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Suadi Zainal:

Thank you for submitting the manuscript, "Peace Education Policy in Post Armed Conflict Province" to Journal of Social Studies Education Research. With the online journal management system that we are using, you will be able to track its progress through the editorial process by logging in to the journal web site:

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If you have any questions, please contact me. Thank you for considering this journal as a venue for your work.

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Cover Letter

Indonesia, 11 April 2021

Dear Editor-in-Chief

Journal of Social Studies Education Research

(<https://jsser.org>)

Greetings for the day.

I am Dr. Suadi Zainal as a Lecturer and Researcher in the field of Sociology and Peace Education, at Malikussaleh University, North Aceh, Indonesia.

On this occasion I would like to submit a scientific paper of my best research results this year to your journal for publication. This manuscript is entitled: "**Peace Education Policy in Post Armed Conflict Province**"

This paper is the result of a study by our team on a study on Peace Education from a former conflict administration area in Aceh province in Indonesia. Peace Education Policy in Post Armed Conflict Province.

Hopefully it can be a reference for other researchers in offering a model for peace education for all countries in the world. This research offers a concept and a policy formula to sustain a peace in a former conflict area in a sustainable manner so that peace can continue to exist and be realized forever in that area. Hopefully this best manuscript will be of interest for publication in your journal.

We want to hear your answers.

Warm regards,

Dr. Suadi Zainal

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Peace Education Policy in Post Armed Conflict Province

Abstract

This study describes how the chance of peace education post armed conflict and the Aceh Government's policies imply peace education implementation at secondary school. Using a qualitative method with a phenomenological approach, the study finds that Aceh has normative and sociological chance to implement peace education at school after the protracted conflict. However, the Aceh Government has paid a lack of attention to initiate peace education in the formal curriculum. In addition, the Aceh government prioritized implementing the national curriculum with added Aceh Islamic Curriculum. Future research might seek to understand the authority of the Aceh Province in reforming and restructuring national education to incorporate peace education as long term peacebuilding process. The study highlights the need for reforming education system in Aceh that enable school develop peace education curriculum. The study suggests that the Indonesian Government should encourage the Aceh Government to make a policy that supports peace education implementation at schools throughout Aceh. Thus, teachers should be trained for peace education regularly to build their capacity to become peaceful teachers who lead transforming conflict, mitigating violence, and address adversaries among students and the community.

Keywords: *peace, peace education, school, policy, Aceh Government*

Introduction

Aceh armed conflict was a protracted conflict that ended in 2005 through the negotiation that was mediated by the International Nongovernment Organization, Crisis Management Initiative (Shea, 2016). To gain and sustain Aceh peaceful society, all aspects of human rights are needed to meet interdependently (McLeod, 2014). Education is a fundamental human right and enables the realization of all other human rights. Differences in education lead students to be different in occupation and wage, participation in development. If education systems collapse, peaceful, prosperous, and productive societies cannot be sustained (De Giusti, 2020). Education can promote social emotions that need to underpin the peace process, such as sympathy for the suffering of others, compassion for the victims, forgiveness for the offenders, tolerance for different identity and culture of others, optimism for the future, and bravery to leap trust (Brewer, 2010). It may address inequalities, overcoming prejudices, and fostering new values and institutions. Education such as schools may be viewed as an agent in developing cultural values among students and transforming

culture from violent culture to peaceful culture to eliminate the potential of violent conflict (Ritiaux, 2017).

Peace education mostly can eliminate many acts of violence; direct violence, structural violence, and cultural Violence (Cremin & Guilherme, 2016). In other words, peace education is a soft essential tool to bring positive peace in post-conflict areas (Davies, 2016; Mendenhall & Chopra, 2016; Tinker, 2016). For that, there is a compelling need for conflict and conflict-related contexts (Tschirgi, 2011). Thus, through peace education, every human being might be equipped with a good understanding of conflict and peacebuilding to eliminate violence (Maleki & Komishani, 2014). It dues to peace education functions to increase students' constructive conflict resolution behaviors, reduce aggressive behaviors, and enable students to have problem-solving skills (Ay, Keskin, & Akilli, 2019; Turk, 2018).

Given that, the Aceh peace agreement that was known as the Memorandum of Understanding (MoU) only resolved violent conflict in Aceh. The agreement only brought the vertical conflict to a formal end. While the horizontal conflict has emerged in Aceh; conflict among the former GAM elites; between the elites and the former foot-soldiers; and among community groups who divided along ethnic lines and economic lines (Ansori, 2012; Barron, Rahman, & Nugroho, 2013; Quayle, 2018). Such as this condition, Aceh needs peace education to bring about a peaceful society. It needs a government policy to reform the educational system for giving a chance to peace education implemented successfully. To this end, many NGOs have initiated a peace education program for Aceh after a peace agreement. In particular, UNICEF supported a group of academics and activists to create a peace education curriculum grounded in the core of Islamic peace and beliefs rooted in the Acehnese social-cultural values. The curriculum was based on six basic principles; introspection and sincerity, Rights and responsibilities, conflict and violence, democracy and justice, diversity of creations, and peace paths (Thalal, 2010).

In 2001 ninety-six high schools were accompanied to implement the peace education curriculum. The initiatives were fully supported by the local government and the Muslim religious leaders (ulama) in Aceh (Ashton, 2002). The results, it was highly praised by principals, teachers, and students at schools, and the program has worked in transforming the views and attitudes of students. Thus, next year the program was enlarged to 247 schools, targeting more than 75,000 students. Hence, the teaching manual was transformed into the Aqidah-Akhlaq (Islamic faith and morals) Curriculum in the Context of Peace Education, published in 2006. It accommodates more Islamic principles and strengthens the Islamic faith and morals of high school students (Husin, 2009).

