seperti kakak-kakakmu yang nurut sama Mama Papa. Dan
akur sama kakak-kakakmu ya! (mencium anaknya dengan gemas)*

Anak 1 : Ma, lihat pensil warna yang kemarin dibeliin Papa engga?

Bu Nyai : Itu tadi ada di kamar. Kamu ambil sendiri ya. Mama lagi repot momong adikmu ini.

- Anak 1 : *(beranjak ke kamar dan segera kembali ke ruang tamu) Ma, kok Papa belum sampai rumah ya?*
- Bu Nyai : *Sabar ya, Nduk. Sebentar lagi pasti sampai rumah. Mungkin ini sedang perjalanan. (mengelus kepala anak pertamanya)*
- Anak 1 : *(melihat adik bayinya) Adik lucu banget ya, Ma! (mencium pipi adiknya) Dulu waktu aku bayi juga mirip kayak gitu kan, Ma?*
- Bu Nyai : *Iya donk. Kalian semua mirip dan sama-sama lucunya. Dan Mama juga sayang sama kalian semua.*
Sejenak menunggu, akhirnya terdengar suara seorang lelaki mengucapkan salam dan terlihat sosok Gus Hanif yang baru saja pulang dari pekerjaannya.
- Gus Hanif : *Assalamu'alaikum!*
- Bu Nyai : *Wa'alaikum salam! (sembari menyambut suaminya dan mencium tangan suaminya)*
Terlihat anaknya yang pertama dan kedua berlari menghampiri ayahnya dengan girang dan bergantian bersalaman dan mencium tangan ayahnya.
- Gus Hanif : *Barkallah! (Sambil mengelus kepala kedua anaknya). Anak-anak Papa pintar-pinter ya. (Kemudian menatap anak bayinya dan menciumnya) Anak Papa yang ini juga bakal jadi anak yang pintar seperti kakak-kakaknya.*
- Bu Nyai : *Amiiin! (menirukan suara seperti anak-anak)*
Papa mau dibuatkan kopi atau teh?
- Gus Hanif : *Kopi aja ya. Tapi gulanya jangan banyak-banyak.*
- Bu Nyai : *Oh, nggih, Pa! Tunggu sebentar ya, Pa! Mama buat dulu.*
Bu Nyai beranjak ke dapur untuk membuatkan kopi. Sesaat kemudian Bu Nyai kembali keruang tamu dan mempersilakan suaminya untuk meminum kopinya.
- Bu Nyai : *Monggo, Pa! Kopinya silakan diminum mumpung masih hangat!*
- Gus Hanif : *Makasih ya, Ma!*
- Bu Nyai : *Sama-sama, Pa! Tadi Papa enggak kehujanan kan? Soalnya daerah Pulutan tadi kelihatan mendung lho, Pa.*
- Gus Hanif : *Alhamdulillah sampai rumah enggak kehujanan, Ma. Memang tadi sempat mendung. Tapi enggak hujan kok. Malah di rumah*

sini yang hujan.

Bu Nyai : Hujan gimana to, Pa?

Gus Hanif : Lha ini hujan kasih sayang dari istri dan anak.

Bu Nyai : Ah, Papa bisa aja (sambil tersenyum). Oh iya Pa, katanya di pondok mau ada program sama saudara-saudara kita yang non-muslim ya, Pa?

Gus Hanif : Oh iya, Ma. Program “Live-In” itu, seperti yang digagas almarhum abah dulu. Jadi, nanti kita bakal dapat tamu dari berbagai daerah, Ma. Bahkan nanti ada tamu yang dari luar negeri. Kebetulan tamu-tamu kita ini non-muslim semua, Ma. Dan tujuan program ini nanti sebagai ajang silaturahmi dan toleransi antar umat beragama. Jadi, programnya nanti kita sharing-sharing saja tentang toleransi dengan umat agama lain.

Bu Nyai : Bagus itu, Pa. Programnya nanti bisa memperkuat persatuan dan kesatuan, Pa.

Gus Hanif : Betul, Bu Nyai Ros!

Bu Nyai : Papa bisa aja.

Gus Hanif : Ya kan mama kalo dirumah istrinya papa, tapi kalo diluar kan bu Nyai Ros yang sama-sama punya kewajiban untuk mendidik santri-santri kita.

Bu Nyai : Iya juga sih Pa. Tapi kadang Mama ngrasa capek juga jadi istri buat Papa, ibu buat anak-anak, kepala sekolah di TK, dan sekaligus jadi Bu Nyai di Pondok. Kadang Mama ngrasa enggak sanggup buat melakukan itu semua. Kadang juga capek da bingung buat bagi waktunya Pa.

