

BUILDING SOCIAL HARMONY IN THE JEPARA SHI'ITE MINORITIES

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Abstract: This study aims to analyze positive traditions practiced by Shi'ite minorities in Jepara using the Appreciative Inquiry (AI) approach, the objective of which is to creating social harmony between Sunnis and Shia. The focus of the research is the Shi'ite Darut Taqrib foundation as a centre for the education of the Shi'ite minorities. The study found that the strength of the Shi'ite citizens lie in the similarity of religious practice such as tahlilan, commemorating the Prophet Muhammad, and grave pilgrimages. The most important way for the Shi'ite minority to interact with the Sunni majority characterized in an open interaction with the majority of people both in the field of religious activities and national related commemoration. In addition, this close social relationship between the *pesantren* environment and the surrounding community contributed greatly in eroding the negative stigma about Shia heresy but rather live in harmony with the Sunni majority without suspicion, sentiment, or class tension.

Keywords: Shi'ite, Sunni, appreciative inquiry, social harmony, Jepara

Introduction

In the perspective of identity politics, a group of the same interest has always positioned themselves as majority, and the opposite means different. The identity politics are always in the range of tension between superior and inferior, between equal and different, and between majority and minority.¹ The implication of the existence of the majority-minority label is the feeling of majority superiority towards the minority. The miserable story of discrimination against minorities by the majority has often been deafening. In some places, these cases have even resulted in acts of violence and conflict experienced by minority Shi'ites in Sampang and Bangil. Shi'ites often get the stigma of "misguided" and "deviant." The stigma inevitably gave rise to various sentiments, suspicions, and even triggered horizontal conflicts at the lower levels.² In the end, social harmony cannot - or has not - been felt by the Shi'ite minority. Like the Shi'ite community in Karang Gayam Village, for example, is considered a newcomer who denies the life principles of the majority of the Sunni Sampang community who have long been bound by the values of the NU.³ Related to the case experienced by the *Rausyanfikir* foundation in Yogyakarta, after ten years on focusing in the field of intellectual empowerment, this Shi'ite-affiliated institution received threats from a group of Muslims because it was considered to spread heretical ideologies.⁴

The indications of disputes between the Sunni majority and Shi'ite minorities that occurred in some areas, such as in Bangil and Sampang, have never been seen in social relations in Jepara. The social structure between Sunnis and Shi'ites in Jepara is almost stable and non-conflicting. Every death ceremony, Sunni-Shia is not awkward to attend to each other. The existence of Sunnis as a majority does not make the Shi'ite minority inferior, so that it must be *taqiyah*.⁵ The Sunni community in

Jepara is aware of the historical fact that the Shi'ites since fifteen centuries ago have colored the dynamics of Islamic civilization. So, inevitably it takes an attitude of mutual understanding and respect.⁶

With this kind of approach, it is proven that the Shi'ites in Jepara have succeeded in giving color and contributing to building a peaceful life. In scientific language, the approach to the search for positive values above is called *appreciative inquiry* (AI). *Appreciative* is meant as recognition and increase in value, while *inquiry* is a search or discovery. Cooperrider, the first person to use this approach, said that the *Appreciative Inquiry* not only builds relationships between communities but also aligns them and builds bridges that cross power and power boundaries.⁷

As an academic foundation, the writer traces various literatures that are related to Shia studies. Without intending to simplify, at least the studies of Shi'ite that have been carried out by previous researchers have never come out of historical discourse⁸, theology,⁹ political economy,¹⁰ movement,¹¹ conflict,¹² and tolerance.¹³ There is no article that specifically elaborates on issues about the Shi'ite community that are associated with the term AI. Thus, the study of AI in this paper is still relatively new because it tries to explore the positive traditions of the Shi'ite minority in Jepara as an effort to realize social harmony in the Sunni community as the majority.

Hence, it does not mean that AI was not attractive for previous researchers. Yballe and O'Connor called AI in education as *Appreciative Pedagogy* applies to learn that studies basic beliefs, values, and social. Like AI, *Appreciative Pedagogy* relies on the search for successful experiences and positive moments and pride of students.¹⁴ AI becomes one of the new alternatives

in educational design that describes theories, practices, principles, and model modifications to be more flexible with the times.¹⁵

Mark S. Dickerson also used an *appreciative inquiry* approach to build a collaborative inclusive relation. AI can also provide a strong framework for taking the first steps towards developing collaborative culture in schools.¹⁶ In contrary to Dickerson, Lohmay and Ramli developed AI to facilitate the guidance counseling teachers at Kupang. The goal is to assess the degree of students' maturity in conducting the carrier. According to Ramli, AI is quite effective to guide the students based on their competencies.¹⁷

Methodologically, this qualitative research based on *field research* relies on *case studies* as its approach. The researcher tried to uncover, explore, take meaning, and understand the positive traditions and habits practiced by the Jepara Shia minority that were watched through the AI approach. Participatory observations were made on March 1, 2018 to gain direct experience of positive traditions carried out by students of the *Darut Taqrib* Islamic Boarding School in Jepara. The goal is for the *santri* to be the main actors. In addition, researchers also conducted in-depth interviews with students of the Islamic Boarding School *Darut Taqrib* to obtain data about daily activities in the *pesantren*, especially the positive traditions that exist there. On the technical landscape, informants from the *santri* circles were Rodi Yanto and Muhammad Yusuf Khoirurrijal. Before drawing conclusions, all data were analyzed using *frames* AI as an underlying theory.

