



THE EFFECT OF IMPLEMENTING INTELLECTUAL DEBATE PRACTICE AS A CRITICAL THINKING DEVELOPMENT ACTIVITY TO THE SENIOR HIGH SCHOOL STUDENTS OF ONE OF THE PUBLIC ISLAMIC SCHOOLS IN JAMBI

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Abstract: Previous research or relevant research is very important in a research or scientific article. Based on previous research or relevant research, it certainly serves to strengthen the theory and phenomena of the relationship or influence between variables. This article reviews how the influence of debate training as a critical thinking activity on the negotiation of the personal values of Muslim youth at a state Islamic secondary education institution in the city of Jambi, this research is a form of qualitative action research conducted in two cycles. The results of this action research show that: (1) participation in debate training as a critical thinking activity has an effect on Muslim youth's decision-making regarding their personal values; (2) there are five internal factors that influence the decision making of Muslim youth after the entire debate training cycle is completed; (3) there are five external factors that influence the decision making of Muslim youth after the entire cycle of debate training has been completed.

Keyword: Intellectual Debate Training, Critical Thinking Development, Global Society, Personal Value Negotiation

INTRODUCTION

Due to the fact that the Researcher teams have been familiarized to see how the university students have been accustomed to discuss and debate about some vast variety of topics, even when the issues are considered to contradict the majority religious value in the society, for example; controversion on whether or not the government should provide and distribute an equal amount of human right treatment for these marginalized minority groups;

different sexual preference people, sexual orientation, gender preference, pre-marital sex, cohabitation practise, virginity auction, abortion, prostitution, consensual euthanasia, extreme body modification, becoming an agnostic or even convert to atheism , etc.

Yet apparently and ironaically this boldness to discuss and debate about range variety of sensitive topics is only exist on the level of university debate and cannot be found on the level of senior high school debate, especially if the debate event is organized by the educational authority of Indonesia. Most of the time, the Department of the Ministry of Education as the educational authority of Indonesia avoids to use some controversial and taboo issues to be used as debate topics because they are considered inappropriate to be discussed in government educational institution event and it is also considered to have the potency to contradict the majority religious value.

Table 1. The Different of Aim & Agreement and the implementation in reality, between NSDC (National School Debate Championship) selection in Jambi and WSDC (World School debating championship)

DEBATE CHAMPIONS HIP	AIM AND AGREEMENT	IN REALITY
NSDC <i>(National School Debating Championship)</i> City/District Selection - - Provincial Selection - National Selection <u>Taken from:</u> The Guideline for Indonesia NSDC 2019	General Aim Extending students' horizons to be able to compete competitively and communicate effectively in English Train students to get used to <u>express opinions well, think critically, creatively, analytically, constructively and be sportive</u> Equip students as potential community members with insight into good knowledge and communication skills	Expression of opinions, thinking critically, creatively, analytically, constructively and sportively is limited Issues on sexual orientation, gender preference, pre-marital sex, prostitution, abortion, religion blasphemy, atheism, agnotism, communism, are forbidden to be publicly, critically, creatively, analytically, constructively, and sportively discussed.
	Specific Aim Build high enthusiasm from all participants to take part in the competition in English Build students' critical thinking skills on <u>actual issues that are happening at home and abroad</u> Building students' awareness of the <u>importance of tolerance and respecting differences of opinion</u> Encourage students to represent the Indonesian team at the World Schools Debating Championship (WSDC) event	Only if the issues are not contradicting Indonesian majority cultural and religious value. Tolerance & respecting different expression of opinion especially on religious & sensitive value is avoided. The students never given opportunity to publicly, critically, creatively, analytically, constructively, and sportively discussed on issue that can challenge their sense of tolerance and respecting differences by debating about sexual orientation, gender preference, pre-marital sex, prostitution, abortion, religion blasphemy, atheism, agnotism, communism
WSDC <i>(World School Debating Championship)</i> International	Aim 1 To achieve excellence in debating To encourage debating throughout the world 2 To promote <u>international understanding</u> 3 To promote <u>free speech</u> 4	Issues on sexual orientation, gender preference, pre-marital sex, prostitution, abortion, religion blasphemy, atheism, agnotism, communism, are part of debate topics that obliged to be critically, creatively, analytically, constructively and sportively discussed. At the end, international understanding

Competition		and freedom of speech and expression can be actually achieved and sensed by the teenagers as debate participant
<u>Taken from:</u>	Agreement	
WSDC Charter & Agreement	<ol style="list-style-type: none"> The team of any participating nation may be required to <u>debate any issue</u> The team of any participating nation may be required to <u>debate against the team of any other participating nation</u> The team of any participating nation is entitled to take part in the Championships on the same basis as any other participating nation's team 	<p>The students are given opportunity to publicly, critically, creatively, analytically, constructively, and sportively discussed on issue that can challenge their sense of tolerance and respecting differences by debating about</p> <p>sexual orientation, gender preference, pre-marital sex, prostitution, abortion, religion blasphemy, atheism, agnotism, communism.</p>

If one of the general aims of NSDC is to train students to get used to express opinions well, critically, creatively, analytically, constructively, and be sportive. Then it is going to be ironically backstabbing with this aim when in reality the expression of opinions, thinking critically, creatively, analytically, constructively and sportively in Indonesia NSDC is limited, and when sensitive ssues are forbidden to be publicly, critically, creatively, analytically, constructively, and sportively discussed in Indonesia NSDC.

If one of the specific aims of NSDC is to build students' critical thinking skills on actual issues that are happening at home and abroad and to build students' awareness of the importance of tolerance and respecting differences of opinion. Then it is going to be ironically backstabbing with this aim when in reality only issues that are not contradicting Indonesian majority cultural and religious value that are allowed to be used as debate topics, and when topics that can educate the students to develop their sense of tolerance & respecting different expression of opinion especially on religious & sensitive value is avoided.

The students never given opportunity to publicly, critically, creatively, analytically, constructively, and sportively discuss on issue that can challenge their sense of tolerance and respecting differences by debating about sensitive issues.

Sadly, this is how the conservative local government in Indonesia, including and especially in Jambi, conducting NSDC (National School Debate Championship) as a platform to select and prepare the young generation to join WSDC (World School Debate Championship) by avoiding discussing on controversial issues that ironically will be debated sportively, criticaly, and competitively in WSDC international debate event.