Gus Hanif : Yang sabar ya Ma! (sambil memeluk istrinya) Insya allah kalo semua dilakukan dengan ikhlas, lelah jadi lillah. Wajarlah kalo Mama ngrasa capek karena memang tugas Mama banyak sekali. Papa juga paham itu. Yang penting sekarang Mama lakukan saja apa yang Mama mampu dan tidak perlu dipaksakan. Kalo nanti Mama capek, bilang saja sama Papa. Apa pun yang terjadi Papa selalu ada buat Mama. Insya allah Papa siap membantu dan mengusahakan apa saja yang Mama butuhkan.

Bu Nyai : Terima kasih ya Pa udah berusaha buat menghibur dan membantu Mama.

Tapi kadang kan Papa juga sibuk, harus kerja dan dinas ke luar kota. Kadang juga harus dinas beberapa hari di luar kota dan enggak pulang.

Gus Hanif : Maaf ya Ma. Itu kan juga sudah menjadi kewajiban Papa buat mencari nafkah untuk keluarga, untuk Mama juga. Memang seperti itu tuntutan pekerjaan Papa. Terkadang Papa juga harus mengorbankan waktu bersama keluarga untuk memenuhi pekerjaan. Mohon pengertiannya saja ya Ma. Tapi Papa selalu berusaha untuk selalu ada buat Mama.

Bu Nyai : Iya Pa. Eh malah sampai ke mana-mana ngobrolnya. Ngomong-ngomong itu nanti program Live-In nya berapa lama ya, Pa?

Gus Hanif : Karena itu namanya “Live-In” berarti nanti tamu kita bakal nyantri di sini untuk beberapa waktu, Ma. Jadi nanti kita perlu menyiapkan tempat tinggal juga. Mama punya gambaran mengenai tempat tinggalnya? Soalnya di pondok kita semua kamar sudah terisi. Jadi tidak ada kamar khusus buat tamu.

Bu Nyai : Misalkan tamunya kita jadikan satu dengan santri kita bagaimana, Pa? Jadi nanti tamu kita dapat berbaur dengan para santri dan sebaliknya santri kita nanti juga bakal belajar menghargai perbedaan agama. Menurut Papa bagaimana?

Gus Hanif : Bagus itu, Ma! Papa setuju saja. Asalkan nanti para santri kita beritahu dahulu. Tujuannya agar pondok ini bisa melakukan persiapan dalam menyambut tamu. Oh iya, nanti Mama dampingi Papa pas ngisi materi program Live-In di aula pondok ya.

Bu Nyai : Sendiko dhawuh, Gus! Mama selalu siapmendampingi.

Gus Hanif : Ya sudah, Ma, Papa mau mandi dulu.

Bu Nyai : Mama masak air dulu ya, Pa?

Gus Hanif : Ndak usah, Ma. Papa pakai air dingin saja.

Gus Hanif bergegas menuju kamar mandi. Bu Nyai terlihat kembali menemani anak-anaknya bermain.

SCENE 2

Nampak sekitar dua puluhan santriwati duduk dengan khidmat menunggu kedatangan Bu Nyai di masjid. Terlihat semua santriwati tersebut sedang belajar

menghafal Al-Qur'an. Bu Nyai datang dan duduk di depan para santriwati. Kelas hafalan Al-Qur'an dimulai.

Bu Nyai : Assalamu'alaikum warahmatullahi wabarakatuh.

Santriwati : Wa'alaikum salam warahmatullahi wabarakatuh.

Bu Nyai : (Bertawasul) Al-Fatihah.

Bu Nyai dan santriwati membaca Al-Fatihah dan doa sebelum belajar.

Bu Nyai : Monggo, yang mau hafalan duluan bisa langsung ke sini.

Santriwati 1 : (menghadap Bu Nyai. Memulai setoran hafalan Al-Qur'an. Melantunkan Surat Az-Zumar ayat 53-55)

Bu Nyai : Hafalannya sudah bagus. Tajwidnya juga sudah benar. Ditingkatkan lagi ya. Semoga cepat menjadi hafidzoh.

Santriwati 1 : Amiin!Matur nuwun, bu Nyai Ros.

Bu Nyai : Silakan selanjutnya!

Santriwati 2 : (melantunkan Surat Al-Kahfi ayat 1-5)

Bu Nyai : (saat menyimak ayat ke-5) Sebentar! Ini kan ada mim sukun ketemu ba'. Ini dibaca ikhfa' syafawi. Jadi bacanya harus mendengung. (memberi contoh) "Maa lahum bi hii "

Santriwati 2 : (Mengulangi bacaan sesuai contoh dari Bu Nyai)

Bu Nyai : Tetap semangat ya! Belajar lagi tajwidnya biar semakin bagus ngajinya.

Selanjutnya, silakan!

