

Post-Conflict Peace Education in the Public Schools of East Aceh, Indonesia

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Aceh's protracted conflict ended with the memorandum of understanding between the Indonesian Government and the Free Aceh Movement. Peace education is required to create a culture of peace among young generations, to bring to Aceh a sustainable positive peace phase and prevent relapse into civil war. This study aims to analyse the peace education model implemented in public senior high schools of East Aceh. The research used a qualitative approach, in which data was collected by in-depth interviews and studies of the document. Then, the data was analysed by an interactive analysis model that involves data reduction, data display, and verification and conclusion. The results reveal that peace education has been implemented in two models in East Aceh. Some schools have taught peace education as a particular subject, and some others have integrated it into existing subjects. However, trained teachers of peace education perceive that teaching peace education as a particular subject is more effective than integrating it into others.

Key words: *School, Teacher, Peace Education, and Model.*

Introduction

Aceh has held renown as a former region of prolonged and protracted conflict in Indonesia. A series of wars against colonialism involving external and internal conflict with the central government of the Republic of Indonesia have significantly affected the education development in Aceh. In a war situation, consequently, education cannot be carried out and developed as well. War causes a loss of productive educational environments. This has been seen in many countries, such as in Kosovo, Bosnia, Africa, and Iraq, as well as in the Aceh province of Indonesia, where the wars have destroyed educational institutions (Saifuddin,

2013). The negative effect of war on educational institutions is not only physical; a greater impact is on social interaction among educators, students, and their parents. Psychologically, the war has also had an obvious impact on the emotional development of students directly involved in the conflict process, especially secondary or high school students. The war has created negative attitudes and behaviours in students' social interactions.

Aceh conflict (1976-2005) has had a negative impact on educational institutions in the region (Saifuddin, 2013). It is relevant to previous studies on the influence of war on education (Fernando, 2003; Kreso, 2008; Syemyakina, 2011 and Ide, 2009). Those studies suggest that war can affect education, decreasing education quality, destroying schools and other education facilities, making it dangerous for students to attend school, and causing students to drop out of school due to the loss of a parent. In these regards, conflict, peace and education are interrelated. Peace is a requirement for effective education, and peace education, in turn, creates a higher state of peace (Fernando, 2003). It helps to move from negative peace to positive peace, where indirect violence, structural violence, and cultural violence are absent, and a sum of the world community values are present. These include cooperation, freedom from fear, freedom from want, economic growth and development, absence of exploitation, equality, justice, freedom of action, pluralism, and dynamism (Galtung, 1967; 1969; 1990).

To gain positive peace, teaching peace education to students or young generations is a must. Aceh, as a former conflict area, crucially needs peace education to transform individual mindsets from one of warfare to one of peace. Moreover, Aceh has the privilege to implement a specific education system as long as it is not conflicting with the national education system. In the Law of Aceh Government (UUPA), article 16 paragraph 2 letter c stipulates that the Aceh Government has the authority to provide quality education and to add local content by Shari'ah Law.

The status of Aceh as a special autonomous province in Indonesia allows the local government to implement Shari'ah Law in many aspects of life, including education. The privilege of education in Aceh can be actualised through local content; all subjects or materials of the curriculum must be adapted and adjusted by principles of Shari'ah law in Aceh. Referring to the facts: peace education also has a chance to be conducted at secondary school to obtain sustainable peace in Aceh. However, the Aceh government has not established a policy to implement peace education in any particular way. Consequently, some teachers do not understand peace education and understand peace simply as a peace agreement. Hence, they perceive peace education is not relevant; to quote one responder, "Aceh is now peaceful, so peace education is less relevant to be taught at schools. What's more, in East Aceh, there has never been a brawl between students" (Suadi et al., 2017).

The Aceh Government tends to formulate a curriculum of Aceh Islamic Education by integrating the Qur'an and hadith in all subjects and at all levels of education, and by adding hours for Islamic studies - up to 9 hours (Syaridin, the head of Aceh Education Department, 2018). The curriculum elaborated base on the education regulations, named Qanun Aceh concerning Aceh Education; *Qanun* No. 11 / 2014 and *Qanun* No. 9/2015. Given that, this research aims to examine the peace education model that has been taught at secondary school in Aceh. The research was focused in East Aceh and used a qualitative approach. All data were analysed with an interactive model. The results show that peace education was taught through two models in different secondary schools; taught in a particular subject, and taught incorporated into other subjects, either in the intra curriculum or extra curriculum.