Appreciative Inquiry as a Social Approach

Appreciative Inquiry was originally an approach used to develop organizations to change governance that grows and develops from social constructionist thinking and its application

to governance and organizational transformation. *Appreciative Inquiry* (AI) tries to offer a process to explore positively, imagine, design, and move into the future collectively. AI starts by looking at the potential strengths they have, and utilizing these strengths to achieve a better future. AI is a philosophy that combines approaches and processes to produce effective and positive change in an organization. AI can help find the positive strengths that individuals have to jointly build a vision, design strategies, and move towards the future collectively. AI relies on seeing the potential strengths that each individual has and utilizing these strengths to achieve a better future. All AI activities, practices, and processes are centered on the best side of the organization or individual, whether past, present or future. Based on Calabrese and Cohen's view, AI can be used as an action-based research approach.¹⁸ AI consists of four 4 stages called the 4-D cycle, namely: 1) *Discovery* or identifying positive core, both assets, capacities, abilities, resources, and advantages possessed by individuals. 2) *Dream* or envision (*envisioning*) a great future; imagine what can be achieved if it is associated with individual skills, strengths, and goals achieved. 3) *Design* or design an improvement effort to help implement the dream. 4) *Destiny* is to realize the design that has been designed.¹⁹

As AI experts, David Cooperrider and Suresh Srivastava explained that AI focuses on the potential for “positive images” or also called “anticipatory realities”. He argues that positive images (ideals and vision) have a “heliotropic effect”; they energize and direct human behavior toward the realization of ideals. Similar to plants that grow in the direction of a light source, the organization strives to grow towards the positive image held by its members and continues to change as imaged. A clear overview of the ideal organization provides substantial energy and direction for focused and sustainable creative action.

Since it was coined, AI has been widely used in various fields such as planning, organizational learning, leadership development, team building, quality management, system measurement, to training on diversity.²⁰

Not only used in management matters but also AI can also be adapted in the field of education. Yballe and O'Connor called it *appreciative pedagogy*. *Appreciative pedagogy* is a pedagogical adaptation of *appreciative inquiry*. *Appreciative pedagogy* applies to learn basic beliefs, values, and social. Like AI, *Appreciative pedagogy* relies on the search for successful experiences and positive moments and pride of students. The practice is guided by the belief that students come with positive experiences in various fields such as work, organization, relationships, teams, or leadership.²¹

The application of *appreciative inquiry* in education goes through four cycles. *First, discovery* involves the process of assessing things that are worth doing from the perspective of the students. In this case, dialogue and conversation can be used to facilitate the discovery of positive moments and peak experiences. The main purpose of this phase is to seek and appreciate what gives life and energy to someone. Thus, the teacher must find and appreciate the experiences of students in life, be aware of what students are interested in, and how to achieve it in their lives. Furthermore, teachers must provide opportunities for students to find alternatives and potentials in areas of interest to students in their lives.

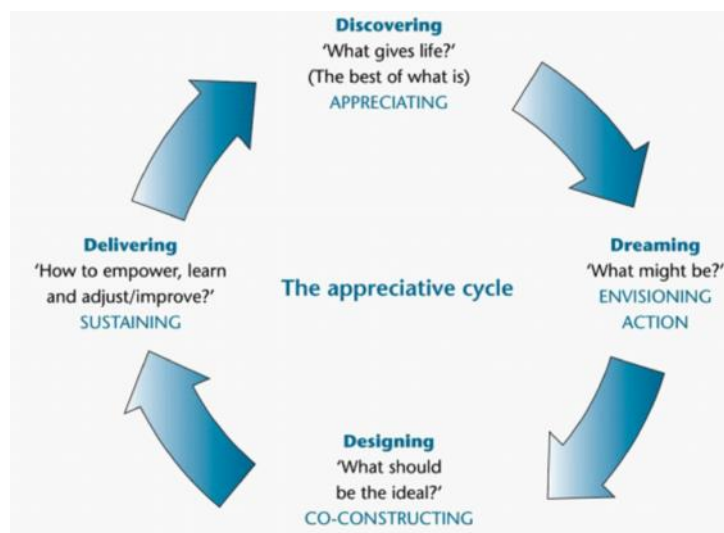
Second, that *dream is* done by directing the minds of students naturally to look deeply and imagine new things. According to Cooperrider, the phase *dream* can be done through passionate thinking, a picture of positive desires, and a bright future. This dream stage connects a person to describe all possibilities related to the potential and abilities discovered. Teachers can direct

students to question themselves about what they want in their world.

In the stage *third*, dream articulation in the second stage is the foundation of construction during the design stage. At this design stage, the emphasis changes from dreaming to a process of building together. The design phase is also intended to trigger the curiosity of students to explore through the material provided. Thus, the environment and learning materials must be designed to make it easier for students to expand their personal development and abilities and realize their dreams.

The last stage is *destiny*. This stage focuses on the development and innovation of the processes carried out in the previous stage. The Stag *destiny* allows students to consider what they will face, empowering the experience, skills, and knowledge they find. This can help students build long-term hope and momentum in their lives.²²

Figure 1
Schematic stage of the Appreciative Inquiry (Shuayb, 2009)



The application of AI approach to the Jepara Shia community in *Darut Taqrib* Islamic Boarding School is expected to encourage students to ask questions about their identity, learn from the bitter and sweet experiences that have passed, and try to reconstruct them so that they produce the expected ideal conditions. The focus of AI is not to uncover what is wrong and correct existing problems. However, AI works to understand the capabilities and resources of students, identify the environment of *pesantren* organizations, and produce and preserve the positive changes that are experienced.²³ In a simpler sentence, AI in this context functions as a strength-based approach that is owned by the circles Shia for collective-institutional improvement.²⁴

The Implemetation of *Appreciative Inquiry* among Shi'ite Minorities

At present, the AI approach is not widely known in the world of education. AI is usually used by motivators to arouse the passion of company employees or members of an organization. Rarely, if not practically non-existent, educational institutions are trying to experiment with this approach for the learning process in the classroom. The application of the *Appreciative Inquiry* approach conducted by *Darut Taqrib* Islamic Boarding School is not exactly the same as the mechanism or procedure listed in the appreciative inquiry handbook by David Cooperrider. However, if observed, from the elements of educational activities carried out by *Darut Taqrib* Islamic Boarding School, none is contrary to the concept of AI, although of course it is not exactly the same as what was expressed by Cooperrider. Apart from all that, the innovations that have been made by the *Darut Taqrib* Jepara Islamic Boarding School should be developed and followed by other educational institutions, both for formal

education such as madrasas and non-formal schools such as *pesantren*.

