Direct Integration of Peace Education and Its Effects on Students' Understanding of Peace

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Abstract

Peace education is essential in societies implicated in conflict, during the combat and after. It could be learned in school as a subject or integrating it into the other subjects, directly or indirectly. However, the schools in Aceh have carried out peace education by indirect integration into religious education and citizenship education, as same as in other provinces in Indonesia. This article aims to examine an experiment of direct integration of peace education into Islamic religious education and citizenship education. The result reveals that direct integration of peace education into the two subjects is more effective in improving students' understanding of peace. Before addressing this issue, the article firstly elaborates on the peace education concepts in educational institutions and then observed through post-conflict peace education in the Aceh context.

Keywords: direct integration, peace education, student, school, religious, citizenship

Introduction

Peace education could be a quintessential means to deliver peace and forestall future wars in any countries experienced conflict (Page, 2008), particularly for former conflict areas such as Aceh, whose history is full of struggles. The latest Aceh civil war ended for 14 years ago took place nearly 30 years. It was known as an intractable conflict in Indonesia province. Such as conflict impacts many aspects of human beings, life, economic, social, and ethical since it profoundly influences the mind and behavior of societies in the conflict area. To transform the mind and behavior of society, Schools should learn to work together and to act in a way that contributes significantly to peacebuilding processes, so that the conflict does not relapse in the future (Dubois & Trabelsi, 2007). In addition, schools may enforce social justice differently on the basis of the background and the students they served. School serves others or provides opportunities to change their status in society (Richardson & Sauers, 2014); it starts with its leaders, and teachers can hand out peace value through subjects. For example, a collective responsibility shared through civic education to build social justice (Fry Sara & O'Brien, 2017).

Base on the noted concepts, we argue that peace education is essential to apply in an educational institution in Aceh, both formal and informal schools. Implementing peace education in formal schools is a must. It dues to the peace agreement signed in 2005, only ended the war between Aceh Freedom Movement and the Indonesian Government, and brings temporal peace among elites of conflict actors. To distribute peace dividends among Acehnese society, it needs many strategies to cultivate positive peace for making a peaceful society. Peace education is a soft strategy to have positive peace. Henderson (2018) states that a well-managed education system is necessary to break the cycle of violence in societies.

Peace education post-conflict may implement directly and indirectly integrated into a structured curriculum in schools. However, peace education in contexts of intractable conflict faces bold obstacles that are typical of such contexts (Bar-Tal, 2004; Salomon, 2004). This article aims to examine how effective direct integration of peace education into religious education and citizenship education makes students' understanding of peace.

This research used a quantitative experimental technique using pre-test and post-test evaluation. The data were analyzed with the t-test using SPSS 26. The research participants were 300 students from 5 high schools in East Aceh. The questioners were distributed to students by Islamic religious education teachers and citizenship education teachers who had previously been educated in peace education. Next, Data were analyzed using SPSS 26 via differential analyses (t-test). The findings showed that the direct incorporation of peace education into the two-course effect on improving the understanding of peace among students significantly. Before explaining the result, the article firstly presents some concepts of peace education and then followed by the state of peace education in Aceh after the Memorandum of Understanding.

Peace Education Concepts in Educational Institutions

Every system of education is exhaustive with something relevant to harmony, such as morality, meaning or citizenship, democratic or global education. However, this differentiates feathers of peace education, which focus on the issue of violence and conflict. In particular, to protect the minds of students from being influenced by violence in society; to prepare them by inspiring them with the requisite awareness, attitudes, and skills to create a peaceful world. It is aimed at humanizing the students, teaching and learning, and the entire school. Accordingly, educational institutions directly enhance the consistency of teaching and learning, discipline, and help students grow emotionally. For example, using stories learning to infuse peace education has Improved learning of cognitive content, increased motivation and reaction to learning circumstances, increased understanding of self, nature, others, feelings, and greater student responsibility (Borkar, 2014). In the information era, schools are most responsible for educating the students to have skills in using information and communication technologies (ICTs) for conflict transformation (Richardson & Brantmeier, 2012).

Peace education with principles of sustainable positive peace must be sufficient to counteract all types of violence, direct, systemic, and cultural violence (Galtung, 2008) among societies and youths and future generations. Education must, therefore, be undertaken for primary purposes, teaching individuals the knowledge, attitudes, values, and behavioral skills required to resolve conflict without violence and create and sustain harmonious, mutually beneficial relationships among societies (Johnson & Johnson, 2010; Mary, 2016). Peace education refers to formal school-based and informal community education programs that teach about the dangers of violence and alternatives to violence (Ian M Harris, 2003). By doing so, such as symbolic violence and bullying, will be eliminated. Symbolic violence is perpetuated forms of school violence due to such as zero-tolerance policies (Waldron, 2009). It will result in bullying, and some bullying brings to school shootings (Dumitriu, 2013). Addressing violence, such as bullying, needs educational justice. Logically, school bullying is triggered by race and ethnicity, nationality, gender and sexual orientation, and other harmful cultural, social, and educational characteristics (Peguero, 2012).