Why Jambi? Other than the fact that Jambi is one of the most conservative cities in Indonesia, different to other big cities in Indonesia that has so many debate competitions held every month by some private schools or private universities, in Jambi, NSDC selection is the only existing annual debate competition. If in other big cities, even if the students are not allowed to debate about sensitive issues in official government debate event such as NSDC, but the students can still have the experience to develop their sense of critical thinking and respecting differences of value about sensitive issues in so many debate competitions that are held almost every month by private schools or private universities. But in Jambi since annual NSDC selection is the only debate competition, thus their sense of critical thinking especially about respecting differences of value on sensitive issues are limited and not well developed, hence Jambi is selected as the place of this research.

The practise of local debate selection in Indonesia, especially in Jambi, clearly not inline with the aims and the agreement that is provisioned in the charter of WSDC (World School Debating Championship) (Schools & Championships, n.d.)

To promote international understanding and free speech through debating any issue as members of (international) society (global citizen) is clearly what is being avoided by the educational authority in Indonesia, where some issues that might be considered to contradict the majority religious value in Indonesia, are actually have already been being used as part of debate topics in WSDC, and the reason on why those issues are being used is mainly to promote international understanding and free speech.

It is true that we have our own value, but other people from other countries also have their own value. And just because our value is different to other people's value it doesn't automatically mean that our value is better and other people's value is wrong. Or just because this different value is not yet acknowledged by the government of your country as one of the official value, it doesn't automatically mean that this minority people should be treated lower than animal to the extent that most of time makes us feel as if it is justifiable to inhumanly discriminate and even fiercely punish them.

To achieve the aim of international understanding, is where you can accept the fact that there are other people out there in other countries who have different value than your value, and despite the fact that they have different value we don't judge their value as lower than ours, despite the differences of value but we still equally respect to each other.

To achieve the aim of free speech, is where we can freely engage in an intellectual change of argument to discuss about any issue, no matter how sensitive they are (minority ethnic/racial/religious discrimination, sexual orientation discrimination, gender preference discrimination) from full mature critical thinking (or High Order Thinking Skills / HOTS) point of view without any stigma, prejudice, and bias, to construct a win-win solvency mechanism that can provide mutual and equal minimum satisfactory solution that can be accepted by both side of conflicted actors (usually between minority society and majority society) within those sensitive issues that are being discussed and debated.

Finally, to achieve the aims to become the member of international society or to be the part of global citizen is where you can meet up all of those above mentioned requirements, where you can gain an international understanding, allowing freedom of speech to discuss and debate about any issue no matter how sensitive the issues are to create and construct the best solution for both conflicted majority and minority parties without have to sacrifice the minority party to emphasize their inferiority nature just to satisfy the superiority sense of the majority, and finally respect each other differences of value no matter how different our value to each other.

- 1) What is the effect of Intellectual Debate Practice as a critical thinking development activity on the personal value negotiation Decision of the students?
- 2) What are the external and internal factors that influence the students' personal value negotiation decision after being exposed by Intellectual Debate Practice as a critical thinking development activity?

LITERATURE REVIEW

Theoretically, How Cultural & Religious Background Create Personal Value Negotiation during English Debate Practice

As part of learning technique to improve the students' public speaking and critical thinking skills in English, inevitably debate practice always debates about controversial issues that most of the time will contradict the students cultural and religious belief, as stated in (Lamb & Budiyo, 2013) "We shall argue here that in each of these vignettes, we are witnessing learners of English in a heightened state of emotional arousal, and that this frisson is generated by the way the language (during debate activity) is associated with challenging cultural values."

In other words, the (debate) topic naturally stimulates debate among these learners – and pushes them to produce English at the very limit of their capabilities – because it probes the tension within many of them between their current identities, as local citizens and dutiful sons and daughters, and imagined identities of the future as sophisticated English-speaking citizens of the world (Lamb 2004, 2009) in (Lamb & Budiyo, 2013). This is how personal value negotiation is inevitable during English debate practice.

“The “negotiation of identity” is a general concept that has been in existence for as long as there have been intergroup and interpersonal differences; however, the terminology as we know it today first emerged in the field of communication via the work of Stella Ting-Toomey” (1986) in (Jackson, 2002).

(Jackson, 2002) stated that, “One of my interests is the way we select who is deserving of a supported relationship in any case. Along these lines, to a limited extent, social agreements hypothesis likewise is enlivened by vulnerability decrease hypothesis, which worries about beginning connection and then some. From the time we are conceived and given a name by our folks, we are inseparably subject to others to have an influence by they way we characterize ourselves and why we characterize ourselves as we do. Thus, our characters are formed and shaped during communications with others. We use others as guideposts for regularizing conduct and we likewise set up verifiable and now and then express “contracts” with others (people and gatherings), which demonstrate how we will advance with our connections”.

Fisher (1998) in (Jackson, 2002) posits that “since each individual is unique, people are normally inviolable. In this way, every relationship is met with struggle eventually; once more, it is the way the interactants deal with that contention that becomes key. Remember that contention doesn't need to be negative and neither does distinction; it simply implies that two thoughts or parts are not equal or the equivalent. Valuation of contrast starts with this reason”.

“Negotiation of cultural identity is just one strategy for reducing conflict”. Ting-Toomey (1999) “in addition fostered her prior utilization of the term social character exchange to intelligently clarify how open mental self portraits are impacted inside human associations through giving or losing face and by being careful communicators”.

“The negotiation of cultural identity is defined as A bargaining process in which two or more individuals consider the exchange of ideas, values, and beliefs.... Negotiation of cultural identity is a process in which one considers the gain, loss, or exchange of his or her ability to interpret their own reality or worldview” (Jackson, 2002)

“As previously explained, with all identity negotiation, the assumption is that cultural difference translates into cultural conflict and therefore, something must be done with conflict. As a result, identity negotiation is about coordinating one's identity to match, compliment or not resist the presence of other cultural identities, ...thus... identity negotiation refers to a conscious and mindful process of shift-ing one's worldview and/or cultural behaviors”. (Jackson, 2002).

(Jackson, 2002) stated that, “Although seemingly simple in explanation, the cultural contracts paradigm was established to make sense of identity effects or outcomes as necessary end products of identity negotiation. This is accomplished by describing three contract typologies: ready to sign contract (assimilation), quasi-completed contract (adaptation), or co-created contract (mutual valuation)”.