Santriwati 3 : (Setoran Surat Ar-rahman ayat 1-12)

Bu Nyai menyimak dengan seksama bagaimana santriwatinya menghafalkan Al-Qur'an. Di tengah-tengah kesibukannya itu, datang khodimah (pembantu) sambil menggendong anak Bu Nyai yang masih bayi. Terlihat bayi tersebut menangis.

Khodimah : Pangapunten, bu Nyai Ros, kawulo ganggu.Niki adik nangis terus niku. Kadosé ngelak.(Mohon maaf bu Nyai Ros, saya mengganggu. Ini adiknya nangis terus, sepertinya haus)

Bu Nyai : Oalah, nggeh, Mbak. (menggendong anaknya). Mau ikut ngaji sama Mama ya? Pinternya! Kalo sudah besar nanti biar bisa jadi penghafal Al-Qur'an ya, le. (Bu Nyai kembali menyimak hafalan sambil menggendong bayinya)

Nah, sekarang dilanjut lagi hafalannya.

- Santriwati 3 : (Melanjutkan hafalan)*
Selesai para santriwati menghafal Al-Qur'an, Bu Nyai memberikan motivasi kepada mereka mengenai keutamaan menghafal Al-Qur'an.
- Bu Nyai : Anak-anakku Al-Qur'an merupakan mukjizat terbesar Nabi Muhammad SAW. Beliau bersabda : Bacalah Al-Qur'an, karena ia akan datang kepadamu pada hari kiamat sebagai syafaat bagi shahibul Qur'an". Yang dimaksud shahibul Qur'an di sini adalah orang-orang yang di dalam hatinya terdapat Al-Qur'an. Berarti shahibul Qur'an disini termasuk orang-orang yang menghafal Al-Qur'an. Sungguh beruntung para penghafal Al-Qur'an karena di hari kiamat nanti akan mendapat syafaat dari Al-Qur'an. Padahal kita tahu bahwa di hari kiamat nanti tidak ada satu orang pun yang dapat menolong kita. Bahkan saya pun tidak bisa menolong kalian di hari kiamat nanti. Maka dari itu, tetap semangat semuanya dalam menghafal Al-Qur'an. Semoga kita semua termasuk orang-orang yang mendapatkan syafaat dari Al-Qur'an di hari kiamat kelak. Amiin!*
- Santriwati : Amiiiiin!*
- Bu Nyai : Marilah kita tutup perjumpaan kali ini dengan membaca hamdalah dan doa kafaratul majelis!*
- Bu Nyai : Wassalamu'alaikum warahmatullahi wabarakatuh.*
- Santriwati : Wa'alaikum salam warahmatullahi wabarakatuh.*
Bu Nyai meninggalkan masjid dengan menggondong bayinya.

SCENE 3

Pagi itu Bu Nyai menuntun anaknya menuju TK. Kebetulan Bu Nyai sendiri merupakan Kepala Sekolah TK tersebut. Nampak beberapa ibu sedang mengantar anaknya ke TK juga. Bu Nyai menyalami ibu-ibu tersebut.

- Bu Nyai : Assalamu'alaikum warahmatullahi wabarakatuh.*
- Ibu-ibu : Wa'alaikum salam warahmatullahi wabarakatuh.*
- Ibu 1 : Eh, Bu Nyai Ros sampun rawuh.*
- Bu Nyai : Nggeh Bu. (Sambil bersalaman dengan ibu-ibu)
 (berkata pada anaknya) ayo salim dulu!*
- Ibu-ibu : Pinternya anak Bu Nyai Ros. Besok pasti bisa hebat kayak ibu*

- ya.
- Anak 1 : Amiiin.
- Ibu 1 : Gimana keadaan di pondok, Bu Nyai?
- Bu Nyai : Alhamdulillah sae. Berjalan lancar seperti biasanya. Santri-santrinya juga sudah tambah bagus hafalan Qur'annya.
- Ibu 2 : Kabarnya di pondok akan ada program yang mengundang orang-orang non-muslim ya, Bu Nyai Ros?
- Bu Nyai : Nggeh leres.. Namanya program Live-In. Insya Allah nanti dapat tamu dari luar negeri juga.
- Ibu 3 : Itu programnya buat apa to, Bu Nyai?
- Bu Nyai : Jadi program Live-In ini nanti bertujuan agar terjalin silaturahmi dan toleransi umat beragama. Diharapkan perbedaan agama di Indonesia ini tidak menyebabkan terjadi perpecahan, justru dengan perbedaan tersebut melahirkan rasa persatuan dan keatuan yang kuat. Sehingga program ini nanti menjadi benteng radikalisme, ngaten.
- Ibu 2 : Wah ya bagus itu, Bu Nyai!
Nampak beberapa santriwati berjalan melewati TK hendak berangkat kuliah. Mereka bersalaman dan pamit kepada Bu Nyai.
- Santriwati 1 : Bu Nyai, pamit riyin ajeng kuliah.
- Bu Nyai : Oh iya, Nduk! Hati-hati ya! Belajar yang sungguh-sungguh.
- Santriwati 2 : Nggeh, Bu!
- Santriwati : Assalamu'alaikum.
- Bu Nyai : Wa'alaikum salam.
- Ibu 3 : Ngomong-ngomong itu nanti tamunya pada nginep di mana, Bu Nyai?
- Bu Nyai : Insya Allah nanti dikondisikan biar sekamar dengan santri saja, Bu. Tujuannya agar para tamu bisa berbaur dan santri kami bisa belajar untuk bertoleransi dengan umat agama lain.
- Ibu 1 : Luar biasa Bu programnya.
- Bu Nyai : Mohon doanya saja, Bu. Semoga bisa berjalan dengan lancar, dan cita-cita yang diharapkan bisa terwujud.
- Ibu-ibu : Amiiin!
- Ibu 3 : Bu Nyai enggak capek apa ngurusin banyak hal gitu? Sebagai