Besides, Wenger (2014) states that peace education covers the history of Aceh, and teachers and students at Secondary School highly covet the newly resolved conflict can be learned.

It is undeniable; peace education is an urgent thing for Aceh students, to transform their mindset or to equip them with a good and right understanding of conflict and peace. Why is it so? It is not only why Aceh has experienced deep conflict, but also conflict is a reality of life occurring at any time due to the clash with interests, ideas, political orientations, economic systems, and socio-cultural diversities. Hence, Peace education in Aceh should seek substantially to reexamine the Acehnese traditional wisdom's symbols and mottoes, especially those for peace issues such as reciprocity, caring, tolerance, and justice. By doing so, these symbols and advice become more meaningful and beneficial to transform the conflict (Maleki & Komishani, 2014).

Nevertheless, the Aceh Peace Agreement has taken place for more than a decade, but the Aceh education system is the same as other provinces in Indonesia, whereas Aceh is recognized as a special autonomy province. Moreover, the Aceh government looks forced to focus on succeeding in a national curriculum with a national system and standards. Hence, the Agencies of Aceh education, school principles, and some teachers perceived that teaching peace education in a particular way may burden students (Zainal, 2016). Moreover, the Indonesian government does not consider peace education essential and urgent in post-conflict provinces such as Maluku and Aceh (Wahyudin, 2018).

Aims of the Study

The study aims to explain Aceh Government's policy on response the chance for implementing peace education in schools and its impacts on carrying out peace education at secondary school. To this end, the answers were found based on the following questions:

1. How the chance and the Aceh Government's policy on peace education implementation at secondary school ?.
2. How does Aceh Government's policy imply implementing peace education at secondary school ?.

Methods

This study took place in Aceh province, predominantly in East Aceh District. Thy study applied the qualitative method with phenomenology approach. However, the data was colectedt by in-depth interview and document study. The informants were the head of the Aceh Education Agency's curriculum sub-division, Head of East Aceh District Education Office, five School Principals, and ten teachers at five secondary schools (five are religious teachers, and five others are civic

education teachers). They were sampled purposively by considering they have the authority to engineer educational policy and teach peace through religious education and civic education. To make it easy to meet the informants at schools, such as principals and teachers, we first contacted the authorized person of education agencies to facilitate the researchers' meeting the informants. Besides, the researchers also used social networks. The data was collected through in-depth interviews using non-structured interview forms developed by the researchers. Interviews were conducted using smartphone voice recorders. It was previously the researchers received permission from interviewed participants. Besides, the study also used document study to obtain secondary data, such as research reports and journals. These were found by online searching at google and google scholar. This way fully helped researchers with data collection and reference citation automatically.

The data were analyzed by descriptive analysis. To analyze the interview data, firstly those were transcribed and then analyzed by descriptive analysis method. The first step of the analysis procedure was to summarize and interpret the data according to the research problem. These data then were supported by document data obtained from research reports and scientific articles. The data were analyzed severally during the data been collected in the field, and also analyzed after all data were collected and viewed were sufficiently answered the problem research. The data analyzed systematically through three phases. The first, data reduction, was selecting and simplifying rough data arising from field notes and documents; the second was data display. It was then presented in the form of narrative text assisted by tables; and the third, drawing conclusion, was done by searching for the meaning of data, patterns, explanations, causal paths, and propositions. These were done carefully and systematically through verification and rechecking field notes to ensure all data collected were valid.

Results

The Chance and Peace Education Policy

Based on the data obtained, this study can explain the chances for peace education and the Aceh government's policy in two categories, as follows:

Normative chance and Aceh Government's Policies

Aceh armed conflict has forced the Indonesian Government to arrange Aceh in special autonomy context that detail in the Law on Governing Aceh (LoGA) following the peace agreement (MoU Helsinki) in 2005. Aceh has been allowed to run its governance differently from other Indonesian regions, including education affairs. The new law provides a framework and direction to give provincial and district authorities greater autonomy in governing and managing Aceh education. It

leads to change in three areas of education: the curriculum, the structure, and the financing of education (Fitriah, 2017). This provides an opportunity for the Aceh Government to initiate the implementation of peace education in formal schools in Aceh as an effort to transform the Aceh conflict into a long-term program. However, the chances and policies response of the Aceh government to implement peace education based on findings can be explained in the table 1.

Table 1.