The Shi'ite is known as a minority community among Indonesian Muslim communities. Because the teachings are different from the majority, Shi'ites are often accused of being heretical sects in Islam and because of these false claims; it is not uncommon for Shi'ites to be accused of being a threat to the integrity of society. Citing the opinion of the Egyptian scholar Ahmad Amin, the exclusivity of the Shi'ite group is reflected in the four fundamental characteristics that distinguish it from other Islamic sects. First is the understanding of *'ismah* who believes that the figure of the Shi'ite Imam survived from all forms of reproach. The second is the concept of Mahdism, a kind of belief about the figure of the Mahdi who would later come down to fight tyranny at the end of time. Third, *taqiyyah* or strategy may cover the attribute of Shia when danger threatens. Fourth, *raj'ah* namely the return of the Imam before Doomsday.²⁵

Islamic boarding school "*Darut-Taqrib*" is an Islamic educational institution located on Jalan KM. Sukri RT 09 RW 05 Krapyak Tahunan Jepara which was founded in 1999. One of the initiators is Ustad Miqdad Turkan. This *pesantren* is a traditional educational institution that operates under the supervision and management of the *Darut Taqrib* Islamic Foundation as a legal entity. Islamic boarding schools as non-formal institutions try to combine the two education systems; traditional as a characteristic of *pesantren* and modern systems. The real method is 50% teaching and 50% learning. This is expected to equip students, not only proficient in reading the yellow book, but also have high scientific insight and intellectual abilities. Thus it is expected that students can side by side and interact with academics and various tertiary institutions well. Therefore, since 2017 the curriculum for the administration of education and learning at the *Darut Taqrib*

Islamic Boarding School has adjusted to the curriculum set by the Ministry of Religion with operational permit number 3438/Kk.11.20/3/PP.00/01/2017 and statistical number 510033200304.

As *pesantren* in general, educational institutions within 5 km of the sub-district center, aim to increase public understanding of the teachings of Islam and are intended for citizens in general. As stated by Ustad Miqdad Turkhan when the researcher conducted an interview at his residence, this *pesantren* is open to anyone for 24 hours. Shi'ites and Sunnis may attend the study. So, those of you, Sunni, do not hesitate or be afraid if you want to take part in *pesantren* activities."²⁶

In addition, the *Darut Taqrib* also wants to build awareness of the community and generations of Muslims to be responsive and responsible for the problems of the Ummah, hold and practice Islamic values, and create an intellectual atmosphere of the Muslim generation imbued with the spirit of actualizing Islamic values in order to stimulate a dedicated soul towards society, nation and religion. The next orientation that is no less important is to help the weak community so they can enjoy education in general.

In the 2016/2017 school year, the number of students of the Islamic Boarding School in *Darut Taqrib* was 25. The highest number of *santri* came from the Sampang area, with 13 students (52%), followed by Jepara, 6 students (24%). Others came from Jakarta, Cirebon, Situbondo, Bondowoso, Ketapang and Pontianak areas. After searching, it turns out that all students from Sampang were victims of sectarian conflicts that occurred in the region. Not a few of their families who until now live in refugee camps. In fact, at the beginning of the conflict, referring to the *Kontras* report on the investigation and monitoring of the Shia Sampang case in 2012, the presence of the Shia community in refugee camps was very alarming.²⁷

It could be that this oppression factor also made a strong motive for refugee families to sending his sons and daughters outside the area. In addition to the reasons for looking for new patterns of life that are more decent, the urge to get education as other children in general is no less strong. *Darut Taqrib* Islamic Boarding School Jepara is one of branches of the Sampang Shi'ites, because the relationship of the Shi'ites with other communities in the north Coast of Java Island, especially against Sunni groups, is relatively conducive, safe, and there is almost no horizontal conflict. Even at first, the students who came from Sampang did not know if they could finally reach Jepara. Apart of their small age, an average of 6 years, their technique of getting out of refugee is also done secretly because of safety factors. This is recognized by Rodi, one of the *Darut Taqrib* Islamic Boarding School students from Blu'uran Krampenan Sampang Madura. "At first we had no intention to recite the Koran. But, from the Shia people in the refugee camp there were departed. Some went to Jepara, to Malang Orphanage, and to Pekalongan. We smuggled quietly to avoid being caught by the police."²⁸

According to him, there is a quite contradictory difference between Sunni (NU) residents in the Jepara region and *Nahdliyyin* who are in their original area, Sampang. The Shi'ite-Sunni tolerance in Madura, based on his judgment, has not yet developed harmoniously. Unlike the cool climate of tolerance in Jepara which has been arranged.

'In my village, the sides of radicalism from the Sunnis are quite high. They are reluctant to accept differences. If I am not evacuated, then my house and Mas Ikhsan (his fellow villager who are now both studying in Jepara) will be burned. "I'm still allowed to stay there, as long as I have to sign on a stamp as a sign of entry into NU," he recalls.' (Quoted from Rodi Yanto, The Student of Islamic Boarding School *Darut Taqrib* Krapyak Jepara, interview in Jepara, 22 March 2019).