This research adapting this cultural contract paradigm, this research will analyze how the students' personal value negotiation is being effected when being exposed or engaged to sensitive controvertial values in Intellectual Debate Practice as a critical thinking development activity that are different to their conservative cultural and religious value,

In conclusion, “What triggers the strength of a chosen identity? This depends on with whom they are interacting through time and space, their code-switching ability, and the diverse situations in which they find themselves”. (Ting-Toomey, 2015)

Thus, even though they are still teenagers who are still in the phase to find all input of values out there, yet as the members of an intellectual debate community, these teenagers will have been heavily equipped with some critical thinking (or High Order Thinking Skills / HOTS) and problem solving skills to make a mature and intellectual calculation on any debate topics that are given to them to be discussed and debated from two different perspectives in the debate practise, so that as debaters they will not be easily influenced by any new value or reject to respect any new value that they will learn in the debate practise to be considered and determined as their chosen personal value.

Dichotomous Human Right Perspective

The differences of Law on Human Right from the Perspective of Islam and Western Western Perspective

The aim of WSDC is pretty much similar like the statement of (Reysen, Pierce, Spencer, & Miller, in press) in (Katzarska-Miller et al., 2014); “A topical survey on earlier writing shows that worldwide citizenship is connected with qualities and practices such compassion for other people, esteeming and regarding variety, worry for enviromental supportability, confidence in civil rights, and an encounter of a responsilibity to represent the advancement of the world”.

“Steady with these topics, we take on the meaning of worldwide citizenship as mindfulness, mindful, accepting variety, advancing civil rights and maintainability, and a feeling of obligation to act” (Reysen, Larey, Katzarska-Miller, 2012) in (Katzarska-Miller et al., 2014).

Conservative Islamic Perspective

To understand about human right, especially from the perspective of conservative religious value like Islam, subsequently it is not sufficient to just analyze it from international, or global, or should we say it, western perspective. The concept of human right from the perspective of Islam can only be understood by using *aqidah* approach.

“The term ‘*aqidah*, in the *shar’i* sense, refers to all scientific matters arising from Allah and His messenger which are compulsory for all Muslims to believe in (Umar Sulaymān Al-Ashqar, *Aqidah Fi Allah*” (Jordan: Dar al-Nafa’is, 1423) in (Muhammadin, n.d.).

Hence, when it is about human right, muslim are obliged to only believe on the law of human right that has already been regulated in the quran as the regulation is a devine law that is made by God Al Mighty and not made by human.

The similarities of Law on Human Right From the Perspective of Islam and Western

“CDHRI and UDHR are not absolutely inconsistent of one another and obviously the CDHRI isn't announced to reprimand the UIDHR or to supplant it. The substance found in the CDHRI isn't absolutely new, for it has fused practically all fundamental basic liberties as specified in the UDHR despite the fact that there are anyway a few errors between the two. The worldwide and Islamic common liberties assertions uncover similar standards in supporting basic freedoms”. (Salida & Saleh, 2012)

Mas'ud's (2006: 7) in (Salida & Saleh, 2012), stated, “near investigations of the UDHR, UIDHR and CDHRI uncovered that the space of shared beliefs between these three Declarations is bigger than that what they vary. As per Mas'ud, the UIDHR share separately 20 subjects and the CDHRI share 14 topics of freedoms with those referenced in the UDHR.

The clashing subjects, Mas'ud noticed, were just on opportunity of thought and articulation, insurance of life, correctional laws, marriage and serving in of position of authority".As stressed by Brems (2001: 258) in (Salida & Saleh, 2012), 'Islam can be pro human rights, but only to the extent that human rights are pro Islam.

Intellectual Debate Practise as Problem Based Learning

Problem Based Learning in Intellectual Debate Practise

In Intellectual debate practise the participants will be debating about any kind of problematic issues (social, politic, law, human right, economy, culture, religion, environment, sexual, personal choice) that are happening at the moment in real life, from regional to the extend of global scale.

"PBL approaches are exceptionally and broadly utilize framework, accordingly diminishing the intellectual burden and permitting students to learn in complex areas. Also, these ways to deal with learning address significant objectives of training that incorporate substance information, epistemic practices, and delicate abilities like coordinated effort and self-coordinated learning". (Hmelo-Silver et al., 2007)

"Students' interest in learning can impact their debate turn of events. Where dynamic cooperation is empowered, as in PBL, debate is upgraded. Alternately, a uninvolved learning climate, for example, the talk design, isn't helpful for debate turn of events." (Tiwari et al., 2006)

Critical thinking (or High Order Thinking Skills / HOTS) Development in Debate Activity

It is true that by joining intellectual competitive debate activity the students can develop the critical thinking and problem solving skill of the students, it was supported by (Chikeleze, 2018) who stated that "in making the case for the intersection of critical thinking skills and the benefits of debate, specific subsets of critical thinking skill have been identified by Moon's 2008 study (as cited in Healey, 2012): "critical thinking as appraisal, evaluation, reflection, understanding, analysis, review, appreciation, management, awareness, care; critical thinking as incident analysis; and critical thinking as problem-solving and decision-making" (p. 242).

The Open Mindedness Characteristic of Debate Community

"It is this description that offers a seemingly perfect segue to introduce the notion of academic debate as a tool for fine-tuning two major soft skills needed in leadership education: critical thinking skills and communication skills. A comprehensive review of the published literature confirmed support for the use of debate to improve "students' critical thinking ...engagement in learning...listening skills...arguing skills...content knowledge...self-esteem...global thinking...and empathy for perspective other than their own" (Tessier, 2009, p.144) in (Chikeleze, 2018).

How Joining Intellectual Debate Influences the Students' Level of Personal Value Negotiation / Negotiation of Identity

Communal value preservation effort shall lead to the development of unique characteristic of each religious community in creating certain specific solvency measure technicality as a respon to deal with some social issues or social problems that happens around them, especially if those issues are considered as sensitive, controversial, and taboo and have the potency to contradict and threat the preservation of their religious value.

Inevitably, the solvency measure technicality that this society made (when responding to those social issues and problems that are considered by their value as sensitive, controversial, and taboo and have the potency to contradict or possess a threat toward the

preservation of their sacred value) is actually the reflection on the strength of their bounding and attachment over their religious value.