istri harus bisa ngurus rumah tangga. Terus jadi ibu harus bisa ngurus anak-anaknya. Anaknya ada tiga lagi. Belum lagi kerja di TK dan ngurusin santri di pondok.

Bu Nyai : Ya sebenarnya capek, Bu. Kadang saya juga sempat mengeluh. Manusiawi lah, Bu. Kadang juga sempat keteteran tugasnya, yang harus bantu suami lah, nemenin anak-anak main, ngurusin pekerjaan, ataupun ngurusin santri. Tapi ya saya nikmati saja, Bu. Alhamdulillah walaupun lelah insya allah berkah.

Ibu 2 : Wah susah juga ya jadi Bu Nyai.

Bu Nyai : Hehehe ibu ini bisa aja. Ya sudah saya pamit dulu ngeh bu, mau ngajar dulu.

Ibu 2 : Nggeh bu Nyai, saya juga mau ke pasar dulu ini.

Bu Nyai : Assalamu'alaikum.

Ibu-Ibu : Wa'alaikum salam.

Bu Nyai bergegas menuju kelas dan memulai pembelajaran.

SCENE 4

Di serambi masjid, Bu Nyai memberikan ceramah kepada santriwatinya terkait dengan tindakan radikalisme.

Bu Nyai : Anak-anakku yang dirahmati Allah, Ibu mau bertanya. Beberapa waktu yang lalu sempat terjadi aksi pengeboman di Surabaya. Pelakunya adalah sebuah keluarga, yang melibatkan perempuan dan anak-anak. Bagaimana pendapat kalian mengenai kejadian itu? Apakah itu pantas dianggap sebagai aksi jihad?

Santriwati 1 : Saya tidak setuju, Bu. Saya turut prihatin dengan kejadian tersebut. Apapun motifnya, membunuh orang yang bukan hak itu tidak diperbolehkan. Walaupun aksi tersebut terjadi di gereja, dan sasarannya adalah kaum non-muslim, tetap saja tindakan tersebut tidak dibenarkan.

Bagaimanapun juga setiap orang memiliki hak untuk hidup dan mempertahankan kehidupannya.

Bu Nyai : Bagus sekali, Nduk. Pandanganmu tidak sebatas perspektif Islam, tetapi juga menyebutkan alasan terkait dengan perikemanusiaan.

Ada pendapat lain?

Santriwati 2 : Kejadian tersebut sama sekali tidak mencerminkan aksi jihad, Bu. Sepemahaman saya semenjak mondok di Edi Mancoro dan kuliah di IAIN Salatiga, jihad berarti berjuang. Jihad tidak identik dengan pembunuhan, terorisme, dan pengeboman. Sedangkan kita tahu, bahwa berjuang bisa dengan jalan menuntut ilmu sebagai mana yang sedang kita alami saat ini. Hal ini merupakan jihad yang mencerminkan Islam dimana Agama Islam mengajarkan umatnya untuk membawa perdamaian. Bahkan para wali saja menyebarkan Islam di Indonesia tanpa harus menggunakan kekerasan apalagi pembunuhan.

Santriwati 3 : Saya juga sependapat, Bu. Islam kan agama yang rahmatan lil 'alamin. Harusnya menjadi rahmat bagi alam semesta, bukannya membawa kerusakan dan kehancuran.

Bu Nyai : Masya Allah. Luar biasa sekali argumennya. Pendapat kalian semua, sebenarnya tidak lepas dari peranan pesantren. Anak-anakku yang dirahmati Allah.