Normative chances and Aceh Government's policies

| The Chances | | The Policies | |
|---|--|--|---|
| MoU Helsinki | LoGA | Qanun Aceh (Aceh Regulations) | Practices |
| Point 1.4.2; the legislature of Aceh will redraft the legal code for Aceh based on the universal principles of human rights... on Civil and Political Rights and Economic, Social and Cultural Rights | <p>1. Article 16/2/c; the Aceh government is obliged to provide quality education and add local content material according to Islamic law</p> <p>2. Article 215; the education in Aceh is united with the national education system that is adapted to the characteristics, potential, and needs of the local community.</p> <p>3. Article 216/ (1) and (2); every Acehnese has the right to quality and Islamic education in line with developments in science and technology. Education is carried out based</p> | <p>1. Qanun, Aceh number 5/2008; the education system implemented in Aceh is based on the national education system that is modified by integrating Islamic values</p> <p>2. Qanun Aceh number 11/2014; the education in Aceh is based on Islamic education, and conducted in line with the national education system.</p> <p>3. Qanun Aceh number 9/2015; amends and affirms to implementation of the Aceh Islamic Curriculum.</p> <p>4. Qanun Aceh number 6/2015 on Badan Reintegrasi Aceh (BRA - Aceh Reintegration Office); Education is one of the sectors handled by BRA, that</p> | <p>1. The Aceh Government had programs similar to peace education carried out by the Culture and Tourism Department. It held a workshop for teachers in 2012. It aimed to build teachers, communities, and youth's capacity on peace education and culture in all districts /cities in Aceh</p> <p>2. Aceh Mid-term Development Plans (2012-2017), stated that Islamic Education covers all aspects of human life; physical, mental, aqidah, akhlaq, emotional, aesthetic, and social aspects</p> <p>3. The Aceh Governor, Zaini Abdullah spoke to the public, he wished Aceh history and the Aceh peace process to be incorporated into Aceh's education curriculum, from elementary school to senior high school.</p> <p>4. Peace education was</p> |

on the principles of democracy and justice by upholding human rights, Islamic values, culture, and national diversity.

works on the peace education issue.

discussed among stakeholders, but there was no clear decision and implementation mechanism of peace education.

5. In 2018, the Aceh government launched Aceh Islamic Curriculum to be used in Aceh refers to National Curriculum with additional compulsory subjects relates to Islamic Education, includes the Qur'an and hadith, faith and morals, Islamic law, the history of Islam, and Arabic language.

6. At the end of 2019, the Aceh Reintegration Agency (BRA) in collaboration with the Aceh Education Office had initiated the writing of the Aceh Peace Education Syllabus, which was compiled by a team representing various relevant experts, including academicians. This syllabus covers the history of the Aceh conflict, conflict resolution, conception of peace, reintegration, post-conflict reconciliation, and the importance of negotiation and diplomacy. The Aceh government has planned to implement the syllabus through local content lessons starting in 2020.

Table 1 reveals that Aceh Peace Accord (MoU Helsinki) gives a chance for peace education through human rights concepts, and LoGA confirms it by adding a framework with Islamic values, Acehese culture, Acehese needs, and Indonesian diversity. However, Aceh Government responded by Qanun Aceh that only confirms Islamic values to be conducted in line with the national educational system. While peace education is stated specifically to be carried out by Aceh Reintegration Office which has the authority to carry out reintegration programs and activities, strengthen peace, and mainstream peace in Aceh development (article 14 (h) Qanun Aceh Number 6/2015). As a result, the peace education curriculum was drawn up too late; it took nearly 15 years since the peace agreement was signed.

This fact demonstrates that Aceh Government does not intend seriously to implement peace education systematically through formal education. This was confirmed by the launching Aceh Islamic Curriculum which does not encompass peace education and Aceh history as the previous Aceh Governor wished. It can be argued that Aceh's special autonomy has given Aceh the chance for the construction of Islamic identity in the Aceh education system in a new context. The teachers must be able to integrate faiths and morals, and Sharia into every learning subject (Junaidi, 2020; Nazir, 2017). They have denied implementing peace education or realized it too late that the people of Aceh need peace education to ensure sustainable Aceh peace. Thalal (2010) states that peace education is urgent to be implemented in Aceh to guarantee the peace becomes sustainable. Peace education has to target three segments of the community, ex-combatants, government officers including military and civilian. Teachers and students at school are a civilian group to be employed peace education such as multicultural education to address ethnicity and ethnic diversities in Aceh.

Sociological chances and Aceh Government’s policies

Sociologically, civil society has played its role to support and enable Aceh Government to implement peace education in formal schools. It was shown by the peace education activities of some civil society organizations. However, Aceh Government only appreciated their activities by rhetoric statement and did follow up it in actions. These demonstrate in table 2.

Table 2.
Sociological chance and Aceh Government’s policies

| The Chances | The Policies |
|--|--|
| Supports of Civil Society and Education Institutions | Recognition and Hopes |
| 1. During the conflict (2001) and after (2006), UNICEF supported the development of a pilot peace education course for secondary school students based on local cultural and | 1. The Head of the Regional Office of the National Education Department of Aceh, after carefully examining this Peace Education Curriculum, stated that we fully support its implementation as a pilot project |

| | |
|---|---|
| Islamic values. | for Secondary School during the 2001/2002 academic year, and hoped that peace education targeting general high schools in the province can contribute to realizing a lasting solution to the conflict hampering Aceh. |
| 2. Since 2007, Peace Generation cooperated with International and National Nongovernment originations, trained teachers and youths to teach peace in schools and communities. | 2. Aceh Governor stated a foreword in publishing a book of 12 values of peace (and said that these values should be taught to students and it may reach out to all groups. Thus, expected all parties should support the implementation of the peace education program. |
| 3. In 2010, nine universities in Aceh collaborated to develop a conflict resolution education curriculum. | |
| 4. In 2015, universities throughout Aceh have agreed to form a University Network for Peace. | |

Table 2 above shows that there is a strong will from civil society to implement peaceful education in formal schools in Aceh, and it is recognized by the Government of Aceh that their concepts and programs are very suitable to be implemented in schools throughout Aceh. However, the Aceh government did not follow up after their programs ended in Aceh. This can be seen from the concept of peace education that was not materialized until 2019, as explained in the previous section. Even though the peace education module implemented by UNICEF and Peace Generation is very relevant to Islamic values and the culture of the Acehnese.