“The "negotiation of identity" is a general concept that has been in existence for as long as there have been intergroup and interpersonal differences; however, the terminology as we know it today first emerged in the field of communication via the work of Stella Ting-Toomey” (1986) in (Jackson, 2002).

(Jackson, 2002) stated that, “Although seemingly simple in explanation, the cultural contracts paradigm was established to make sense of identity effects or outcomes as necessary end products of identity negotiation. This is accomplished by describing three contract typologies: ready to sign contract (assimilation), quasi-completed contract (adaptation), or co-created contract (mutual valuation)”.

This research adapting this cultural contract paradigm, this research sees that, generally, solvency measure technicality of a society or an individual when being exposed or engaged to sensitive western values that are different to their conservative religious value, especially in intellectual debate practise, can be categorized in the form of; 1) non-negotiable strong rejection, 2) religiously-loyal negotiation (ready to sign contract (assimilation)), 3) concealed religiously-unloyal negotiation (quasi-completed contract (adaptation)),

Critical Thinking in Intellectual Debate for Senior High School Students

(Healey, 2012). paper has illustrated the potential for teaching controversial subjects in geography through debate. The skills developed from debate include the ability to construct and defend arguments in advance and in the moment of the debate; the ability to examine critically a variety of different sources of material; and enhanced communication skills. Alongside this, supporting other authors, this illustrative case found that students thought that it was a ‘fun’ way to learn. The students in both cohorts thoroughly enjoyed the debate; they were excited and engaged, alongside as seeing it as a valuable learning experience (Dundes, 2001; Helenius et al., 2006) in (Healey, 2012).; rather the debate offered an opportunity to develop more nuanced and critical justifications in support of their original opinions. We need to show “that ‘critical’ thinking can be every bit as useful and world-changing as more technical, vocationally- centred knowledge” (Castree, 2000, p. 969) in (Healey, 2012).

(Chikeleze, 2018). The purpose of this exercise was to determine if incorporating debate in the curriculum would increase students’ communication and critical thinking skills. The idea was to provide debate instruction and curriculum assistance for faculty to use debate as a tool in their individual classrooms. This instructional approach has probably been used in a variety of subjects, such as psychology, personality studies, environmental issues, medical schools, and public policy. With the research that has been published regarding employers’ disappointment with critical thinking and communication skills of graduates, and the popularity of debate in addressing content and such skills (Tessier, 2009) in (Chikeleze, 2018), this study supports the belief in the potential for the use of debate as an instructional tool to support students’ attainment or improvement in soft skills and application of content knowledge.

CDHRI vs UDHR

Muhammadin, F. M. (n.d.).

The human rights discourse of (Western) universalism versus cultural relativism in international law becomes interesting when Islam is put into the equation. Scholars incline to either side of the debate while trying to have something in between to bridge the differences. This article uses a literature doctrinal method, and does not use the ‘third person view’ used by most scholars. Rather, this article enters the mind of a Muslim scholar of international

law. It is argued that inclining to either universalism or relativism is against the Islamic '*aqidah* (creed). Rather, a Muslim scholar of international law should take a third position, namely: Islamic universalism as a way forward.

In the Islamic '*aqidah*, a Muslim cannot acknowledge that there is another standard higher than Islamic law. Neither can a Muslim acknowledge that there can be different truths with Islam being just one of those truths. In the human rights context, agreeing to either Western universalism or cultural relativism are incorrect and may even lead to *kufur*.

The only true path for Muslim scholars of international law, according to the Islamic '*aqidah*, is to take a third path which is Islamic universalism. They must advocate that the only true and universal standard of human rights is what Islam provides. There is nothing higher than the Islamic human rights, neither is there any other standard equally correct.

Salida, N., & Saleh, S. N. (2012).

This paper examines the jurisdictional background and conceptual analysis of the term 'rights' in international and Islamic human rights in an attempt to explore wider understanding of rights and its concept, their convergences and divergences. Here, the researcher examine how rights inform the international and Islamic human rights of women underpinned by the UDHR, UIDHR and CDHRI. The purpose of initiating this exploration is to critically review existing formulations of rights in these instruments as it has important implications when applied to human rights laws of both traditions. the researcher contend that the jurisdiction of international and Islamic human rights shares the meaning of rights and the principles of rights underpinning the UIDHR and CDHRI are not entirely irreconcilable with the UDHR. Since the researcher take the view that the UDHR is harmonious with the UIDHR and CDHRI pertaining to the principles of rights.

Global Citizenship

In four studies the researchers examine the associations between religiosity, global citizenship identification, and various kinds of values (e.g., exclusionary, prosocial). Across the studies, general trends emerged showing that religiosity is unrelated to global citizenship identification, and positively related to exclusionary values (e.g., sexual prejudice, ethnocentrism, restricting outgroups). However, examination of the varied motivations to be religious (i.e., intrinsic, extrinsic, quest) showed that quest religious motivation is positively related to global citizenship identification, as well as inclusionary and prosocial values.

Personal Value Negotiation

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The negotiation of cultural identity is defined as A bargaining process in which two or more individuals consider the exchange of ideas, values, and beliefs.... Negotiation of cultural identity is a process in which one considers the gain, loss, or exchange of his or her ability to interpret their own reality or worldview (Jackson, 2002).

RESEACH METHOD APPROACH

This Action Research research implements qualitative study. The Qualitative method is needed as the researcher would like to make a deeper analysis about the motivation and the reason that drives the students' personal value negotiation decission in front of the demand to

either be accepted as the part of global citizen or be accepted by their conservative society to maintain the purity of their heart as the society standard of acceptance.

a) Data Collection

Observation

The process of the observation in this action research will be done by three lecturers from the researcher's campus who will be asked to be involved in the action research to observe the activity of the research during every cycles, in which later on the result of the observation will be reported to the researcher and discussed, so that the researcher can get a clear picture about the strength or weakness of every activity that have been done by the researcher.

Interview

The researcher will be interviewing the students to get in-depth reason and answer toward the students' personal value negotiation decision after being exposed to Intellectual Debate Practice as a critical thinking development activity

b) Data Analysis

The interview questions guidance

What Is The Effect Of Intellectual Debate Practice as a critical thinking development activity On The Personal Value Negotiation Decision Of The Students?