Sebuah pesantren akan membawa ideologi para santri, itu jelas. Ketika Kyai mempunyai paham radikal atau menjunjung tinggi negara syariah maka otomatis santri tanpa disuruh akan terbawa. Kyai dan Bu Nyai sangat berpengaruh pada ideologi santrinya sebagaimana hal ini disebut sebagai adabnya berilmu, dimana santri harus sami'na wa atho'na. Misalnya baru-baru kemarin muncul isu gerakan 212 dan NKRI bersyariah, pasti ideologi Kyai akan terbawa santrinya.

Peran pesantren hadir di tenah masyarakat wajib menegakkan syariah namun tetap wajib pula menjaga perdamaian. Menjunjung tinggi pluralisme bukan berarti menyamakan agama namun bisa diartikan dimana kita bisa hidup berdampingan dengan non-muslim dengan baik. Di Pesantren Edi Mancoro ada program bernama Live-In dimana para pastur nyantri di pondok ini. Program ini sekaligus mengenalkan dan menunjukkan bahwa kita cinta damai dan bisa hidup berdampingan dengan agama lain. Program ini melibatkan

santri untuk berbaur dengan mereka, pengajian bersama, beraktivitas bersama serta berdiskusi tentang keagamaan.

Pesantren Edi Mancoro menentang Islam garis keras. Ibu belajar dari Kakek ibu, Prof. KH. Anwar Musaddad yang merupakan salah satu ulama yang menentang NKRI bersyariah dan negara Islam. Wajib dan sunnah harus kita pegang. Sebagai contoh kita tidak boleh mencela orang becadar karena mereka berpegang teguh pada syariat. Kita juga tidak boleh mencela orang yang berjenggot karena itu sunah. Yang digarisbawahi adalah tidak boleh memaksakan Republik dengan mengambil hukum dari negara syariah. Syariah bukan untuk politik. Kita memang harus menegakkan syariah secara kaffah untuk urusan ibadah serta muamalah tapi bukan berarti kita tidak berkomunikasi dengan non-muslim. Bahkan Khalifah seperti Umar bin Khattab yang bekerja sama dengan Yahudi juga diperbolehkan.

Terlihat santriwati yang hadir mendengarkan ceramah dari Bu Nyai dengan seksama.

Bu Nyai : Ada pertanyaan?

Santriwati : Mboten, Bu Nyai.

Bu Nyai : Baiklah. Kalo begitu kita akhiri pertemuan pada kesempatan kali ini. Semoga kita senantiasa menjadi orang Islam yang dapat menghormati pemeluk agama lain. Marilah kita membaca hamdalah dan do'a kafaratul majelis bersama. (membaca do'a) Wassalamu'alaikum warahmatullahi wabarakatuh.

Santriwati : Wa'alaikum salam warahmatullahi wabarakatuh.

Bu Nyai berjalan meninggalkan masjid.

SCENE 5

Gus Hanif, Bu Nyai, para santiwan-santriwati Pesantren Edi Mancoro, dan para peserta program Live-In yang meliputi :Pendeta, Romo, Biksu, dan Orang Asing. Terjadi diskusi antar agama pada pertemuan di aula pondok ini.

Bu Nyai : Mari, silakan masuk! (mempersilakan tamunya untuk memasuki aula. Kemudian duduk mendampingi Pak Kyai.)

Gus Hanif : Assalamu'alaikum warahmatullahi wabarakatuh.

- Hadiririn* : *Wa'alaikum salam warahmatullahi wabarakatuh.*
- Gus Hanif* : *Pada kesempatan kali ini saya mempersilakan hadirin sekalian untuk berdiskusi seputar masalah keagamaan.*
- Biksu* : *Gus, bagaimana pandangan Islam mengenai toleransi antar umat beragama?*
- Gus Hanif* : *Islam sangat menjunjung tinggi toleransi. Namun dalam hal ini Islam memberikan batasan yaitu dalam kehidupan bermasyarakat saja. Toleransi dalam Islam memperbolehkan umat Islam untuk hidup bersama orang non-muslim. Orang Islam juga memberi kebebasan kepada pemeluk agama lain untuk melakukan ibadah dan merayakan hari raya sesuai dengan keyakinannya masing-masing. Namun, Islam tidak membenarkan apabila orang Islam ikut melaksanakan acara ritual agama lain.*
- Pendeta* : *Bolehkah umat Islam membantu umat Kristen dalam mempersiapkan acara Natal atau keagamaan lain?*
- Gus Hanif* : *Hal tersebut diperbolehkan, karena menyangkut nilai gotong-royong. Asal hanya membantu saja, misalkan menjadi petugas keamanan seperti banser ikut jaga gereja. Namun sekali lagi tidak diperkenankan apabila umat Islam mengikuti kegiatan ibadah yang berlangsung saat Natal atau kegiatan keagamaan lainnya.*
- Di tengah-tengah diskusi, Bu Nyai memberikan instruksi kepada santriwan-santriwati untuk menghidangkan suguhan kepada hadirin sekalian. Tak berselang lama, hadirilah beberapa santri yang menyuguhkan makanan ringan dan minuman kepada semua yang hadir pada saat itu.*
- Romo* : *Bagaimana pendapat Gus Hanif kalau Indonesia menjadi negara Islam? Njenengan setuju atau tidak?*
- Gus Hanif* : *Secara pribadi saya tidak setuju dengan pandangan Indonesia menjadi negara Islam. Indonesia ini dibangun tidak hanya dari orang Islam saja. Pada masa kemerdekaan, tidak semua para pejuang negeri ini adalah umat Islam. Umat agama lain pun ikut memperjuangkannya.*