As a result of the dispute, there were some NU scholars who provoked the community about Shiite misguidance through Friday sermons. In fact, on one occasion when a neighbor of NU died, his uncle intended *takziyah* and brought rice. But, the *nahdliyyin* there refused because they thought the rice of the Shi'ites was forbidden to eat. Ironically, when Shia followers visit NU residents, their former seats are washed. Getting such humiliating treatment, eventually led to an increasingly sharp conflict. Shia followers don't feel accepted because they are looked down on.

The Sunni-Shia conflict in Sampang, for Rodi Yanto, is not merely a matter of differences in schools. But there is another factor behind it, the struggle for "women". Ustadz Tajul Muluk, as a Shi'ite figure, after the death of his father began to release *taqiyyah* and preach Shia openly. In 2006, the celebration of the Prophet Muhammad's birthday at the Ustad Tajul boarding school was rejected by Sunni residents. Approximately 700 people came to the event and tried to stop the event, even though a peace agreement was finally reached. There were no fatalities in that incident.

In 2011 Ustad Tajul's younger brother, Ustad Roisul Hukama, affiliated with NU, wanted to marry a Shi'ite santri who was *studying* at the Misbahul Huda Islamic boarding school owned by Ustad Tajul. Rumors were heard that the female student named Halimah would be the wife of the many by Ustad Rois alias polygamy. Meanwhile, at the same time, the status of the student had been arranged by Ustad Tajul and his neighbor and later proceeded with the marriage process. So, starting from this sibling conflict, then in the next stage it widens to become a conflict between ideologies, Sunnis against Shi'ites. Before the case of the "*women's struggle*", Sampang was relatively safe.

Initially, research informants, Rodi Yanto and Ihsan in interview opportunities with researchers tended to “blame” the NU Madura people as the main culprit for the Sampang conflict. But after moving to Jepara and interacting with NU residents, they became aware. There is nothing wrong with either Sunnis or Shi‘ites in Madura. Because, each party is in a position to defend the ideological principles that are believed to be true. Unfortunately, the way they do is not right so they have to resort to violence. In short, the ones who were wrong were not the Shi‘ites or the NU, but the people who were actively involved in cultivating the conflict.

The Shia community is a minority community among Indonesian Muslim communities. Because the teachings are different from the majority, Shiites are often accused of being a heretical sect in Islam, and because of the claims of heresy, it is not uncommon for Shi‘ites to be accused of being a threat to the integrity of society. As a minority that *incidentally* differs from the majority, the feelings of inferiority and, even, fear frequently appear. Especially, if you look at the *track record* of Sunni-Shi‘ite relations, which have always been tinged with conflict. Inside the Shi‘ites internally, they sometimes keep their distance because they are worried and afraid that outside parties will apply sentiment. On the other hand, also often gives a bad stigma against Shia because it is considered exclusive and closed. This situation, if left too far will give birth to relations between members of the community who are not healthy because of mutual suspicion between groups.

Similarly, the same things seem to be also experienced by residents of Shia Jepara. As one of the Shiite enclaves in Indonesia, the Shi‘ite community in Jepara is classified as very small or even smaller than Christians. The distribution of the Shi‘ite community in Jepara is very limited, only in three districts,

namely Bangsri, Mlonggo, and Annual. And even then not spread in all villages, only one or two villages in which there are Shi'ite residents. However, Shia residents in Jepara are fortunate enough to have not been hit by conflicts like those that have occurred in several regions in Indonesia. Shi'ites in Jepara can freely practice their beliefs without threats or sentiments from neighbors. It is proven that until now the Jepara Shia community has a mosque named al-Husain, TPQ al-Hasanain, and *Darut Taqrib* Islamic Boarding School which are spread in the three districts above. The last educational institution, the *Darut Taqrib* Islamic Boarding School is an educational and *da'wah* institution that accommodates Shi'ite children and adolescents, both from Jepara and from other regions.

The results of interviews with students named Yusuf Khairurrijal and Rodi Yanto at the *Darut Taqrib* Islamic Boarding School showed that, in general, Shia residents in Jepara had been feeling quite safe and comfortable with the social-community conditions in their place of residence. Neighbors and residents have never had a problem and appreciate their worship activities. However, feelings of inferiority and worry still haunt them, especially teenagers and children when having to deal with people who are not yet known. Especially now that anti-Shi'ite propaganda on social media is quite intense due to the Syrian conflict which is considered to represent Sunni-Shi'ite.

Santri was worried that if later the identity of the Shi'ites or differences in their religious practices were known to others, it would lead to astonishment or even sentiment. One example has been experienced by Yusuf Khairurrijal, a Shi'ite Islamic boarding school student who is also a student at one of the high schools in Jepara. He never had a bad experience when performing ablution together with his school friends. Because of his different ablution, Joseph's friends looked at him in

amazement. Some close friends then took the initiative to ask Joseph about his ablution. After being explained, some of his close friends finally understood. However, this did not necessarily make Joseph feel confident to show his identity in front of many people. He only dared to be in front of his close friends.²⁹

A more severe situation may be experienced by Rodi Yanto. He is one of ten students who were victims of the Sunni-Shia Sampang conflict in *Darut Taqrib* Islamic Boarding School. He, his family, and other residents who are also Shi'ite followers were forced to leave their hometowns because their houses were burned and driven away by the majority of residents there. At present, his extended family lives in a refugee camp in Sidoarjo, while he is fortunate enough to successfully be "smuggled" to Jepara to continue his life and education in *Darut Taqrib* Jepara Boarding School. He said that when he first came to Jepara the situation was quite alarming. Not only was he traumatized by the conflict, he was also stressed because of being separated from his family. He even admitted that he still feels inferior and worried when dealing with Sunnis he does not know.³⁰

If this kind of situation is left unchecked, an impact will certainly have on the intellectual and psychological development of children, which, of course, will also have an impact on their future. And more worrying, the lack of communication and understanding between these groups can lead to suspicion and even tension which has the potential to knock down the multiculturalism building that has been built quite well in Jepara. Efforts that can be made to overcome this problem are to foster understanding and awareness of multiculturalism in minority citizens by always prioritizing attitudes *Husnuzan* towards others. This is very important to erase prejudice and mutual suspicion that can unwittingly grow in the midst of society.