Research Method

The study was conducted by a qualitative approach at four secondary public schools in East Aceh, Indonesia. Three researchers directly in the field performed the research. The data consists of primary data and secondary data. Primary data was obtained from interviews with the informants. Secondary data was obtained by the study of documents related to the research. The research interviews were carried out face-to-face between the researchers and the informants by asking questions individually and in focus group discussions. Then, results of interviews were noted and recorded. Every research member performed different roles; when one asked questions, the others wrote and recorded the answers of informants. The informants were a Head of the East Aceh Education Office, the School's Principal, trained teachers of peace education, teachers of religious education, and teachers of civic education. Then, documentation was received from official documents and library in the form of reports, books, journals, and news associated with the research.

Furthermore, the data were analysed by an interactive model (Miles and Huberman, 1992). The analysing process was done throughout data collection until the writing of the report. The analysis was done through three phases; first, data reduction - the researchers summarised and chose important aspects, then, the data was reduced to explain which aspects related to the research problems. Second, data presentation - all data was displayed in tables, then organized, and arranged in appropriate relationship patterns. The third was the conclusion. Before concluding the final results, preliminary conclusions were conducted, and then verified across researchers, informants, and transcripts. Some conclusions were changed when stronger evidence was found.

Results and Discussion

The Chance for Peace Education in Aceh

In the post-conflict period, peace education can play an important role in maintaining the 327

peace agreement and building sustainable positive peace in Aceh. Although the term 'education' is not mentioned explicitly in the agreement, the chance for peace education development can be understood by the agreement in section 1.4/b..."Aceh government will reformulate the legal provisions for Aceh based on the universal principles of human rights as contained in the United Nations International Covenant on Civil and Political, Economic, Social and Cultural Rights.

In article 13/1 of the covenant, it mentions that nations, as proponent parties to this covenant, recognise the right of everyone to education. Education must be directed at the development of a full human personality and awareness of his self-esteem, and must strengthen respect for basic human rights and human freedom. Education must enable all people to participate effectively in a free society, increasing the sense of understanding, tolerance, and friendship between all nations and all groups, races, ethnicity or religions. It must further advance the United Nation's activities to maintain peace.

Based on the covenant above, it can be ascertained that the peace agreement, called Helsinki MoU, has encompassed educational aspects that should be implemented in Aceh. Eventually, the Aceh Government set the foundation of education in Aceh through the law of governing Aceh (UUPA) and qanun/regulations concerning Aceh education. The law and regulations explain that education in Aceh should be implemented with Islamic education characteristic. Then, the government attempted to create an Aceh Education Curriculum. It was drafted in 2014 but was delayed in 2015 due to budget constraints. In 2016, it was rearranged, and in October 2017 it was announced that the preparation of the curriculum could be completed and would be disseminated in November 2017. In 2018, finally, the curriculum was able to be implemented in several schools as a pilot project (Suadi et al., 2017), but until now the curriculum has not been implemented.

The UUPA and Aceh Qanun do not explain the purpose of education to build sustainable positive peace or promote a culture of peace in Aceh. As many peace experts have explained (Bram Spruyt et al., 2014; Bajaj and Chiu, 2009), peace education encompasses education policies, planning, pedagogy and practices that can enhance awareness, and develop skills and values of peace. Thus, peace education is a medium through which it is possible to build a more tolerant world, based on mutual respect, an absence of violence, the presence of fairness, and sustainability (Harris, 2003). Peace education aims to proceed with knowledge, skills, attitudes, and values to transform the mindset, attitudes, and behaviours that lead to violent conflict. This can be done by building awareness and understanding, developing awareness and challenging personal and social actions that will enable people to live, connect and create conditions and systems that can actualise nonviolence, justice, care for the environment and other values of peace (Castro and Galace, 2008).

UNICEF-AusAID have facilitated the preparation of a Peace Education Textbook for secondary schools, developed by scholars from UIN Ar-Raniry in 2001, then revised in 2005, by the title “Aqidah Akhlaq in Peace Education Context.” The textbook has been distributed and implemented at some schools in East Aceh in the early phases of peace in Aceh. The manual textbook includes liberal peace concepts, local culture and religious values, and aims to promote non-violence and conflict resolution peacefully among youth, creating awareness of children's rights. Unfortunately, many of these programs were not continued by the Aceh Government due to funding issues. Additionally, the Government also failed to integrate them into the holistic curriculum reform process (UNICEF, 2014).