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Adapting this cultural contract paradigm, this research sees that, generally, solvency measure technicality of a society or an individual when being exposed or engaged to sensitive western values that are different to their conservative religious value, especially in intellectual debate practise, can be categorized in the form of; 1)non-negotiable strong rejection (oppose all of aspect globalization value and strictly loyal to cultural and religious value), 2)religiously-loyal negotiation (partly accept some aspect of globalization, but only when it is inline with their cultural and religious value), 3)concealed religiously-unloyal negotiation (secretly accept all of aspect globalization value but they do not want to reveal it openly, so that they can still be accepted by their religious society) 4)full acceptance & conversion (openly and bravely accept all of aspect of globalization value).

What Are The External And Internal Factors That Influence The Students' Personal Value Negotiation Decision After Being Exposed By Intellectual Debate Practice as a critical thinking development activity?

In order to understand deeper about all of the internal and external factors that have the possibility to influence the decision of the students over their personal value negotiation (to reject//partly assimilate/fully assimilate the value of globalization) after being exposed to Intellectual Debate Practice as a critical thinking development activity that will discussed heavily on globalization and human right, the researcher will interview some of representative of the students

External Factors

- 1) Does cultural and religious value aspect (if any) influences your personal value negotiation decision?
- 2) Does family value aspect (if any) influences your personal value negotiation decision?

- 3) Does direct/undirect social interaction or communication with people associated to those controversial and taboo issues, either from their city or from other city (or even from other country(ies)) (if any) influences your personal value negotiation decision?
- 4) Does experience to involved in any regional or international social/human right organization(either government/non-government) (if any) influences your personal value negotiation decision?
- 5) Does experience to be intensively exposed in daily life to western movies, songs, social medias, games (if any) influences your personal value negotiation decision?

Internal Factors:

- 6) Does academic achievement motivation (if any) influences your personal value negotiation decision
- 7) Does international language proficiency aspect (if any) influences your personal value negotiation decision?
- 8) Does learning method comfortability (if any) influences your personal value negotiation decision?
- 9) Does technological adaptability aspect (if any) influences your personal value negotiation decision?
- 10) Does tolerance level to new value and aspect (if any) influences your personal value negotiation decision?

Population And Sample

Population

The population of this research was one of Public Islamic School in Jambi as one of the highest rank of Public Islamic School in Jambi under the consideration that its status as the highest rank State-Owned Islamic School shall provide more number of students who can actively being involved in Intellectual Debate Education Practice that will be using English language. In which due to the privacy reason of this educational institution and the students, hence the name of this educational institution as well as the students were requested to be concealed.

Sample

Utilizing purposive sampling, the sample of this research were two debate teams from each first, second, and third graders. As in debate team, there are 3 speakers, then for each grade, the researcher will be needing the best 6 debaters with the best English skill from each of those three grades, so in total the number of the sample needed is 18 debaters or 9 teams.

The Research Cycles

The First Cycle of the Action Research

Planning

The planning session was conducted by the researcher and three observers which were also the team teaching in Speaking in the researcher's campus. In this session, it was decided that from the total number of the students; 18, they were grouped into 9 teams consisting of three students for each.

In each meeting in this cycle, there were two debate sessions performed by three speakers in each group for each debate session. So, there would be six students debating for one session. Each of the group might belong to a pro or a cons group, yet in the response they could express their personal opinion and argument towards the issue.

While certain groups were debating, the rest of the students watched and paid attention.

In this cycle, it were also planned that the debate sessions would talk about four different

motions that would be heavily discussed about human right dan globalization, the motions were:

(1) 1st motion:

Since concealed pra marital sex & cohabitation have already been inevitably practiced by most of Indonesia young generation due to the heavy exposure toward globalization culture from the easy internet daily usage that makes the number of STD, pregnancy before marriage, and baby dumping keep on increasing every year, thus we believe that it is high time for Indonesia to adapt western society method of sex education which by teaching the young generation how the way to do sex in a save way and encouraging the usage of protection in every sexual activity by not anymore giving age limit for any teenagers who would like to purchase sexual protection tools.

(2) 2nd motion:

Since there have been so many increasing number of people in Indonesia who have suffered human right violation to practice their own faith and believe freely by being unfairly sentenced to have jail punishment for so many years just because they have different interpretation of religion fairh and belief, and have different way of practicing their faith and believe that is different from the way how religious practiced is being done by the official 6 religions that are acknowledged in Indonesia, hence we believe that it is high time for Indonesia government to give them their right to freely practice their religious faith and belief by not limiting the number of religious faith and believe in Indonesia.

(3) 3rd motion:

Since there have been so many number of unfair systematic and unsystematic religious discrimination toward the minority society from the majority society (*example; by not allowing the minority to do any group religious worshipping activity inside their own private house without the permit from RT or RW while the majority can do as many yasinan/pengajian activity inside their own house wherever they like without the special permit from RT or RW*) and systematic discrimination in the government policy system (*example; local government can officialy restrict minority society to build their own religious worship building without the agreement of the majority of society (100 agreement signatures) in that place, or even can officialy destroy an already exist worshipping building that is not yet possessed any legal permit because it is not yet get the majority agreement from the society in that place*) in almost in every city in Indonesia, thus we believe it is high time Indonesia government to erase the ministry of religious affairs so that there is no more unfair systematic intervention from the government that always gives special policy for the majority of religious believer and always gives discriminative policy toward the minority of religious believers, so that at the end all of religious believers can be equally establish and manage their own religious affair without any unsystematic discrimination from the society because there is no more systematic discrimination from the government policy to support those society discrimination action and to strengthen this proposal, government should also create legal law to heavily punish anyone who do any religious discrimination to anyone.

(4) 4th motion:

Since negative stigma and prejudice among the society of Indonesia have always happens among religious believers because of so little detail information and understanding that each religious believers have about the other religious value, thus we believe that it is high time for the minorty of education to oblige all of students to learn about all of religious value equally, so that they can gain detail understanding about other religious value and at the end they can learn to respect other religious believers by no longer having any negative stigma and prejudice to each other .

All of the motions were given a week before the debate session. However, the students would not have an idea yet whether they would be pro or cons. It would be assigned on the D-day of debate session. So, they would need to prepare the arguments for two different perspectives equally.