The Curriculum for Peace Education of UNICEF in 2002 consist of six chapters:

1. Introspection and sincerity, with the scope I look at myself, I manage anger, I am sorry and sincerity, me and my attitude, and your mouth is your tiger.
2. Rights and Obligations, with the scope of rights and Obligations, me and Education, us and extortion, and the state is our responsibility.
3. The Plurality of Creation, with the scope of me and nature, we live in diversity, and we are different but the same.
4. Conflict and violence, with the scope, conflict, social inequality, and drugs, are our enemy, and we must know that violence is not our way.
5. Democracy and justice, with the scope we negotiate, social peace, democracy, we respect the law, and our economic justice.
6. With the scope of our family, the Way to Peace is a peaceful family. We crave solutions, solutions to our problems, we empathize, and we love peace.

Then, this curriculum was revised in 2006 which result in the curriculum manual consists of eleven chapters and entitled "*Aqidah Akhlaq*" Curriculum in the Context of Peace Education. The chapters as follows:

1. The Qur'an, a mirror of my life, with subchapters: I love the Quran, the Qur'an is our guidelines, the Qur'an and the humanitarian approach, the Qur'an of the universe, and me and nature.
2. Prophet (Muhammad) is My Idol, with subchapters: my prophet is a selected man, we are progressors of the prophet's message, my nature is zuhud, we keep the mandate, and I am sorry and sincere.
3. Science and charity, with subchapters: why the tsunami, the impact of the tsunami and our solidarity, is there compassion among us, let us respect others, we are doomed.
4. Practice and the day of justice, with subchapters: our deeds positive or negative, let's reach the reward, death very close, doomsday comes, and heaven Yes, No Hell.
5. Negativity Adverse the Nation, with subchapters: slander threatens our peace, my people were destroyed because of corruption, collusion, and nepotism, I reject hedonistic and materialistic, and is our mutual help wrong?
6. Life skill, with subchapters: we are educated teenagers, let's be a wise person, we are the visionary generation, let's be a teen leader, and I have self-esteem.
7. Rights and Obligations, with subchapters: our rights and duties, we live in diversity, and we are different but the same.
8. What's with the media, with subchapters: educating our media? my favorite broadcast on television and the violence is my sad watching.
9. The Problems of Contemporary Youth, with subchapters: free sex; no way, Pornography drops our pride, Drug is my enemy, and depression is not my best friend.
10. Introspection and Self-concept, with subchapters: I look up, do not be afraid and anxious, I manage anger; strengthen yourself in grief, and me and my attitude.
11. Conflict and Peace, with subchapters: me and conflict, your mouth is your tribe, we manage conflict, we are democratic, we love peace, and religion is peace.

In addition, Peace Generation Curriculum covers twelve aspects; Self Acceptance (I am Proud to be Me), Prejudice (No Suspicion, No Prejudice), Racism (Different Cultures, Still Friends), Religious Tolerance (Different Beliefs do not have to result in Enemies), Sexism (Both Males and Females are Human), Wealth and Poverty (Wealthy not Proud, Poor not Insecure), Gangs and Cliques (If you are a Gentleman you don't need to be in a Gang), Diversity (The Beauty of Diversity), Understanding Conflict (Conflict makes you more Mature), Violence (Use your Brains, not your Brawn), Asking for Forgiveness (Not too Proud to Admit Wrong), and Forgiving Others (Not Stingy in Giving Forgiveness) (Rusyana, 2012a, 2012b).

However, such programs were evaluated and concluded that it was similar to many such programs; it was not sustainable due to a lack of government funding and failure to integrate it into a holistic curriculum reform process (UNICEF, 2014). Aceh Government prioritized the implementation of the National Curriculum in 2013 and improved the quality of education. Hence, peace education only remains as "a discourse" among the education stakeholders; "It will be a priority of the Aceh education development." Education stakeholders of the Aceh Government perceived that peace education is better integrated into the subjects of social sciences, such as environmental education integrated into the natural sciences. So, it does not add subjects in curriculum structure that burdening students. Accordingly, the Aceh government paid more attention to making an Aceh Islamic Curriculum be implemented in line with the national curriculum as demonstrated previously in table 1.

The Impacts on Implementing Peace Education at Secondary School

Based on the previous explanations, it can be argued that the Aceh government has not made a firm policy to support peace education to be implemented in formal schools. Hence, the fact implied on different understanding and implementing of peace education at secondary school as shown in table 3.

Table 3.

The Impacts of Aceh Government's policies on Implementing Peace Education at Secondary School

| No. | The Impacts of the Aceh Government's policies on peace education implementation |
|-----|---|
| 1 | Some secondary schools perceived peace education has been included in religious and civic education. Besides, peace education could also be conducted through extracurricular activities such as scouts and artistic activities and Islamic grouped activities, such as reading al-Quran (Surah Yasin) together, speeches, and other Islamic activities. Hence, they perceived peace education subject is not needed to be taught in a particular way. Moreover, some teachers perceived that peace education is not needed anymore because Aceh is peaceful now. |
| 2 | Some secondary schools taught their students the UNICEF Peace Education Curriculum. Teachers stated that religious subjects and civic education contain peace education generally, but specific learning of peace education is strongly needed. Therefore, as UNICEF peace education module is crucial for every teacher who teaches religious subjects, especially for faith and morals subjects. |

As seen in table 3, the Aceh Government's policies to respond on the normative and sociological chance have impacted different understanding and implementation of peace education at formal schools. Some schools need peace education to be conducted in a special subject supporting religious and civic education. While some others perceive peace education was represented by religious and civic education, so they did not need a special subject for peace education.