The Peace Education Learning Model in East Aceh

During conflict, peace education was taught with the Manual of Peace Education Curriculum that was designed in 2001. In this time, it was a part of formal curriculum subjects, and was taught separately as a compulsory subject for students. But in the peace period, the teachers have inserted it into other subjects, such as Religious Studies, and Pancasila and Citizenship Education (PPKN). Mrs. Zainab (a teacher of Secondary School, Rantau Selamat Aceh Timur) stated:

“From 2002 to 2005, peace education lessons were taught separately as one of the subjects in the formal curriculum. But since 2005 peace education material has been taught by inserting into religious subjects. The school principal considers no need to teach peace lessons in isolation.”(the Interview, July 26, 2017).

Similar sentiments were also conveyed by the former principal of the Peureulak Vocational School: “Peace education was taught separately or added it as a new subject in the curriculum. It was carried out by Islamic ways. For this purpose, Teungku *dayah* (Islamic Boarding School teachers) called to teach peace, including human rights.” (Interview, July 26, 2017). However, peace education material taught separately is more effective. If the material is inserted into other subjects, it is only absorbed by 20-30 percent (Interview with Zainal, Head of Rantau Selamat Secondary School, July 26, 2017).

In general, the learning method of peace education has been carried out with an active, creative, effective and enjoyable learning approach. However, not all teachers apply all of these methods; they have taught peace education to students by methods determined by their abilities and backgrounds. Besides, the teachers have taught peace through the role of action and chain message outside of class. In the classroom, they have used with problem-solving methods. The lecture method in peace education is not appropriate to practice, because teachers are required to be facilitators and motivators, so that the teachers are familiar with students, both in class and outside the classroom. When peace education was taught through

religious education, the teachers often recited hadiths or verses of the Qur'an related to peace (FGD, July 26, 2017).

According to Zainab, the learning model has had a positive impact on students' behaviour at school; negative attitudes and behaviours gradually decreased and even disappeared after teaching peace education. For example, before teaching peace education many students refused teacher instruction, even leaving school grounds by 10 am. Although students were undisciplined in class, they demanded graduation. They also asked for all subjects to be taught in the Acehnese language. The worse occurrence saw students writing provocative and intimidating sentences such as "Javanese *Koh Takue* (beheaded)" on the blackboard, (Interview with Mrs. Zainab, July 26, 2017).

Slightly different from the learning model above, Teungku Zakaria has taught peace education through religious subjects, because the module compiled includes the material of Aqidah Akhlak. He has used lecturing and active participatory methods. The teaching techniques used is described as follows; firstly, he wrote the title of the subject on the board, then linked it to verses and hadith in explanation to the students. At the end of the lesson, he asked the students to come in front of the class to roleplay actions that express the materials taught. In addition, to ensure student understanding, he motivated students to read additional references available in the school library. To ensure they read the books, he gave students assignments which required students to consult the books. This method proved effective for increasing reading interest among students "(Interview, July 27, 2017).

On the other hand, some secondary schools have not had a peace education curriculum in particular, but the students have learned peace education through other methods. The teachers have perceived that some subjects encompass peace education, such as religious education, and civic education. For such cases, Mrs. Megawati (Fajar Harapan Vocational School Teacher, East Aceh) said, "Religious education has included peace education, and peace education also can be implemented through extracurricular activities such as scouts, art, and religious activities such as reciting al Quran (Yasin) together, and Islamic speeches training." (interview July 26, 2017).

Other informants have stated that educating students is a very difficult task, especially after the conflict situation and claim that students behaviours have changed since the conflict. Therefore, the school, and especially the teachers, must be wise in addressing the situation at school. The school has to develop strict rules regarding activities for students. The rules are socialised to students during the orientation of new students at the beginning of the school year. To educate students to overcome the problems amongst themselves, they need to consider the rules implemented at school. In addition, to help strengthen the understanding of peace, some other subjects like civic education and religious subjects are inserted into

introductory sessions of the learning process (FGD in In SMA 1 Rantau Selamat, 11 May 2018).