Doing

This session would be conducted by the researcher and the observers. The acting would be accomplished by the researcher who was also the lecturer, all the students in the classroom and three observers. Everything happened in the classroom would be exactly the same as what had been designed in planning session.

Observing

As it would be mentioned in advance, there would be three observers involved in this research. All of them were also the lecturers of Speaking from the researcher's campus. They would observe what would be happened in the classroom and took a note on every single thing including the students' reaction towards teaching and learning process. The result of the notes would be discussed in reflecting session.

Reflecting

As the final session of this cycle, reflecting session would involve the observers and some of the students. From this session, it would be discussed on whether or not the students have understood about the speaker's role in debate. They also would be briefed and confirmed if they had some difficulties to find appropriate sources to support their arguments related to the motions that will be given. As a reflection of reason on why their argument was deep or shallow. The findings from this reflection discussion would be used to think about the next cycle that needs to be done ,

The Second Cycle of the Action Research

Planning

If the result of the first cycle was not met the expectation. Subsequently, the findings from the reflection session in the first cycle would be used as the the basic idea to plan some actions in this second cycle. Therefore, the researcher and all observers would plan to give one session in the class to remind again about the rules of the debate and emphasizing the students on grammar and pronunciation. The lecturer would also guide the students how to get appropriate sources to support their arguments by giving an example of texts, articles or journals related to certain motions. The lecturer would also remind the students about some expressions that can be used to start giving arguments.

In this planning session, the lecturers and observers would decide these motions, the motions were:

- 1) 1st motion: Since the right of love is the right of any individuals that should have never be limited, thus we believe that the government should accommodate and facilitate all of inter-religious marriage.
- 2) 2nd motion: If religion leaders always claim that their religion is respecting woman and also treating women in equal basis, then we believe that those religion leaders should work together with feminist movement organization to eradicate any perspective that limit women to develop their own potential in certain aspects that has become their passion (pursue career in any industry that is part of her passion (becoming a fashion model, an actresses, or singer, a professional worker, a successful business woman, a leader of her own business company, a politician, etc) but has been always being forbidden by the concept of male dominance in the patriarchy system in the religion. (example; even if sharing idea

and discussion is encouraged among husband and wife, but the final decision will always be in the hand of the husband and the wife should obey that decision and should never disobey without any agreement from the husband because in the perspective of religion, the husband position is higher and disobeying husband's decision will give the wife a hell punishment in her after life. So if the husband doesn't agree with the wife's idea to pursue her dream to develop her passion and potential then the wife should bury and throw those dreams away. This is different from the concept of sharing idea and discussion in western countries, where the final decision is democratically argued and decided, and both husband and wife similarly shares equal portion of argumentation and equal position during the discussion)

- 3) 3rd motion: UN should stop humanitarian Aid (food, medicine, money, etc) for North African Countries government that are still heavily punish its own minority citizen who have different sexual preference from the majority.
- 4) 4th motion: Terrorists who have been convicted death penalty should have been given option to choose their way to die.

Doing

After all the plan had been designed, then the acting would be conducted. First thing first, the lecturer and the students would discuss the rules of the debate and the role of each speaker in the group. Then, the lecturer would also give a short review related to some lackness in the first cycle. The lecturer would also explain about some expressions that could be used in giving arguments. It would be done in one meeting as planned. On the next meetings, the debate session would be carried out. Everything that would be happened in the classroom in this cycle was based on what has been designed by the lecturer and the observers in the planning session.

Observing

From the note that would be taken by the observers, we could find out whether or not in the debate session all of the speakers had taken the roles as it would have explained by the lecturers. During this time some improvement from some of the students would be observed and taken into field note by the observers

Reflecting

The reflecting session would be done a week after the acting session completed. It would take time to assess and to analyze the second post-test.

FINDINGS AND DISCUSSION

What Was The Effect of Intellectual Debate Practice as a critical thinking development activity on The Personal Value Negotiation Decision of The Students?

This was the result of the Pre-cycle

Table 2. The Personal Value Negotiation of the Students during the Pre-cycle

Students	Grade	Debate Team	strong negotiable	loyal negotiation	Religiously- unloyal negotiation	Concealed religiously- conversion	Full acceptance &
1	1st	A		1			
2	1st		1				
3	1st						1
4	1st	B					1

5	1st	C			1	
6	1st		1			
7	2nd		1			
8	2nd					1
9	2nd		1			
10	2nd	D	1			
11	2nd		1			
12	2nd	E			1	
13	3rd				1	
14	3rd			1		
15	3rd	F				1
16	3rd					1
17	3rd				1	
18	3rd			1		
			6	3	4	5

Pre-cycle, before the cycle begins, the researcher teams tried to identify the personal value negotiation of the students to know their initial perception about their own personal value when it is being contested with the value of global human right diversity perception

The result was; there were six students whose personal value was Non-negotiable strong rejection, there were three students whose personal value was religiously-loyal negotiation, there were four students whose personal value was concealed religiously-unloyal negotiation, and there were five students whose personal value was full acceptance & conversion even before the cycles treatments was started

After the pre-test was administered, subsequently, the first cycles began. During the first cycle, one after another, four debate motions that were heavily discussed about dichotomous global human right perspective were introduced to the students, debated by the students, and their performance related to their argument and rebuttal was evaluated, discussed, and given constructive feedback for further improvement for the next round of debate performance. This was the result of the first cycle.

Table 3. The Personal Value Negotiation of the Students during the 1st cycle

Students	Grade	Debate Team	Religiously-loyal negotiation	Religiously-unloyal negotiation	Concealed religiously-unloyal negotiation	Full acceptance & conversion
1	1st	A	1			
2	1st		1			
3	1st					1
4	1st	B		1		
5	1st		1			
6	1st		1			
7	2nd	C	1			
8	2nd					1
9	2nd			1		
10	2nd	D			1	
11	2nd		1			
12	2nd					1
13	3rd	E		1		
14	3rd				1	
15	3rd					1
16	3rd	F				1
17	3rd			1		

18	3rd		1			
			5	5	3	5

The result was; there were five students whose personal value was Non-negotiable strong rejection, there were five students whose personal value was religiously-loyal negotiation, there were three students whose personal value was concealed religiously-unloyal negotiation, and there were five students whose personal value was full acceptance & conversion.