Discussion

Based on the results, it can be argued that the Aceh Government has the chance to reform the Aceh education curriculum, both normative and sociological chance. However, the Aceh government has not developed a particular peace education curriculum to build sustainable positive peace through schools entire Aceh. The Aceh governor and education agency differed in their views on peace education. As a result, peace education is only limited to discourse for a long time. They do not make a clear concept of peace education, which can then be used as a government policy to be implemented in schools. It was only at the end of 2019 that the Aceh Government had a peace education concept that was initiated by the Aceh Reintegration Agency. This is very unfair if there are parties who completely blame the Aceh government because the Aceh peace agreement does not explain education issues clearly and firmly. It was unlike most of the peace agreements that were signed between 1989 and 2005, included education in some way. Then, the educational policies were transformed depending on the agreements, such as the history and the causes of the war, as well as on the conflicting interests of the actors involved. Education in post-conflict situations assists in changing the structures and strengthening the positive role of education through the promotion of expansion, equality, and different content of education to address the underlying causes of conflicts (Dupuy, 2008; Poppema, 2009). This process requires more than short-term education programs. Yet, a more complex approach to transform educational systems is needed (Novelli & Cardozo, 2008).

According to Dupuy (2008) there are three reasons why an agreement has not included education. First, education is frequently viewed as a developmental, rather than humanitarian, issue that must be addressed outside of the peacemaking process. Second, individuals and parties involved in peacemaking processes are more concerned with the immediate cessation of direct violence and satisfying the demands of warring parties for a piece of the political pie than with outlining long-term educational and sociopolitical reforms and responses. Finally, the conflict can be classified as an identity conflict, a secessionist conflict, a revolutionary conflict, or a factional conflict. Furthermore, educational specialists may not be present during a peacemaking process. Education is then seen to have a role in the conflict outbreak.

In addition, the Aceh government could not follow up the peace education program initiated by many NGOs to be learned as a compulsory subject at schools although appreciated it during the program carried out. Accordingly, the schools have perceived peace education in different ways. Some schools need peace education to be learned as a subject in the curriculum, and some others perceive peace education has been compiled to religious and civic education. As result, the schools have initiated to teach it partly and integrated into other subjects. It has been carried out depends on

the policies of the school principals. These findings confirm Harber (2019) that most of the empirical evidence of peace education implementation is negative in the light of education and political contexts which are not supportive or conducive. Such as some peace education projects show some promise or possibility of what might be done but it is little or no evidence of systemic education transformation to implement peace education wished.

Therefore, the relevant peace education frameworks to Acehese culture and subjective values initiated by NGOs had fewer effects on transforming the education system. Thus, many schools in Aceh have implemented peace education in their ways, so the ways do not reach the goal of peace education; to bring about behavior changes that will enable children, youth, and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the condition conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level (Das & Das, 2014; Eliasa, Kartadinata, Ilfiandra, & Nurihsan, 2019; Fountain, 1999). The facts will lead Aceh society difficult to have positive peace, to be well-being and have just relationships in social, economic, political, and environment/ecology (Galtung, 1967, 1969; Navarro-Castro & Nario-Galace, 2010), and have a spiritual dimension in their personality (Lederach, 2015).

It is undeniable that many people, and especially educators in Indonesia consider that civic education and religious education contain peaceful values, such as tolerance, empathy, democracy, justice and equality, fraternal, integrity, humanity, unity, solidarity, and ecology (Baidhaw, 2014; Saputri, 2018; Sumardjoko & Musyiam, 2018; Wulandari, 2018). However, the process of teaching these values is more effectively carried out by learning based on local culture and local wisdom (Ritiauw, 2017; Sumardjoko & Musyiam, 2018). It is in line with Hamid, Istianti, and Abdillah (2020) models of citizenship education learning in schools to achieve the literacy skills of citizenship culture and the ethos of peace in students based on strengthening local culture is a strategic choice.

Besides, peace education not only teaches values and attitudes but also skills in acting peacefully in responding and solving problems in efforts to meet interests and needs, so as not to harm and hurt other people or parties. Therefore, perceived that learning peace education has been represented by civic education and religious education is less precise. It needs to do in a particular way, whether combined into other lessons or taught separately is a must, especially regarding conflicts and conflict resolution models. This is assumed based on the famous peace education concepts. Formal education—Schools are the vital space for learning to accept diversity in society and to develop inclusive competence and skills among children as crucial to maintaining social solidarity, cohesion, and social peace (Fontana, 2016).

In sum, transforming Aceh Province into a Special Autonomy after a peace agreement in the decentralization context of Indonesia does not enable Aceh Government to reform Aceh Education System to be a medium for transforming conflict in long term. This study confirms Fontana (2016) that the decentralization and power-sharing model adopted after the conflict does not encourage region actors to design and deliver educational services which contribute to long-term conflict management. They failed to decisively promote the education reforms which contribute to long-term peacebuilding.