For this reason, Shi'ite clerics in Jepara try to try various ways to build self-confidence, awareness, and *Husnudzon* on Shi'ite children, especially in the context of establishing relationships and living side by side with others. The approach used in this effort is to look for positive values, strengths, and strengths owned by Shi'ites to realize dreams and hopes together, namely living in harmony with one another. In scientific language, this approach with the search for positive elements is called the *Appreciative Inquiry*. In practice, the approach used by Shi'ite clerics in teaching multiculturalism awareness to children is indeed not exactly the same as the procedure *Appreciative Inquiry* as written by Cooperrider. However, if seen from the principles and elements, this Shi'ite religious approach has fulfilled four stages or commonly called the 4D cycle in *appreciative inquiry*, namely, *discovery*, *dream*, *design*, and *destiny*.

The four stages are applied flexibly and flexibly through learning or *study groups*, small discussions, and unstructured guidance at the *Darut Taqrib* Islamic boarding school. Through these activities, the AI approach is carried out to develop the potential, strength, and positive elements of Jepara Shi'ites. The following are the stages of AI that are implemented in *Darut Taqrib* Jepara Islamic Boarding School.

Discovery

The *discovery* stage is the stage of finding strengths and positive values possessed by students. This stage is done by involving the process of assessing things that are worth doing from the perspective of the students. In this case dialogue and conversation can be used to facilitate the discovery of positive moments and peak experiences. The main purpose of this phase is to seek and appreciate what gives life and energy to someone.³¹ The phase *discovery* was carried out by the clerics by inviting

children to explore and identify the strengths and positive values possessed by the Shi'ite community. It aims to provide understanding, awareness, and especially motivation to children that Shia residents also have positive things or advantages that are more or less the same or even more than others. Through these advantages, the students and Shi'ites in general, do not need to feel inferior to deal with the wider community. There are several questions raised by the cleric to the students to identify their strengths and positive things, including: How do you feel about being a Shi'ite follower? What are the positive things that need to be developed by Shi'ite residents? What are the weaknesses of the Shi'ite people?

From the identification results, it was found that in general Jepara Shi'ites have the power to be developed into a harmonious milestone between groups. The first strength lies in Shi'ite teachings and traditions which have more in common with Sunnis than their differences. The tradition of *tahlilan*, the prophet's birthday, and the grave pilgrimage, for example, is the tradition of Sunni Muslims in Jepara which is also taught in Shia. The second strength lies in the inclusive and moderate attitude of Shi'ite citizens in Indonesia. When compared with *Wahhabism* who is also equally transnational Islamic movements, Shi'ites are more inclusive and moderate in religion. It is rarely heard of Shia scholars who openly disbelieve fellow Muslims. The third strength is the support of community organizations such as FKUB, *Gusdurian*, and mass organizations promoting tolerance for the existence of the Shi'ite community in Jepara. These three strengths can become valuable basic capital for Shia residents to build a harmonious life with other parties so that they can continue to exist in the midst of society.

Based on the results of the dialogue and discussions, the students felt confident and determined to take the religious

path by following the Shi'ite school. So far they have no doubts about this choice, although they often get a negative stigma, are accused of heresy, and even some students have been victims of violence. Some *santri* victims of the Sampang conflict even said, they and their families were allowed to return to their hometowns by the majority of Sunnis there as long as they wanted to make a statement out of the Shi'ites. However, they did not do that, because they believed that every citizen was free to determine his beliefs and had the same rights in carrying out these beliefs. Even though they have been convinced of their Shias, it cannot be denied that the students still have feelings of inferiority, worry, and even fear that they will get uncomfortable treatment when dealing with others.

Dream

The second stage in the *appreciative inquiry* is a *dream*. Stage *Dream* is the stage where the children were asked to imagine the condition or the ideal life. They are asked to imagine the goals or targets to be achieved by applying the positive elements they found in the previous stage. According to Cooperrider, the phase *dream* can be done through passionate thinking, a picture of positive desires, and a bright future. This dream stage connects a person to describe all possibilities related to the potential and abilities discovered.

In this stage, Shia children are directed to describe the conditions of life in an ideal multicultural society as they hope for the future. This phase aims to foster children's motivation for a harmonious life in the future and foster children's optimism and enthusiasm to realize expectations with abilities identified in the phase *discovery*. This stage is carried out by two methods, namely *storytelling* or the delivery of stories and dialogue about the hopes of children about diversity in the future.

Story telling is the delivery of stories or positive stories about tolerance and brotherhood between faiths, both from the story of the past or the present story by clerics or caregivers such as the story of the Apostles' tolerance with the Jews, the life stories of multicultural citizens of Madinah, the stories of friends, and so forth. Furthermore, the cleric asked the students to take the meaning of the story and reflect on the story related to multicultural life. The students were given the opportunity to express their opinions related to the story one by one. This *storytelling* kind of is done during learning or *study groups*. At the end of the lesson, the cleric gave confirmation and emphasis on the students' opinions or answers about the story that was in accordance with the dream of life in the future.