According to Ian M. Harris (2007), peace education is education for peace learning: what is peace, why it happens and does not exist, and how to achieve it. It includes learning about peace issues, improving non-violent skills, and fostering positive attitudes. It contains the following five primary postulates:

1. The sources of the violence are described;
2. The students are educated the alternatives to violence;
3. It shifts to include the different types of violence;
4. Peace itself is a varying process conforming to context;
5. Conflict is still present anywhere.

Peace education requires a combination of peacemaking, peacekeeping, and peacebuilding; none in itself is adequate. In classrooms, students need to listen to all three aspects to create a holistic community of sustainable harmony. The institutions and people become unhealthy if they are trapped in one way to respond to direct and indirect violence, and that the answer lies in integrating all three skillfully and intelligently (Cremin & Bevington, 2017). Peace education refers to formal school and informal community education services that focus on violence risks and alternatives to violence (Ian M Harris, 2003). It means that peace education leads to build peaceful societies. Peace education does not only abolish war or political violence that injure, damage, and destroy a political adversary (Della Porta, 2003). Beyond that, all forms of violence, from domestic violence to global criminal activities, will decrease, so welfare omnipresent for all, men and women (Kissane, 2008, 2010), local, regional and global.

Peace education faces significant and multiple obstacles in situations of intractable conflict (Bar-Tal, 2004; Salomon, 2004). However, generally, integrative peace education models have been implemented in several regions of former conflict countries. UNICEF survey results show that many countries carry out peace education by integrating it into the curriculum of established subjects. Thus, the program varies from country to country for different ideologies, goals, emphases, curriculum content practices. Even so, peace education, which is contextualized in the social setting and accepted as worldwide important, is more productive and meaningful to meet the needs of a particular country and is also identified as being global relevance. Four prerequisites for successful peace education, concentrating on a view of the world founded on reconciliation, a culture of healing, a culture of peace, and a curriculum of peace (Chelule, 2014).

.In addition, MISHRA (2015) believes that peace education is best accomplished by constructive learning and simulation of the school climate for peace skills and resolution of conflicts. In this case, teachers and school principals are vital factors that must be responsible for achieving the values of peace in school. Teachers must be able to build, foster, and sustain positive social interactions and collaborative relationships among students and with their families. Consequently, this way strengthens the community and promote well-being.

For this reason, the school system must be changed drastically, setting new educational goals, developing a new curriculum, re-writing school textbooks, developing structural learning materials, and training teachers to create a school conducive to peace education. Teachers should be given collaborative and interactive learning opportunities so that they can include their personality in the principles of peace (Enaigbe & Igbinoghene, 2016). This is in line with Bar-Tal (2011) that peace education can be seen as the main way to facilitate the peace process. It takes place on a strategic level as the Ministry of Education. It aims to transform a

mindset including beliefs, values, motives and action among communities to promote the resolution of conflicts and the peace process. It prepares them to live in an age of reconciliation and stability. To accomplish this goal, the education system needs systemic improvements. Not only does it pledge peace support for the current education program, but it also needs to be enforced. It is crucial to develop curriculums, write textbooks, train the teachers, develop experiential programs, build the right learning environment and so on. Therefore, effective peacebuilding involves three factors in the education system. First, the highest educational authority has unambiguous public support. Secondly, it must be clearly defined, and concrete strategies must be formulated and thorough planning of how this will be implemented. Finally, it needs supports from robust infrastructure and resources.

There are two models for peace education may be applied in post intractable conflict area, indirect and direct peace education. These dimensions rely on political–societal conditions. The first, political, and social conditions are counterproductive to achieving peacebuilding. Then the direct connection to the uncompromising war in which society is embroiled is not allowed. These words limit the spectrum of issues addressed in the peace education system. Indirect peace education does not tackle the dispute explicitly (i.e., its aims, its past, its expense, or the rival's image). This model will concentrate on choosing topics that include identity, environmental protection, aggression, empathy, human rights, and competence concerning conflict resolution. The second direct peace education, which could help improve peace schooling in political and social circumstances. This also helps the populations involved in the intractable dispute to have a clear exposure to all conflicts and issues. This kind of peace schooling tackles all issues of the uncompromising conflict. It helped to develop and preserve conflict culture and acted as an obstacle to its peaceful settlement. Moreover, this model presents direct themes that allow a new ethic of peace to emerge and the culture of peace to be supported by a new collective memory (Bar-Tal & Rosen, 2009).