Yang saya yakini, Islam adalah agama, bukan politik. Jadi, biarlah Indonesia ini menjadi NKRI seutuhnya.

Bule : Gus, di negara saya Islam adalah kaum minoritas, sedangkan di Indonesia, Islam adalah mayoritas. Apakah Islam yang mayoritas ini dapat bertindak sewenang-wenang apabila umat agama lain tidak sependapat dengan umat Islam? Misalkan di sebuah desa sedang mengadakan musyawarah untuk pembangunan.

Gus Hanif : Walaupun di Indonesia Islam adalah mayoritas, namun bukan berarti semua keputusan selalu ditentukan oleh suara terbanyak. Di dalam Islam, kami mengenal yang namanya musyawarah, kami memecahkan suatu masalah yang dihadapi dengan memilih solusi-solusi yang paling efektif untuk memecahkan masalah tersebut. Jika dalam contoh musyawarah di desa, ada seorang non-muslim yang memberikan ide untuk mengatasi masalah dengan baik, maka sudah sepantasnya musyawarah tersebut menggunakan suara dari orang tersebut. Tidak dibenarkan apabila umat Islam dapat bertindak sewenang-wenang dalam pengambilan keputusan. Mungkin ada yang ingin ditanyakan lagi?

Santri : Kalo Bu Nyai Ros memandang keberagaman di Indonesia ini bagaimana?

Bu Nyai : Seperti yang kita tahu, bahwa Indonesia ini memiliki pluralitas yang tinggi. Secara geografis saja, wilayah Indonesia sangat luas dan berpengaruh terhadap budaya yang ada di masing-masing daerah. Bagi saya perbedaan dan keanekaragaman di Indonesia inilah yang membuat Indonesia kaya. Perbedaan inilah yang membuat Indonesia indah. Sebagai mana pelangi. “pelangi memang indah, namun tidak akan indah jika hanya satu warna”.

Perbedaan inilah yang akan mewarnai Indonesia. Dan hadirnya Islam bukan berarti menyeragamkan perbedaan yang ada di Indonesia.

Pesan saya, apapun agamanya, apapun sukunya, mari kita bersama-sama menjaga keutuhan NKRI. Semoga dengan

adanya program Live-In dapat mempererat rasa persaudaraan diantara kita. Semoga kita menjadi bangsa yang kuat yang tidak dapat dipecah belah atas nama agama.

Begitulah jalannya program Live-In di Pondok Pesantren Edi Mancoro. Dan betapa tangguhnyanya sosok Bu Nyai Rosyidah yang memiliki banyak kewajiban yang harus diemban, sebagai ibu, sebagai istri, sebagai kepala sekolah, dan sebagai Bu Nyai.

All the contents in this movie had been validated by expert judgment; 2 English lecturers and also ICT experts. In the first stage validation process, there were some notes to be revised such as; the audio, the duration of the cinema and also some cinematography. Based on the results of the validation of the experts, we revised the movie products, edited then perfected it. Moreover, after the cinema had passed the validation process, the movie was already feasible to be used as a medium of learning English in English courses 1 for semester 1 students in English Education Department.

Below were the parts of scenes in the movie “Nyai Rosyidah, a Radicalism fortress of Female Santri”.











Bu Nyai Rosidah, Lc is an ideal figure as the women leader. She is very charismatic who can influence her female santri. She has great educational background as the foundation for her in managing this pesantren. Her thought of anti-radicalism ideology greatly influences the attitude and perspective of her female santri. In the pattern of leadership of bu Nyai there are 5 levels of Taxonomy Krathwohl; Receiving (Attending), Responding, Valuing, Organization and Characterization.