The second method is dialogue. In this activity, the *ustadz* invited the students to imagine the ideal living conditions they hoped for in the future. Furthermore, the students were given the opportunity to convey their dreams in front of the class. From this second stage, there are at least two big hopes that most children dream of, namely: a harmonious life without suspicion, sentiment, or tension between groups, both between religions and between religions; and Shia citizens in this country are equal to other citizens in obtaining their rights as citizens who are free to express their diversity without interference from other parties.

After filtering the children's big hopes in the future, at the end of the activity, the cleric closes the dialogue with motivation to the child that they are armed with strengths, and positive elements can realize these dreams.

Design

The phase *design* aims to unite students in a dialogue about building the future according to what they expect. With

a clear picture of their dreams and goals, students begin to consider how to build a system. This process is the realization of their dreams, where they turn those dreams into actions by defining roles and responsibilities, developing strategies, forming institutional relationships, and mobilizing resources to achieve the stated goals.³²

At this stage, the Shi'ite children are invited to think and dialogue about how to realize their expectations through the power they have. As mentioned above, the strength of Shi'ites, in general, is the similarity of teachings with Sunnis. With this power, children are invited to think about ways that this power can lead them to achieve future hopes, namely a peaceful and harmonious life in pluralism. In this case the children are given time and opportunity one by one to express their respective ideas. One of the most important ways is to open up and mingle with the community through various religious activities such as *yasinan*, *tahlilan*, prayer with death, and others. The values of the traditions that have taken root in these societies are also taught in Shia even though in a form and format different from Sunni. However, the similarity of values and principles can be strength in building good relationships.

Destiny/Delivery

The final phase as revealed by Cooperrider is *destiny*. This stage focuses on the development and innovation of the processes carried out in the previous stage. The stage of *destiny* allows students to consider what they will encounter, empowering the experience, skills, and knowledge they find. This can help students in building long-term hopes and momentum in their lives.³³ Some also interpret the letter D with *delivery*, namely implementing specific plans that they had formulated in the previous stage.³⁴

In other words, this stage is the phase to realize the *design* into real action.

To realize the design that was formulated at the stage *design*, children are invited to go directly to the surrounding community and mingle with them through various activities in the community. For example, when one of the residents who were struck by a tragedy died, the cleric with residents and students of the *Darut Taqrib* Islamic Boarding School also came for *takziah* and *tahlilan* for seven days. *Ta'ziah*, *tahlilan*, and all forms of prayer together for one's death are Sunni Muslim traditions which are also taught in the Shi'ite school. That is, the similarity of teachings between Sunni and Shia is the potential and strength that can be used as capital to build harmony in multiple lives. In addition to participating in community activities, the Shi'ites also implemented a "pick up the ball" strategy by holding various religious and national activities such as a prophet's birthday or a celebration of the Republic of Indonesia's Anniversary by inviting the surrounding community.

Participation in community events is very important to foster awareness and confidence of the students and get rid of feelings of inferiority, worry, or fear in dealing with the community. Apart from that, these various activities will also indirectly display an *image* positive of the students who are already known in the community as Shi'ites. People who have only known the Shia from the media and perhaps only know from the outside of the negative will see that the minority Shi'ites are also not much different from the majority. And more importantly, this kind of participation will open the doors of dialogue between Shi'ite citizens and the community which so far may be closed by the prejudices and suspicions of each party. Interfaith dialogue is the main key in building understanding, tolerance, and harmony among groups.

Based on the description above, it can be concluded that the learning process that took place in *Darut Taqrib* Jepara Islamic Boarding School has fulfilled the principles of *appreciative inquiry*, even though it is applied in a form that is different from the original concept. This can be seen from the efforts of the *Darut Taqrib* Islamic Boarding School clerics in teaching the values of multiculturalism which if observed turned out to be very relevant to the stages in the *appreciative inquiry*. These stages can be summarized in several points, including: *first*, from the stage *discovery* or the stage of extracting positive values produced that the strength of Shia lies in the compatibility or similarity of Shi'ite teachings with the traditions and teachings of the local community. *Secondly*, from the stage it was *dream* found that as a minority, students of the *Darut Taqrib* Islamic Boarding School dreamed of a peaceful, harmonious life, and no sentiments were directed at them. *Third*, the phase *design* results in the formulation or design of activities to achieve the objectives, namely by showing and displaying Sunni-Shi'ite similarities through various activities, both religious and social. Fourth, the stage *destiny* or realizing the design is carried out by following or organizing various religious or community activities so that the wider community knows that the Shia are not much different from them.

Generally, with the above approach towards the Shi'ites at Jepara, the students of the *Darut Taqrib* Islamic Boarding School in particular, have never experienced enough serious problems in social life. The existence of the *Darut Taqrib* Islamic Boarding School, including students and religious teachers, was well received by the people of Jepara. The Jepara government and the community around the *pesantren* have never questioned the existence of the *pesantren* even though the teachings are different from the majority Sunni community. Likewise, in the midst of society,

the students and Shi'ites in Jepara do not need to hide their Shia. They are free to express their teachings without having to cover up the ideological identity as adherents of Shia.

Conclusion

The *Appreciative Inquiry* approach is an alternative way to build social harmony among the Jepara Shi'ite minority. Through four stages in the form of discovery, dream, design, and destiny, it was concluded that the strength of Shia in Jepara lies in the similarity of teachings and traditions that resemble the Sunnis. For example, the tradition of *tahlilan*, the prophet's birthday, and visiting the ancestors' grave for pilgrimage. In addition, the existence of Shia Jepara is relatively more easily accepted by other social organizations such as FKUB, *Gusdurian*, and NU. The close social relations between the *pesantren* environment and the surrounding community, for example through *takziyah* activities, social services, and joint commemoration of the Independence Day of the Republic of Indonesia, also contributed greatly in eroding the negative stigma about Shia heresy. Participation in community events is very important to foster the awareness and confidence of the students and get rid of feelings of inferiority, worry, or fear in dealing with the community.