Conclusion

Peace education is recognized plays essential role to make peaceful society. Thus some peace agreements include education reform to guide peace education implementation after armed conflict. However, the peace agreement between the Indonesian Government and Aceh Free Movement has not stated education reform in Aceh to be a tool for peacebuilding process. The peace agreement has given Aceh a chance to implement peace education through human rights arrangements. As result, Aceh Government failed to make a policy to design a peace education model, and follow up the peace education curriculum initiated by NGOs. Implementation of peace education at school was only limited to discourse among education agencies, and the schools perceived peace education in different ways to be learned. Some school has taught peace education by the manual peace education textbook, and some others perceive peace education has been included in religious and civic education which no need to particular peace education. Given the results, future research should examine why Indonesian Government does not consider peace education as essential element to build peaceful society in post conflict province. Besides, future research might look why the Aceh Government does not follow up the NGOs' peace education concepts which include Islamic values and Acehnese culture.

The study suggests the Indonesian Government encourages the Aceh Government to make a policy that supports peace education implemented at schools throughout Aceh. Thus, Aceh education can be restructured in the peace education context. To this end, teachers should be trained for peace education regularly to build their capacity to become peaceful teachers who lead transforming conflict, mitigating violence, and address adversaries among students and the community. Besides, the curriculum must be ensured to include knowledge, attitudes, values, and skills of peace education. This way will enhance students understanding of their roles as peacebuilders in any place and works they will be.

Acknowledgments

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2. BUKTI KONFIRMASI REVIEW DAN HASIL REVIEW PERTAMA

(18 APRIL 2021)

[JSSER] Editor Decision

2 pesan

Dr. Bulent Tarman <btarman@gmail.com>

18 April 2021 05.41

Kepada: Suadi Zainal <suadi@unimal.ac.id>

Cc: Saifuddin Yunus <saifuddinyunus@unimal.ac.id>, Fadli Jalil <fadli@unimal.ac.id>, Aizat Khairi <aizat@unikl.edu.my>

Suadi Zainal:

We have reached a decision regarding your submission to Journal of Social Studies Education Research, "Peace Education Policy in Post Armed Conflict Province".

Our decision is to: "Revisions required".

Please see the comments of the reviewers given below and revise your manuscript by using the Track Changes feature of the Word program. Please make sure to use the latest version of APA throughout the manuscript. It is highly recommended to cite most recent references relevant to this study. Please also address each of the reviewer's comments point by point in a cover letter upon resubmission. Proofreading the whole paper and removing spelling and grammar mistakes is necessary. Make sure to Proof-edited by a native English language specialist. Please revise your manuscript in 15 days and upload it through the online management system of the journal and please confirm your receipt of this message.

Best regards,
Bulent Tarman, Ph.D
Editor-in-Chief, JSSER

Reviewer A:

Relevance of the title with content:

Yes it is.

Type of manuscript (Research, Lit. review etc.):

Research

Quality of the work:

Fair

Theoretical Framework:

Needs improvement

Objectives and Rationale:

needs more specific focus

Method:

Needs improvement and correction

Findings:

Needs to check with research questions. Discussion section be specified

Conclusion:

needs to confirm with research question and results

smoothness:

fair

Originality:

fair

Note for Author/s:

Revise and resubmit

Reviewer B:

Please address following corrections/suggestions to make this article better for publication.

- 1-Proofreading whole paper and remove spelling and grammar mistakes.
- 2- Clearly state the problem of the study and the purpose of the research and align the purpose with the theoretical framework in details.
- 3-Include theory and conceptual framework in the study.
- 4-Explain methodology in a scientific way in details: What is the research design? And why is that kind of design selected? Why and how the selected

design is appropriate?


5-Results must be clearly explained and discussion section needs alignment with the previous research,

6- Expand the references with current research studies

7- Make sure to use the latest version of APA (7th edition) throughout the paper.

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49K

Suadi Zainal Suadi, Zainal <suadi@unimal.ac.id>
Kepada: "Dr. Bulent Tarman" <btarman@gmail.com>

19 April 2021 00.36

Dear Prof. Bulent Tarman

Thank you for the suggestions and requests for revisions. We will make revisions according to the direction of the reviewers. Then we will send it back immediately after the revision is made.

Regards,

Suadi Zainal

[Kutipan teks disembunyikan]

Peace Education Policy in Post Armed Conflict Province

Abstract

This study describes how the chance of peace education post armed conflict and the Aceh Government's policies imply peace education implementation at secondary school. Using a qualitative method with a phenomenological approach, the study finds that Aceh has normative and sociological chance to implement peace education at school after the protracted conflict. However, the Aceh Government has paid a lack of attention to initiate peace education in the formal curriculum. In addition, the Aceh government prioritized implementing the national curriculum with added Aceh Islamic Curriculum. Future research might seek to understand the authority of the Aceh Province in reforming and restructuring national education to incorporate peace education as long term peacebuilding process. The study highlights the need for reforming education system in Aceh that enable school develop peace education curriculum. The study suggests that the Indonesian Government should encourage the Aceh Government to make a policy that supports peace education implementation at schools throughout Aceh. Thus, teachers should be trained for peace education regularly to build their capacity to become peaceful teachers who lead transforming conflict, mitigating violence, and address adversaries among students and the community.