Methods
The research took place in five public secondary schools in East Aceh, focused on two subjects that the majority of teachers perceived to consist of peace value – Islamic Religious Education and citizenship education. To examine students' understanding of peace, the researchers used short questionnaires include ten multiple-choice questions of conflict and peace. These questions used for pre-test and post-test.

For that, ten teachers of Islamic religious education and citizenship education from five secondary schools were chosen for training before this experimental research carried out. After training, they asked to distribute the questionnaires to their students. Then, they were asked to teach a particular topic of peace in their classes for once. This research involved three hundred students across five secondary schools in East Aceh. A week later, students were given the same questionnaire to test their understanding of peace, whether the direct integration of peace education into the two subjects could significantly increase their understanding of peace? The data were analyzed through different analyses (t-test) using SPSS 26.

Results and Discussion

Peace Education in Aceh Formal Schools after Memorandum of Understanding
The latest Aceh conflict was a civil war for struggling independent from Indonesia that lasted nearly thirty years. It was ended fourteen years ago by a memorandum of understanding

(peace agreement). The conflict was intractable due to its multidimensional reasons; the conflict was relentless and long-term for more than 25 years. It also battled for goals that are viewed as fundamental, dangerous, unsolvable, non-summary, and that are of great concern to members of society. The involved parties have invested a lot in their future (Bar-Tal & Rosen, 2009). It is based on ethnic, and developmental inequalities crossed hostilities. It has violent conflict characteristics, perceived as a zero-sum game, central to life, and total in a society. (Salomon, 2006).

Given that, to achieve positive or sustainable peace, peace education is a crucial means to be implemented in whole schools in Aceh. Moreover, some teachers and other education stakeholders in Aceh perceive past and current Aceh conflict, and the peace process should be learned in schools (Wenger, 2014). Nevertheless, the Aceh administration does not explicitly plan peace education in formal schools, and the Aceh educational system has not been updated to do so. (Zainal, 2016). Education as a driver of peace has received little attention since the peace agreement in Aceh's growth. It is possible to argue that Aceh has been governed by a "minimalist peace and development strategy." It was encouraged by donor activities and local government policies. (Shah & Cardozo, 2014). As a result, teachers are limited in ability as in the conflict to serve as peacebuilders following the peace agreement (Lopes Cardozo & Shah, 2016), and the worst impact is nearly fifteen years peace agreement lasts, Aceh still achieve a negative rather than a positive peace.

As noted previously, the civil war in Aceh was intractable conflict, so the implementation of peace education also grapples severe challenges. The challenges are as same as in other Muslim countries. The assessment record is weak, curriculum design, and implementation issues are problematic, inadequate funding and support, resistance from other teachers. Peace education is also taught instead of as the main subject as a supplemental part of the curriculum. (Harber, 2019a, 2019b). After the conflict, many NGO's have initiated peace education in Aceh by training teachers cooperated with the Aceh Government (Suadi, Saifuddin, & Fadli, 2018). In addition, Aceh Governor, since 2014 very expected that the Aceh peace agreement (Memorandum of Understanding) between the Indonesian Government and the Aceh Freedom Movement in 2005 may be inserted in the school curriculum in Aceh. On the contrary, some teachers perceive that peace education does not need to be taught specifically, because it can add a curriculum that burdens students. So that the teachers teach the values of peace through religious education and citizenship education (Zainala, Yunusb, & Jalilc, 2019), it can be argued that indirect integrative peace education has been implemented throughout schools in Aceh.

As a result, there was no drastic change in the education system to implement peace education. The formal education system refers to the Indonesian educational system. Therefore, peace education is carried out similarly to other provinces in Indonesia. In general, peace materials are contained in religious education, citizenship education, and other social sciences such as sociology. This means that peace is taught indirectly in schools throughout Aceh. Accordingly, the peace agreement has taken place for 14 years, but many Acehnese generations do not know about the essential event for Aceh Peace Agreement, moreover about global peace. In this case, Reza Falevi, a member of the Aceh House of Representatives (DPRA) stated:

> "I had several discussions with high school (SMA) students in Banda Aceh City. They did not know the conflict and peace history of Aceh. Hence, He asked the Aceh

> Provincial Government to command the Aceh Education Office and the Aceh Education Council (MPA) to include the local content of Aceh's peaceful history in the curriculum."