In Receiving (Attending) level, bu Nyai is able to be a role model for being tolerant of human beings through his daily activities. In responding level, bu Nyai is able to stimulate her santri actively involved to conduct discussions

and expressed their views on the phenomenon of radicalism movement that occurred in Indonesia, so her santri will shape the perspective thought of anti-radicalism through discussion. In valuing level, bu Nyai is able to internalize anti radicalism into every activity in pesantren so her santri indirectly do the tolerant principles in their daily life. In Organization level, female santri already has anti radical life philosophy. There is a self-concept that they will live a tolerant and loving Islam towards human beings. In Charactization level, bu Nyai is succesfully structure the attitude and perspective of anti-radicalism of her santri deeply both personally, emotionally and socially.

Based on observations during the students watched this movie , we wrote several notes; First, the students were very

enthusiastic when watching this cinema. They focused on watching the movie from beginning to finish. There was a part of the scene in the cinema that touched the hearts of students when the figure of bu Nyai was telling about her life. On the contrary, when they saw bu Nyai interacted with her family, they turned into the feeling of her attitudes. When Bu Nyai interacted with other religious leaders such as monks and priests, students felt amazed by the utterances delivered by Bu Nyai. Those showed the existence of emotional involvement in students while watching the cinema. After watching this movie, students delivered their impressions and views about this movie by speaking one-on-one in front of the class using English. They could fluently express their views about this movie. By watching this movie, students unconsciously also developed their speaking skills in giving opinions, views and moral messages contained in this movie. Fourth, the message from the cinema about anti-radicalism based on gender perspective had been conveyed well to students. Fifth, by using movie media, it was easier for students to develop language skills, especially speaking skills, and character building.

Meanwhile, according to the result of the interview with students, we concluded several notes: all the students said they interested in the movie. They thought that this movie was very valuable, students assessed being able to enjoy this cinema in terms of audio, cinematography and the content; the students also said that they gained new knowledge that never found before in the previous English textbook material. They also learned about sociolinguistics in Islam with a gender perspective. Besides, reviewing from the sociolinguistics study which discussed the relationship between social relations and language,

this research had a real contribution especially in the perspective of gender. This movie described the story of a prototype of Muslim women leader in the millennial era as the way of deradicalization in Indonesia. The publication of this movie could be an inspiration for all elements especially Muslim women leaders in Indonesia and the society. Moreover, this movie also could be a da'wah media for society since it discussed gender and age, where Bu Nyai could be a role model to deliver the message of peace to society. Then, this movie also taught about character education such as nationalism, patriotism, tolerance and interreligious harmony.

CHAPTER V

CONCLUSION AND RECOMMENDATION

A. Conclusion

Teaching English a Foreign Language (TEFL) in Indonesia has been done for a long time. However, an evaluation of teaching to date indicates that it is not yet successful. This fact stands as a great challenge for English teachers in Indonesia to be creative to solve this problems. For this reason, effort to improve the quality of English teaching is highly appreciated, in particular the improvement developing English teaching materials.

The development of sophisticated technology in this 4.0 industrial revolution era can be an alternative for who wanted to further develop their English language learning skills by utilizing the technology. One of them was by using movie as an interesting alternative media in teaching English. The movie entitled “Nyai Rosyidah, a Radicalism Fortress of Female Santri” in this study is an innovation in internalizing language and issues which were currently developing in Indonesia such as peace-building. This gender perspective film which is produced at pondok pesantren Edi Mancoro can be used to teach English as a Foreign Language. This film also teaches sociolinguistics studies context that can build character aspect for students such as nationalism, patriotism, tolerance and inter-religious harmony.

B. Recommendation

As continuation of above condition, a number of suggestions are presented in this part which might be taken into consideration for those who will conduct a similar study as well as for the lecturers who will use the product. They are as follows: (1) other lecturers can conduct further study to develop both spoken

and written materials for Teaching English as a Foreign Language (TEFL) by employing the same model; (2) the lecturers who apply the products of this study should make sure that the students are allowed to use the materials during the teaching and learning process; (3) the lecturers who want to develop the product should be creative in choosing the topic of the material and involve expert judgments such as ICT learning experts and English learning experts and they must be familiar with technology because it is the main key to use the digital material such as a movie; (4) the lecturers should motivate the students to practice English well using this product; (5) the lecturers should never use the digital material in the classroom without trying first; (6) the students should be courage to learn English outside the regular teaching hours, and (7) since this product is an English language learning product with gender and social themes, lecturers can use this product not only to teach English, but also to support peace-building, especially about interreligious harmony in society.