Keywords: *peace, peace education, school, policy, Aceh Government*

Introduction

Aceh armed conflict was a protracted conflict that ended in 2005 through the negotiation that was mediated by the International Nongovernment Organization, Crisis Management Initiative (Shea, 2016). To gain and sustain Aceh peaceful society, all aspects of human rights are needed to meet interdependently (McLeod, 2014). Education is a fundamental human right and enables the realization of all other human rights. Differences in education lead students to be different in occupation and wage, participation in development. If education systems collapse, peaceful, prosperous, and productive societies cannot be sustained (De Giusti, 2020). Education can promote social emotions that need to underpin the peace process, such as sympathy for the suffering of others, compassion for the victims, forgiveness for the offenders, tolerance for different identity and culture of others, optimism for the future, and bravery to leap trust (Brewer, 2010). It may address inequalities, overcoming prejudices, and fostering new values and institutions. Education such as schools may be viewed as an agent in developing cultural values among students and transforming culture from violent culture to peaceful culture to eliminate the potential of violent conflict (Ritiauw, 2017).

Peace education mostly can eliminate many acts of violence; direct violence, structural violence, and cultural Violence (Cremin & Guilherme, 2016). In other words, peace education is a soft essential tool to bring positive peace in post-conflict areas (Davies, 2016; Mendenhall & Chopra, 2016; Tinker, 2016). For that, there is a compelling need for conflict and conflict-related contexts (Tschirgi, 2011). Thus, through peace education, every human being might be equipped with a good

understanding of conflict and peacebuilding to eliminate violence (Maleki & Komishani, 2014). It dues to peace education functions to increase students' constructive conflict resolution behaviors, reduce aggressive behaviors, and enable students to have problem-solving skills (Ay, Keskin, & Akilli, 2019; Turk, 2018).

Given that, the Aceh peace agreement that was known as the Memorandum of Understanding (MoU) only resolved violent conflict in Aceh. The agreement only brought the vertical conflict to a formal end. While the horizontal conflict has emerged in Aceh; conflict among the former GAM elites; between the elites and the former foot-soldiers; and among community groups who divided along ethnic lines and economic lines (Ansori, 2012; Barron, Rahman, & Nugroho, 2013; Quayle, 2018). Such as this condition, Aceh needs peace education to bring about a peaceful society. It needs a government policy to reform the educational system for giving a chance to peace education implemented successfully. To this end, many NGOs have initiated a peace education program for Aceh after a peace agreement. In particular, UNICEF supported a group of academics and activists to create a peace education curriculum grounded in the core of Islamic peace and beliefs rooted in the Acehnese social-cultural values. The curriculum was based on six basic principles; introspection and sincerity, Rights and responsibilities, conflict and violence, democracy and justice, diversity of creations, and peace paths (Thalal, 2010).

In 2001 ninety-six high schools were accompanied to implement the peace education curriculum. The initiatives were fully supported by the local government and the Muslim religious leaders (ulama) in Aceh (Ashton, 2002). The results, it was highly praised by principals, teachers, and students at schools, and the program has worked in transforming the views and attitudes of students. Thus, next year the program was enlarged to 247 schools, targeting more than 75,000 students. Hence, the teaching manual was transformed into the Aqidah-Akhlaq (Islamic faith and morals) Curriculum in the Context of Peace Education, published in 2006. It accommodates more Islamic principles and strengthens the Islamic faith and morals of high school students (Husin, 2009). Besides, Wenger (2014) states that peace education covers the history of Aceh, and teachers and students at Secondary School highly covet the newly resolved conflict can be learned.

It is undeniable; peace education is an urgent thing for Aceh students, to transform their mindset or to equip them with a good and right understanding of conflict and peace. Why is it so? It is not only why Aceh has experienced deep conflict, but also conflict is a reality of life occurring at any time due to the clash with interests, ideas, political orientations, economic systems, and socio-cultural diversities. Hence, Peace education in Aceh should seek substantially to reexamine the Acehnese traditional wisdom's symbols and mottoes, especially those for peace issues such as reciprocity, caring, tolerance, and justice. By doing so, these symbols and advice become more meaningful and beneficial to transform the conflict (Maleki & Komishani, 2014).

Nevertheless, the Aceh Peace Agreement has taken place for more than a decade, but the Aceh education system is the same as other provinces in Indonesia, whereas Aceh is recognized as a special autonomy province. Moreover, the Aceh government looks forced to focus on succeeding in a national curriculum with a national system and standards. Hence, the Agencies of Aceh education, school principles, and some teachers perceived that teaching peace education in a particular way may burden students (Zainal, 2016). Moreover, the Indonesian government does not consider peace education essential and urgent in post-conflict provinces such as Maluku and Aceh (Wahyudin, 2018).

-Please specify problems you identify in curriculum, school policy, school leadership, students perception, in peace education implementation

- what gaps you identify and what solutions you offer
- present proper theories to underpin your variables in your title
- describe in proper research questions

Research Questions ~~Aims of the Study~~

The study aims to explain Aceh Government's policy on response the chance for implementing peace education in schools and its impacts on carrying out peace education at secondary school. To this end, the answers were found based on the following **RESEARCH** questions:

1. How the chance and the Aceh Government's policy on peace education implementation at secondary school ?.
2. How does Aceh Government's policy imply implementing peace education at secondary school?.