Which means the tendency of the students who was previously in the pre-test tend to the side of non-negotiable rejection, after the end of the first cycle shifted a little bit the the side of religiously-loyal; negotiation.

After the first cycle was planned, applied, observed, evaluated, discussed, concluded, the researcher team created the plan about the next second cycle. During the second cycle, one after another, another different four debate motions that were heavily discussed about dichotomous global human right perspective were introduced again to the students, debated by the students, and their performance related to their argument and rebuttal was evaluated, discussed, and given constructive feedback for further improvement for the next round of debate performance. This was the result of the second cycle

Table 4. The Personal Value Negotiation of the Students during the 2nd cycle

The Personal Value Negotiation of the Students						
Students	Grade	Debate Team	negotiable strong	Religiously-loyal negotiation	Concealed religiously-unloyal negotiation	acceptance &
1	1st	A	1			
2	1st					1
3	1st					1
4	1st	B				1
5	1st					1
6	1st					1
7	2nd	C		1		
8	2nd				1	
9	2nd				1	
10	2nd	D	1			
11	2nd				1	
12	2nd					1
13	3rd	E			1	
14	3rd					1
15	3rd					1
16	3rd	F			1	
17	3rd			1		
18	3 rd					1
			2	2	5	9

The result was; there were two students whose personal value was Non-negotiable strong rejection, there were two students whose personal value was religiously-loyal negotiation, there were five students whose personal value was concealed religiously-unloyal negotiation, and there were nine students whose personal value was full acceptance & conversion.

Which means the tendency of the students who was previously in the pre test and first cycle still tend to the side of non-negotiable rejection and religiously-loyal negotiation, after

the end of the second cycle shifted more to the side of concealed religiously-unloyal negotiation and full acceptance & conversion negotiation.

After end of the second cycle, the researcher team concluded that the exposure of intellectual debate practice as a critical thinking development activity influenced the shifting of the perspective of the majority of the students.

What were The External And Internal Factors That Influenced The Students' Personal Value Negotiation Decision After Being Exposed By Intellectual Debate Practice as a critical thinking development activity?

Table 5. The External And Internal Factors That Influenced The Students' Personal Value Negotiation Decision After Being Exposed By Intellectual Debate Practice as a critical thinking development activity

Students	Grade	Debate Team	Cultural & Religious value	Family value	direct/undirect social interaction or communication with people associated to those controversial and taboo issues	involved in any regional or international social/human right organization(either government/non-government)	the influences of western social media, games, movies and songs	academic achievement motivation	international language proficiency aspect	learning method comfortability	technological adaptability aspect	tolerance level to new value and aspect
1	1st	A	1	1			1	1	1			
2	1st		1	1				1	1			
3	1st		1	1	1	1	1	1	1	1	1	1
4	1st	B	1	1			1		1		1	
5	1st		1	1			1		1			
6	1st		1	1								
7	2nd	C	1	1								
8	2nd				1		1	1	1	1	1	1
9	2nd		1	1			1	1	1	1	1	
10	2nd	D			1	1	1	1	1	1	1	1
11	2nd		1	1								
12	2nd						1	1	1	1	1	1
13	3rd	E	1	1			1					
14	3rd						1	1	1			1
15	3 rd						1	1	1	1	1	1
16	3 rd	F			1	1			1	1		1
17	3 rd		1	1	1		1	1	1	1	1	
18	3 rd		1	1					1			
			12	12	5	3	12	10	14	8	8	7

These table represented the external and internal factors that influenced the decision making process of the students when it is related to their personal value negotiation.

External Factors:

Cultural and religious value

There were 12 students whose cultural and religious value aspect gave strong reason on their decision that is related to their own personal value negotiation.

Since they have been living in Islamic environment, subsequently their perspective toward everything is shaped under the dogma that they have been being taught by cultural and religious value for all this time, hence inevitably, culture and religion took major influence to their personal value negotiation decision.

Not just influencing the students who chose non negotiable strong rejection personal value negotiation, but to certain extent this cultural and religious aspect also influences the decision of even the students who chose total conversion personal value negotiation.

Family value.

While from the perspective of family value aspect there were 12 students who believed if this was the strongest reason that influenced their personal value negotiation process.

Each family has different value, mind set, way of living. For example, even if the parents sent their kids to study in Islamic educational institution, but not all parents were conservative and very strictly uphold the Islamic way of live in daily life, there were also some parents who were quite not too conservative and quite permissive when it is about adapting new value from different foreign culture.

Not just about the religion foundation of each family, but the parents communication characteristic when dealing with certain case or issue also takes part. There were some parents whose communication characteristic is in the form of one way direction of instruction without allowing any discussion and negotiation that makes the students want it or not have to do the instruction of the parents without any question, yet there were also some parents whose way of communication were more democratic and open the room for discussion and negotiation for the kids, which at the end provide more platform for the kids to use their own critical thinking analysis when they want to discuss certain case or issue in the family

All of these family value influences the perspective of the students in establishing their decision when it is about personal value negotiation.

Direct/undirect social interaction or communication with people associated to those controversial and taboo issues.

As from the perspective of direct/undirect social interaction or communication with people associated to those controversial and taboo issues, either from their city or from other city (or even from other country(ies)), the number of the students who agreed that they were influenced by this factor were around 5 students.

Encountering minority individuals with different perspective and personal value in the majority society whose perspective and personal value is quite strict is something that is rare to take place. But sometimes these students get in touch with these minority individuals during their daily social interaction activity, either through offline or online platform, this social interaction at the end open two ways of communication that makes the sharing of idea and perspective between these students and those unique minority individuals take place which inevitably open the perspective of the students about the reality that actually there are also some other individuals who possessed different new value out there, in which even if in Indonesia those number of individuals are minority, yet in other country those number of individuals are quite large and even in certain places in other countries they are the majority.

The communication somehow reduce the stigma and prejudice that the students previously had in mind before having communication with those unique minority individuals. In which the students gain understanding that just because they have different perspective it does not necessarily mean if they have to hate each other. Because at the end they can still be friend, communicate to each other while still respecting each other's differences of value and not forcing each other's value.

Experience to involved in any regional or international social/human right organization(either government/non-government)

And when it was about the factor of experience to involved in any regional or international social/human right organization(either government/non-government), there were 3 students who claimed being influenced by this external factor.