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Endnotes:

¹ Yogi Zul Fadhli, “Kedudukan Kelompok Minoritas dalam Perspektif HAM dan Perlindungan Hukumnya di Indonesia,” in *Jurnal Konstitusi*, Vol. 11, No. 2, 2014, p. 355.

² Issues about Shi’a misdirection are also rife on social media and religious online sites. Shi’ism is categorized as “deviant” Islamic sects, although after a deeper analysis, the tendentious accusations are caused by the identity simplification paradigm. Because, in the Shi’a itself there are various types of groups whose teachings cannot be oversimplified. See full text in Muhammad War’i, “Kekang *Subaltern* dalam Negasi Media tentang Syiah: Kajian *Cyber-Semiotic* Tulisan-Tulisan Anti-Syiah di Media Sosial Indonesia,” in *Dialog*, Vol. 39, No. 1, 2016, p. 58.

³ Ahmad Zainul Hamdi, “Klaim *Religious Authority* dalam Konflik Sunni-Syi’i Sampang Madura,” in *Islamica*, Vol. 6, No. 2, 2012, p. 226. See also, Ja’far Ja’far, “Respon Dewan Fatwa Al-Jam’iyatul Washliyah Terhadap Isu Akidah dan Syariah di Era Global,” in *Al-Manahij: Jurnal Kajian Hukum Islam*, Vol. 10, No. 1, 2017, pp. 97-118.

⁴ Ahmad Sahide, “Konflik Syi’ah-Sunni Pasca-*The Arab Spring*,” in *Kawistara*, Vol. 3, No. 2, 2013, p. 322. An overview on the theological differences between Sunni and Shia, read in Slamet Mulyono, “Pergolakan Teologi Syiah-Sunni; Membedah Potensi Integrasi dan Disintegrasi,” in *Ulumuna: Jurnal Studi Keislaman*, Vol. 16, No. 2, 2016, h. 245-278; For a historical perspective see Saleh Partaonan & Mhd. Syahnan, “The Development of Politico-Religious Sect and its Influence on the Writing of History: the Case of Siffin,” in *Tamaddun*, 2002.

⁵ Eva Ida Amaliyah, “Harmoni di Banjaran: Interaksi Sunni-Syiah,” in *Harmoni Jurnal Multikultural & Multireligius*, Vol. 14, No. 2, 2015, p. 84. Taqiyyah is not just doctrine without purpose. The manifestation of the practice of *taqiyyah* is done by hiding its true teachings by pretending to avoid or distance themselves from danger. Interesting writings about *taqiyyah* as a cultural strategy of Shi’ites in identity can be seen in M. Alie Humaedi, “Strategi Budaya Taqiyah: Dilema Penyembunyian Identitas dalam Perkembangan Syiah,” in *Harmoni Jurnal Multikultural & Multireligius*, Vol. 11, No. 3, 2012, h. 18. The teaching *taqiyyah* in Shi’ah refers to the word *al-Itqa’* which means guardianship. Terminologically, *taqiyyah* is regarded *presenting* as the care of one’s self by something contrary to what is in his heart. The theological basis for Q.S. Ali ‘Imrân verse 28, which means: “*Let the unbelievers make the unbelievers a guardian by leaving the believers, whoever does that, he is from Allah’s territory, except for the) of taking care of himself-freed (tattaqu)) comes from the same root word secrecy-from nothing to fear from them.* Conception “*taqiyyah* for simplistic is opposed to the terms *nifaq*. The first term means concealing one’s faith by showing an attitude of disbelief in order to maintain another good cause, while the second term is understood by concealing disbelief by showing an attitude of faith. Tim Ahlul Bait Indonesia, *Buku Putih Mazhab Syiah Menurut Para Ulama yang Muktabar (Penjelasan Ringkas-Lengkap Untuk Kerukunan Umat)* (Jakarta: ABI, 2012).

⁶ Ermagusti, "Syiah di Indonesia," in *Jurnal Al-Aqidah*, Vol. VII, p. 130.

⁷ David L Cooperrider, *et al.*, *Appreciative Inquiry Handbook*, ed. 2 (Ohio: Crown Custom Publishing, 2008), p. 2.

⁸ Aboebakar Atjeh, *Aliran Syi'ah di Nusantara* (Jakarta: Islamic Research Institute, 1987), p. 1-35; Moh. Hasim, "Syiah: Sejarah Timbul dan Perkembangannya di Indonesia," in *Jurnal Analisa*, Vol. 19, No. 2, 2012, p. 147-158; and Majid Daneshgar, "The Study of Persian Shi'ism in the Malay Indonesian world: A Review of Literature from the Nineteenth Century onwards," in *Journal of Shi'a Islamic Studies*, Vol. 7, No. 2, 2014, p. 191-229.

⁹ Adian Husaini, (ed.), *Kritik dan Solusi Syiah di Indonesia* (n.p.: Adabi Press, 2012), p. 1-34; Zulfan Taufik, "Kaum Syiah di Indonesia: Perjuangan Melawan Stigma," in *Jurnal Al-Ulum*, Vol. 4, No. 1, 2014, p. 147-151; and Slamet Mulyono, "Pergolakan Teologi Syiah-Sunni," p. 245-278.