The school provides regulation on internal conflict resolution at a school level for conflict that occurs either amongst students or between students and teachers. The resolution must pass through the following stages: Firstly, the conflict will be directly handled by teachers. Secondly, if the teacher cannot handle the problem, it will be passed on to the class teacher supervisors, and then the issue should be referred to and solved by counselling teachers. If the problem still cannot be solved, then it should be passed on to the vice principal. At the final stage, if the problem still exists, it should be reported to the principal who will give a final decision regarding the problem (FGD in In SMA 1 Rantau Selamat, 11 May 2018).

This conflict resolution flow, and its stages are not applied in all schools in East Aceh. For example, Islamic Senior High School 1 Idi Rayeuk has carried out a conflict resolution model that differs from the others. All problems solved in the School Clinic Services. The clinic has been established since January 2018, where all school communities, especially students, can use the facility to consult regarding any problem they have, such as a health issue, academic obstacles, and/or student talents (FGD in Idi Rayeuk, May 12, 2018).

Based on the results, peace education is taught in three models; first, it is taught in separate lessons as one of the curriculum subjects. Second, it is taught by integrating it into other subjects, such as religious education, ideology, and civic education. Third, peace education is taught through extra curriculum and rule enforcement. These models are in line with Bretherton et al. (2003), who states that peace education can be taught separately and can also be taught by disseminating the material throughout other lessons.: "Peace education can be a separate subject, or spread across the curriculum, or be a whole - school approach. While a more holistic approach is to be preferred, the individuals do what they can towards making the school a more peaceful place. Also, it is probably the best subject to start with so many teachers, and children expertise, knowledge, and experience are needed." However, the research demonstrated that teaching peace education in a separate subject is more effective than integrated learning.

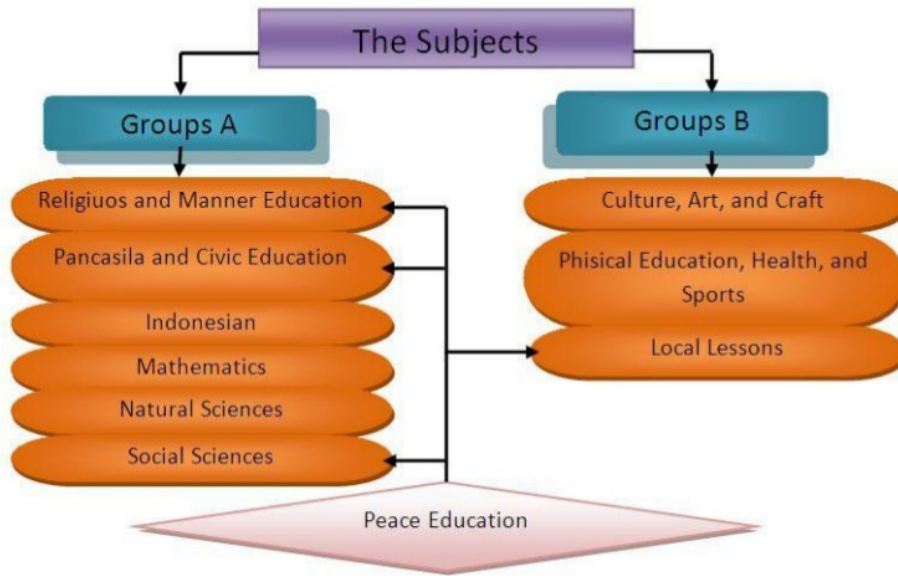
The Indonesian education system does not require peace education to be taught separately in one specific lesson. This is clear in the regulations of the Minister of Education and Culture, regarding the content standards of primary and secondary education, Number 64/2013. Peace Education should be integrated into several subjects for all levels of education - from primary to secondary school. It may be integrated with; 1) Islamic religious education, especially in the scope of the character, and history of Islamic civilization; 2) civic education lessons; 3) Social Sciences, and 4) Local content lessons. Also, it can also be integrated into Sociology

for the Social Sciences, and integrated into anthropology for Language and Culture Sciences at secondary school (the SMA / MA / SMALB / Package C level).