REFERENCES

- Achmad, Noor. (2015). *Inter-Religious Harmony: From History to Indonesia Today*. Proceeding of the International Seminar and Conference 2015: The Golden Triangle (Indonesia-India-Tiongkok) Interrelations in Religion, Science, Culture, and Economic. University of Wahid Hasyim, Semarang, Indonesia. August 28-30, 2015.
- Ali, Mukti. (2006). *Pluralisme Agama di Persimpangan Menuju Tuhan*. Salatiga: STAIN Salatiga Press.
- Amin, Ma'ruf. (2003). *Empat Bingkai Kerukuna Nasional*. Banten: Yayasan An-Nawawi.
- Baidhawi, Zakiyuddin.(2005) *Pendidikan Agama Berwawasan Multikultural*. Jakarta: Erlangga.
- Borg & Gall. (2003). *Education Research*. New York: Allyn and Bacon.
- Coulmas, F. (2013). *Sociolinguistics: The Study of Speakers' Choices* Cambridge: Cambridge University Press.
- Elfi. (2016). *Integrating Islamic Messages in the English Teaching for Moslem Students in Indonesia*. Batusangkar International Conference, 1, 221-230.
- Ismaili, Merita. (2013). *The Effectiveness of Using Movies in the EFL Classroom*

- A Study Conducted at South East European University. *Academic Journal of Interdisciplinary Studies*. 4(2), p121-132.
- Kusumarasyati. (2004) . Listening, Viewing and Imagination: Movies in EFL Classes. 2nd International Conference on Imagination and Education Vancouver, Canada , July 14 - 17, 2004.
- Kirtkpatrick, A. and Prescott, D. (1995). Whose Course is it anyway? Why We Need a New ELT Teacher Training Course. CULI's Third International Conference: Bangkok.
- Luo, J. J. (2004). Using DVD films to enhance college freshmen's English listening comprehension and motivation. Unpublished Master thesis, National Tsing Hua University, Hsinchu. Taiwan, R.O.C.
- Ministry of National Education Regulation No. 17 the Year 2010.
- Nunan, D. (1991). *Language Teaching Methodology: A textbook for teachers*. New York: Prentice Hall.
- Phillipson, R. (1992). *Linguistic Imperialism*. Oxford: Oxford University Press.
- Richards, J., & Rodgers, T. (2001). *Approaches and methods in language Teaching* (2nd.). Cambridge: Cambridge University Press.
- Thiagarajan, Sivasailam, etc. (1974). *Instructional Development for Training Teachers of Exceptional Children*. Washinton DC: National Center for Improvement Educational System.
- Zuo'an, Wang. (2010). Religious Harmony: A Fresh Concept in the Age of Globalization. *Procedia - Social and Behavioral Sciences* 77 (2013) 210 – 213.

ISBN 978-602-5916-51-9



9 786025 916519



INDEX

- anti-radicalism, 7, 31, 68
bu Nyai Rosyidah, 16, 17, 18, 36
character, 2, 3, 4, 6, 8, 14, 17, 68, 69, 71
cinema, 7, 32, 61, 67
conflict, 1, 9
develop, 68, 70
digital, 2, 6, 7, 8, 21, 22, 23, 27, 28, 30, 32, 71 English, 1, 2, 3, 4, 5, 6, 7, 20, 21, 22, 23, 24, 26, 27, 28, 30, 31, 61, 68, 70, 71, 73 Foreign, 1, 3, 4, 7, 8, 20, 22, 27, 28, 70, 71
gender, 1, 3, 6, 8, 20, 30, 68, 70, 72
harmony, 1, 2, 3, 4, 7, 8, 9, 10, 11, 12, 18, 20, 27, 28, 30, 31, 32, 69, 71, 72
interactive, 2, 6, 28
interreligious, 1, 2, 3, 4, 8, 13, 18, 20, 27, 28, 30, 31, 72 Language, 1, 3, 4, 7, 8, 20, 22, 27, 28, 70, 71, 73
leader, 15, 16, 17, 18, 31, 66, 69
learning, 3, 4, 5, 6, 7, 14, 17, 20, 21, 22, 23, 24, 27, 28, 30, 31, 32, 62, 70, 71
material, 2, 6, 7, 8, 21, 22, 23, 27, 28, 31, 68, 71
movie, 1, 3, 4, 17, 20, 22, 23, 27, 28, 30, 32, 62, 67, 68, 70, 71
perspective, 1, 3, 8, 16, 18, 20, 30, 66, 67, 68, 70
pondok pesantren, 13, 14, 15, 20, 36, 70
R & D, 28, 29
radicalism, 16, 18, 30, 66, 67
religious, 1, 4, 9, 10, 11, 12, 14, 19, 32, 68
santri, 14, 15, 16, 17, 18, 31, 32, 37, 38, 39, 40, 41, 42, 46, 47, 53, 54, 56, 59, 66, 67
students, 8, 31, 62, 67, 71
study, 1, 3, 4, 6, 7, 15, 20, 25, 27, 28, 29, 30, 32, 69, 70, 71
teaching, 1, 2, 3, 4, 6, 7, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, 31, 70, 71
tolerant, 2, 7, 8, 18, 31, 67
women, 17, 18, 19, 30, 42, 66, 69