¹⁰ Abd. Kadir, "Syiah dan Politik: Studi Republik Islam Iran," in *Jurnal Politik Profetik*, Vol. 5, No. 1, 2015, p. 1-15; Ahmad Syafii Maarif, *et al.*, "Syiah, Sektarianisme, dan Geopolitik," in *Maarif: Arus Pemikiran Islam dan Sosial*, Vol. 10, No. 2, 2015, p. 1-320; Hary Widiantoro, "Undemocratic Response Towards Deviant Judgment and Fatwa: Sunni-Shiite Conflict in Sampang, Madura, East Java," in *Mazahib: Jurnal Pemikiran Hukum Islam*, Vol. 16, No. 1, 2017, p. 18-32; and Masdar Hilmy, "The Political Economy of Sunni-Shi'ah Conflict in Sampang Madura," in *Al-Jami'ah: Journal of Islamic Studies*, Vol. 53, No. 1, 2015, p. 27-51.

¹¹ *The Anti-Shi'a Movement in Indonesia* (n.p.: IPAC, 2016), p. 1-27; Zulkifli, *The Struggle of The Shi'is in Indonesia* (Canberra: ANU E Press, 2013).

¹² Rachmah Ida and Laurentius Dyson, "Konflik Sunni-Syiah dan Dampaknya Terhadap Komunikasi Intra-Religius Pada Komunitas di Sampang-Madura," in *Masyarakat, Kebudayaan, dan Politik*, Vol. 28, No. 1, 2015, p. 33-49; Resta Tri Widyadara, "Konflik Sunni-Syiah di Indonesia," in *Religi*, Vol. 11, No. 2, 2015, p. 109-124; Ahmad Sahide, "Konflik Syi'ah-Sunni," p. 227-334; Ferry Adhi Dharma, "Kritik Terhadap Teori *Spiral of Silence*: Komunikasi Masyarakat Madura dalam Konflik Sunni-Syi'ah di Sampang," in *Informasi: Kajian Ilmu Komunikasi*, Vol. 46, No. 1, 2016, p. 1-18.

¹³ Eva Ida Amaliyah, "Harmoni di Banjarnegara: Interaksi Sunni-Syiah," in *Jurnal Multikultural & Multireligius*, Vol. 14, No. 2, 2015, p. 81-96; Ibnu Hasan Muchtar, "Syiah di Tasikmalaya: Pengelolaan Kerukunan dengan Komunitas Lain," in *Jurnal Multikultural & Multireligius*, Vol. 16, No. 1, 2017, p. 109-129; Ahmad Saefudin dan Fathur Rohman, "Pendidikan Multikultural di Pesantren Syi'ah (Studi Kasus di Pondok Pesantren Darut Taqrib Jepara)," in *Jurnal Ilmiah Didaktika*, Vol. 19, No. 1, 2018, p. 50-68.

¹⁴ Leodones Yballe dan Dennis O'Connor, "Appreciative Pedagogy: Constructing Positive Models for Learning," in *Journal of Management Education*, Vol. 24, No. 4, 2000, p. 475.

¹⁵ Ye Leng Eow, *et al.*, "Appreciative Learning Approach: A New Pedagogical Option," in S. L. Wong, *et al.*, *Proceedings of the 18th International Conference on*

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¹⁶ Mark S Dickerson, "Building a Collaborative School Culture Using Appreciative Inquiry," in *Researchers World*, Vol. II, p. 611.

¹⁷ Triyono Foctanian Lohmay and M. Ramli, "Keefektifan Panduan Pelatihan Berbasis Appreciative Inquiry Terhadap Peningkatan Kematangan Karier Siswa SMP," in *Jurnal Pendidikan*, Vol. 2, No. 1, 2017, p. 8.

¹⁸ Raymond Calabrese and Erik Cohen, "An Appreciative Inquiry Into an Urban Drug Court: Cultural Transformation," in *The Qualitative Report*, Vol. 18, No. 2, 2013, p. 1-4.

¹⁹ Cooperrider, *et al.*, *Appreciative Inquiry Handbook*, p. 2.

²⁰ Yballe and Dennis O'Connor, "Appreciative Pedagogy: Constructing Positive Models for Learning," p. 475.

²¹ *Ibid.*

²² Yee Leng Eow, *et al.*, "Appreciative Learning Approach: A New Pedagogical Option. Putrajaya, Malaysia: Asia-Pacific Society for Computers in Education 2010," p. 478.

²³ Stephanie Judy and Susan Hammond Whitney, "An Introduction to Appreciative Inquiry," in Diana and Amanda Trosten-Bloom, *The Power of Appreciative Inquiry: A Practical Guide to Positive Change* (San Francisco: Berrett-Koehler, 2003), p. 264.

²⁴ Lyndee Knox, *et al.*, *Primary Care Practice Facilitation Curriculum (Module 9)* (Rockville, MD: Agency for Healthcare Research and Quality, 2015), p. 14.

²⁵ Ahmad Sahide, "Konflik Syi'ah-Sunni," p. 315-316.

²⁶ Miqdad Turkhan, The Teacher of Darut Taqrib Islamic Boarding School Krapyak Jepara, interview in Jepara, tanggal 29 Maret 2018.

²⁷ *Investigation and Monitoring Report of the Shia Sampang Case* (Book, Unpublished), p. 11.

²⁸ Rodi Yanto, The Student of Darut Taqrib Islamic Boarding School Krapyak Jepara, interview in Jepara, May 11, 2018.

²⁹ Interview with Yusuf Khairurrijal on 11 May 2018.

³⁰ Interview with Rodi Yanto on 11 May 2018.

³¹ Cooperrider, *et al.*, *Appreciative Inquiry Handbook*, p. 6.

³² *Ibid.*

³³ *Ibid.*, p. 7.

³⁴ Maha Shuayb, *et al.*, *Using Appreciative Inquiry in Educational Research: Possibilities and Limitations* (UK: National Foundation for Educational Research, 2009), p. 4.