However, students' understanding of peace when peace education taught indirect integrative showed in the pre-test results is with average 46,94 through religious education, and 52,14 via citizenship education. Meanwhile, their understanding of peace as a result of direct integrative teaching showed by post-test results with an average of 63,96 in religious education and 65,28 in citizenship education. More detail values of direct integrative peace education explained in the next section.

Effects of Direct Integrative Peace Education on Students' Understanding of

Peace Integration of Peace Education into Religious Education

The results of this study of 300 students spread across five classes in five secondary schools showed that teaching of directly integrated peace education through Islamic studies had a significant influence on students' understanding of peace. It can be seen in the t-test explanation in the table, as follows:

Table 1. Differences in students' understanding of peace

		Mean	*N*	SD	P.Value
Pair 1	Pre-Test	46,9440	5	15,28463	,015
	Post-Test	63,9600	5	13,43872	

Table 1 reveals that the average pre-test score is 46.94, and the mean value in the post-test is 63.96. Based on the results of paired tests on three hundred students in five classes across five secondary schools, the research found that their understanding of peace has a mean difference at the 17.01 level. This finding indicates that there are significant differences in students' understanding of peace before and after the direct integrative teaching of peace education into religious education.

Integration of Peace Education into Citizenship Education

The results of research on citizenship education indicate that teaching peace education by direct integrative has results similar to direct integration into Islamic education. It was also effective significantly on students' understanding of peace. The results of the t-test can be seen in the table. It shows the average value of five citizenship education class as follows:

Table 2. Differences in students' understanding of peace

		Mean	*N*	SD	P.Value
Pair 1	Pre-Test	52,1400	5	15,55714	,001
	Post-Test	65,2780	5	18,33682	

Table 2 indicates that the average pre-test score of five classes is 52.14, and the mean value at the post-test is 65.28. Based on the results of paired tests on three hundred students in five classes across five secondary schools, the study found that their understanding of peace has a

mean difference at the level of 13.14. This finding shows significant differences in students' understanding of peace before and after the direct integrative teaching of peace education into citizenship education.

As the results noted above, The pre-test and post-test findings for directly integrated peace education are substantially differing. The result confirms that explicitly integrated peace education contributes to a better understanding of peace among students. This study reveals how to teach more specific peace education. The more basic peace education is provided, the better the impact of cognitive and behavioral aspects on the students is obtained. Bretherton, Weston, and Zbar (2003) state peace education may be incorporated or distributed across the curriculum as a separate subject.

Nonetheless, it is probably better to start with a particular subject, so that teachers and children can get specific skills, knowledge, and experience of peace. This is similar to Kabasakal, Sagkal, and Türnüklü (2015) that direct integrating Peace Education Program into the school's curriculum has effects significantly on decreasing violent tendencies of students. And it can increase their social problem-solving skills. It is also in line with Sagkal, Turnuklu, and Totan (2016) that peace education programs significantly decrease students' aggression levels. The Peace Education Programs allow students to learn life skills for effective conflict resolution. This means that peace education positively affects the actions of students and strengthens the relationships between students and teachers. However, Olowo (2016) stated in Nigeria; there are no significant differences between integrating Peace Education into the national curriculum and Social Studies of the national curriculum to reduce crime, violence, and other social vices.

After all, the results reveal that without a drastic change in the education system, peace education can be adopted to learn, such as direct integrative teaching of themes of peace. It may be integrated into religious education and citizenship education or other social sciences. Nevertheless, to master life skills, change attitudes, and instill the values of peace the best, it is necessary to change the education system holistically, as recommended by peace experts noted. MISHRA (2015) states that peace education is most successful if the school has been teaching and practicing peace models and conflict resolution skills. It needs a school system changed radically, such as setting new goals, developing a new curriculum, structural learning materials, and training teachers (Enaigbe & Igbinoghene, 2016).

Conclusion

Peace education is an important lesson that must be learned in schools, directly or indirectly in any countries experienced conflict. It depends on the Government's policy of education development. However, this article revealed that teaching directly integrated peace education into Islamic religious education and citizenship education had effected students' understanding of peace significantly. Thus, the article suggests this model may be considered as one of the right steps for strengthening peace through educational institutions. Besides, it argues that the direct integration of peace education into Islamic Religious Education and Citizenship Education could be considered to adopt as an alternative peace education in schools of Muslim countries. Ultimately, this article suggests that direct integration of peace education into other social subject deserve to be an experiment in peace education research.

Acknowledgments

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