Participation in social/human right organization, to certain extent has major role in injecting the value of compassion to each other regardless the personal value of those whom this organization help. Some students stated if their participation in some of these social organization was due to humanity reason, because it is in their passion to assist and reduce the life burden of others who are in desperate need of help from other people.

They no longer see other people from the background of the race, religion, gender preference, social status, personal value, etc, in the eyes of students who are active in some of these social organization, all of people are the same and should be treated the same. Thus these students usually do not have any negative stigma and prejudice to other people.

Intensively exposed in daily life to western movies, songs, social medias, games.

If it was related to experience to be intensively exposed in daily life to western movies, songs, social medias, games, as many as 12 students believed if this factor was quite strong influencing their perspective.

Inevitable, the fast and vast development of technology of communication in this modern era has brought upon the exposure of so many different value from different culture and religion from different country. And all of those can be easily accessed by using daily personal gadget such as smartphone, playstation, laptop, television, and many more.

Hence, no matter how conservative the society is, the modern students who are living among this society will surely also be exposed to this so many different new value in every day life and at the end those different new value will no longer be considered as something taboo or restricted to be talked, discussed in every day communication of these young students among themselves.

Most of the students also confessed if they do not really actually need the explanation from their prarents anymore when it is about new different value, because their exposure to those different new value in daily basis by using gadget is more than enough to provide them any level of explanation that they want and they need regarding to those new different value that they never heard previously.

Internal Factors

Academic achievement motivation

The academic achievement motivation was undebatable served as one of the strongest reasons that influenced the studentds' personal value negotiation. It was recorded that there were 10 students who admitted if this factor was quite strong influencing their decision.

Of course, as an educational participant, it has been the nature and the characteristic of the students to have the willingness to improve their academic achievement. More over there have been also so many university scholarship that offer its place for students who possessed excellent academic achievement.

Academic achievement is not only in the form of grade score from the school but also active participation in so many academic event or competition out there. Those certificates at the end can be used by the students as additional attachments to apply to any major university out there oncthey will gradute from their school.

Hence even to some conservative students, they are willing to negotiatie their personal value a little bit to be engaged in intellectual debate practice even if the issues are debated are mostly considered quite taboo to be discussed by the society in their cultural or religious background. So that they can still have the academic achievement related to intellectual

debate activity while at the same still holding to their own conservative cultural and religious perspective.

International language proficiency

The other internal factor that can be awarded as the biggest influencing factor that managed to influence up to 14 students during their personal value negotiation was international language proficiency aspect.

The ability to speak in English as platform of international communication is the biggest factor that influence this students to choose their own personal value.

Because even without the ability to speak in English, there have been so many students out there can be easily influenced by the perspective of new and different value from other countries due to the intensive exposure of gadget as media of communication in their daily life.

Hence this influence is duplicated even more for those who can speak in English, because apparently when someone at the end understand about other language like English for example, subsequently to some extent they will also grasp some part of cultural understanding toward the value of that language cultural background.

Learning method comfortability

Another internal factor that influenced the students personal value negotiation was learning method comfortability, as many as 8 stated if this internal factor was the reason on why they chose their own personal value negotiation.

Debate practice undeniably is a very difficult and complicated as well as complex skill to learn, this is not for everyone, because not only the participant should be able to speak in English, but the participant should also possesses a high degree of critical thinking skill. That's why it is very often that so many students give up and resign from debate practice participation after some preliminary meetings.

In order to prevent that to happen, the researcher team tried to make the debate activity to be fun and interesting by including jokes and little game to boost the mood and to motivate the students while at the same time still make the activity to be challenging and developing their critical thinking skill.

The exposure and the demand of technological adaptability

Since all of these young generation students are living and has been becoming the part of modern society, subsequently, the exposure and the demand of technological adaptability aspect, inevitably, served as the inherent internal factor, and so far there had been 8 students who claimed if this factor is a must for them.

Social media usage in daily basis by using so many different method of gadget as platform of modern communication among the students has inevitably became the most important factors that make the students have to adapt as fast as they can to be able to use those gadget if they do not want to be left behind by their friends when it is about up-to-date information.

This intensive daily usage of gadget as modern platform of communication make the students to be exposed by so many social information, be it from Indonesia or from other countries, those flow of information can be accessed so easily and inevitably shift the students perspective about the definition of acceptable way of life in this modern era.

Tolerance level to new value and aspect

Being part of global citizen during this era modern technology and social media undeniably provide unlimited amount of exposure to so many diversity of value from all around the world.

Hence tolerance level to new value and aspect was also had became one of the internal factor that inherently possessed by these young generation, there were 7 students who agreed if this factor is the reason on why they chose their own personal value.

CONCLUSION

All of the result of all of these personal value negotiation of the students was the consequence of intensive exposure to intellectual debate practice that heavily discuss about the implementation of of the concept and the perspective of human right from two different perspective, which was from the perspective of UN version of human right that was declared in UNDHR (United Nation declaration of human right) and from the perspective of Islamic version of human right that was declared in CDHR (Cairo declaration of human right).

This dichotomous human right perspective was heavily integrated into some motions in the first cycle and second cycle of this action research, consecutively four motions in the first cycle and 4 another motions in the second cycle. In which each motions served as a platform for the students to challenge themselves to learn more about the different and possible similarities between these two versions of human right. And since 30 minutes before each debate match practice, their position as either affirmative team or opposition team was decided by using random coin toss, thus inevitably, they had to prepared two point of view of argument so that whatever the result of the coin toss later on, they would be ready to defend that respective randomly chosen position.

These intensive and continuous repeated activities, to certain extent, shaped their calculational and computational argumentative ability to establish both chained of strong argument to defend their team position as affirmative team or opposition team, and fierce destructive rebuttal toward the opponent team, regardless their initial personal value related to those motions. It lead to the condition, in which, their overall understanding toward certain issue, no matter how controversial the issue was, would always be prepared to detaily scrutinize those controversial issues from two different perspective, both the strength and the weakness of both side argumentative reason and the rebuttal as well.

At some point, these detail understanding toward those controversial issues from both point of views, unconsciously shaped their personal perspective, and at the end, heavily influenced their decission in creating their own personal value negotiation based on their deep and thorough analysis toward any controversial human right issues.

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