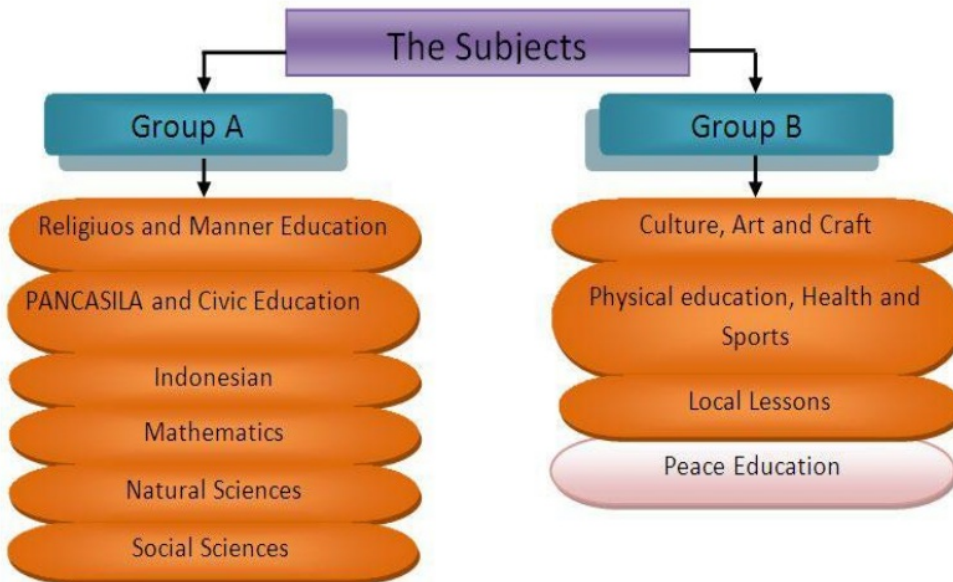
The necessity to refer to regulations, appears to have caused the Aceh government and its education services lose their drive to reform Aceh education as an effort to build sustainable positive peace in Aceh. Thus, they require the school to integrate peace education into the school curriculum. This can be understood from the statements made on media news outlets, when teachers from Southern Thailand visited Aceh on 15-17 November 2014. They aimed to learn how Islamic values, Acehese culture, and peace values are integrated into the school curriculum. According to Zulbahri, (The head of the Curriculum Section, Aceh Education Office), the national curriculum has been grouped into two parts, namely, group A and group B. Group A, includes some national compulsory subjects such as Religious Education, Pancasila/National Ideology Education, Indonesian Language, Mathematics, Science, and Social Sciences. Whereas in group B, the regions have the authority to determine the subjects needed, such as peace education, disaster, Islamic education, Islamic history, local privilege, and history (ACSTF, 2014; Suadi, at al., 2017). Contrary to the facts, there is no school teaching peace education as a separate subject during the peace period.

Based on the previous explanation, peace education has been taught as a subject in the formal curriculum in two models; as an integrated model and as a separated model. These models can be designed as shown in the following diagram:

1. Peace education taught through integration into other subjects



2. Peace education taught as a separate subject



Both diagrams reveal that none of the schools have taught peace education through exact and natural science. This reality will hurt the sustainability of natural resources because the students understand less that link between ecology and peace. Positive peace concepts require

ecological sustainability and equitable distribution of resources to build a positive peace (Galtung, 1969; Harris, 2004; Castro and Galace, 2008). Peace educational processes thus involve empowering people with the skills, attitudes, and knowledge to create a safe world and build a sustainable environment (Harris, 2010).

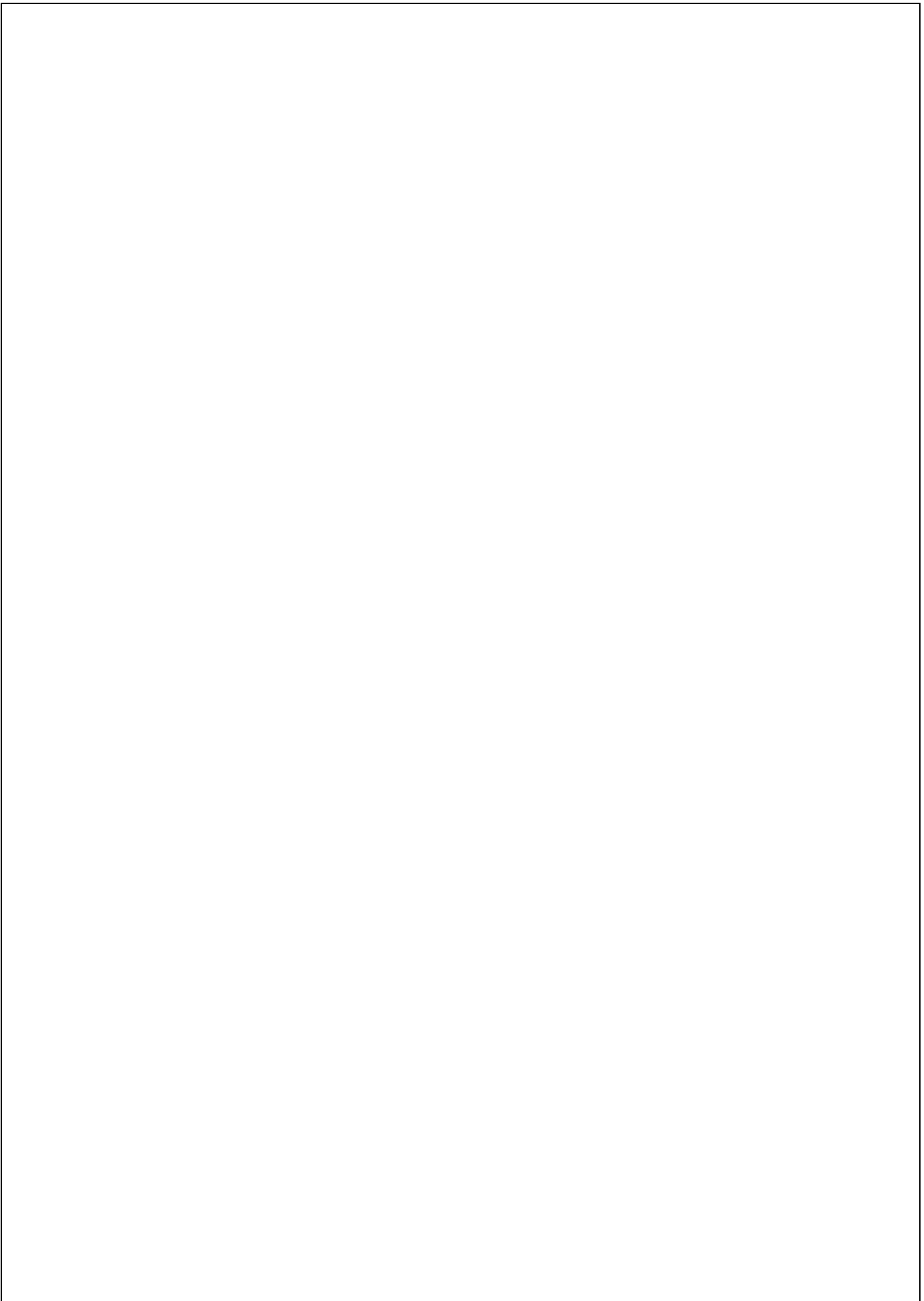
Conclusion

Due to the lack of the Aceh government's support to implement peace education at school level, peace education has been taught in different ways at secondary schools in East Aceh. During the conflict period some schools have taught it in a particular way, separated from the other subjects, and some schools other have taught it by incorporation into religious and civic education. Each approach depend on the policy of the school principal. However during peace period, all secondary schools have taught peace education integrated into other subjects, limited to subjects of religious, civic, and social science. None of the schools teach peace education through natural science that may empower tpeaceful treatment of ecology.

Teachers and principals perceive that the integration model can avoid burdening students, yet students do not understand peace education, and peace education is less effective in changing their behaviour. While learning peace education, may burden students with an additional lesson, their learning is more effective for student understanding and peaceful character formation. Therefore, this study suggests the Aceh government reform the Aceh education system by Aceh's privileges that support peacebuilding. Education allows Aceh's younger generations to meet their needs peacefully. In addition, peace education should be mainstreamed in the Aceh education system, so that all stakeholders in the school are sensitive to conflict and peace. Then, peace education lessons must be taught specifically, either through the compulsory curriculum or extra curriculum so that students have sound knowledge of conflict and peace, have a peaceful character, and can act peacefully in resolving all living problems faced. Accordingly, Aceh education can be relied upon to build sustainable positive peace in Aceh.

Acknowledgments

Our gratitude to the Ministry of Research, Technology and Higher Education of Indonesia who have funded this research, and we also thank the Institute of Research and Community Service of Malikussaleh University that has facilitated this research. We also thank all contributors in East Aceh who have allowed us to attain valuable information for the research.



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