Research question should have: variable, design, theory and unit of analysis. As you use secondary school as your units of analysis, our suggestions are:

- mention your unit of analysis in your title
- define specific kind of unit of analysis, its policy, curriculum and its students

Methods

Please arrange this way, do not jump from design to data, from participant to data analysis then data collection:

Design: phenomenology

Participants

Instrument

Data collection (document, ibservation, in-depth interview) A phenomenology design should put emphasis on the direct observation and interview

Data analysis

This study took place in Aceh province, predominantly in East Aceh District. Thy study applied the qualitative method with phenomenology approach. However, the data was colectedt by in-depth interview and document study. The informants were the head of the Aceh Education Agency's curriculum sub-division, Head of East Aceh District Education Office, five School Principals, and ten teachers at five secondary schools (five are religious teachers, and five others are civic education teachers). They were sampled purposively by considering they have the authority to engineer educational policy and teach peace through religious education and civic education. To make it easy to meet the informants at schools, such as principals and teachers, we first contacted the authorized person of education agencies to facilitate the researchers' meeting the informants. Besides, the researchers also used social networks. The data was collected through in-depth interviews using non-structured interview forms developed by the researchers. Interviews were conducted using smartphone voice recorders. It was previously the researchers received permission from interviewed participants. Besides, the study also used document study to obtain secondary data, such as research reports and journals. These were found by online searching at google and google scholar. This way fully helped researchers with data collection and reference citation automatically.

The data were analyzed by descriptive analysis. To analyze the interview data, firstly those were transcribed and then analyzed by descriptive analysis method. The first step of the analysis procedure was to summarize and interpret the data according to the research problem. These data then were supported by document data obtained from research reports and scientific articles. The data were analyzed severally during the data been collected in the field, and also analyzed after all data were collected and viewed were sufficiently answered the problem research. The data analyzed systematically through three phases. The first, data reduction, was selecting and simplifying rough data arising from field notes and documents; the second was data display. It was then presented in the form of narrative text assisted by tables; and the third, drawing conclusion, was done by searching for the meaning of data, patterns, explanations, causal paths, and propositions. These were done carefully and systematically through verification and rechecking field notes to ensure all data collected were valid.

Results

Check with your research questions, data analysis, and kinds of data as a phenomenology design

The Chance and Peace Education Policy

Based on the data obtained, this study can explain the chances for peace education and the Aceh government's policy in two categories, as follows:

Normative chance and Aceh Government's Policies

Aceh armed conflict has forced the Indonesian Government to arrange Aceh in special autonomy context that detail in the Law on Governing Aceh (LoGA) following the peace agreement (MoU Helsinki) in 2005. Aceh has been allowed to run its governance differently from other Indonesian regions, including education affairs. The new law provides a framework and direction to give provincial and district authorities greater autonomy in governing and managing Aceh education. It leads to change in three areas of education: the curriculum, the structure, and the financing of education (Fitriah, 2017). This provides an opportunity for the Aceh Government to initiate the implementation of peace education in formal schools in Aceh as an effort to transform the Aceh conflict into a long-term program. However, the chances and policies response of the Aceh government to implement peace education based on findings can be explained in the table 1.

Table 1.

Normative chances and Aceh Government's policies

| The Chances | | The Policies | |
|---|---|--|--|
| MoU Helsinki | LoGA | Qanun Aceh (Aceh Regulations) | Practices |
| Point 1.4.2; the legislature of Aceh will redraft the legal code for Aceh based on the universal principles of human rights... on Civil and Political Rights and Economic, Social and Cultural Rights | 1. Article 16/2/c; the Aceh government is obliged to provide quality education and add local content material according to Islamic law 2. Article 215; the education in Aceh is united with the national education | 1. Qanun, Aceh number 5/2008; the education system implemented in Aceh is based on the national education system that is modified by integrating Islamic values 2. Qanun Aceh number 11/2014; the education in Aceh is based on Islamic | 1. The Aceh Government had programs similar to peace education carried out by the Culture and Tourism Department. It held a workshop for teachers in 2012. It aimed to build teachers, communities, and youth's capacity on peace education and culture in all districts /cities in Aceh 2. Aceh Mid-term |

| | | |
|---|---|---|
| <p>system that is adapted to the characteristics, potential, and needs of the local community.</p> <p>3. Article 216/ (1) and (2); every Acehnese has the right to quality and Islamic education in line with developments in science and technology. Education is carried out based on the principles of democracy and justice by upholding human rights, Islamic values, culture, and national diversity.</p> | <p>education, and conducted in line with the national education system.</p> <p>3. Qanun Aceh number 9/2015; amends and affirms to implementation of the Aceh Islamic Curriculum.</p> <p>4. Qanun Aceh number 6/2015 on Badan Reintegrasi Aceh (BRA - Aceh Reintegration Office); Education is one of the sectors handled by BRA, that works on the peace education issue.</p> | <p>Development Plans (2012-2017), stated that Islamic Education covers all aspects of human life; physical, mental, aqidah, akhlaq, emotional, aesthetic, and social aspects</p> <p>3. The Aceh Governor, Zaini Abdullah spoke to the public, he wished Aceh history and the Aceh peace process to be incorporated into Aceh's education curriculum, from elementary school to senior high school.</p> <p>4. Peace education was discussed among stakeholders, but there was no clear decision and implementation mechanism of peace education.</p> <p>5. In 2018, the Aceh government launched Aceh Islamic Curriculum to be used in Aceh refers to National Curriculum with additional compulsory subjects relates to Islamic Education, includes the Qur'an and hadith, faith and morals, Islamic law, the history of Islam, and Arabic language.</p> <p>6. At the end of 2019, the Aceh Reintegration Agency (BRA) in collaboration with the Aceh Education Office had initiated the writing of the Aceh Peace Education Syllabus, which was compiled by a team representing various relevant experts, including academicians. This syllabus covers the history of the Aceh conflict,</p> |
|---|---|---|

conflict resolution, conception of peace, reintegration, post-conflict reconciliation, and the importance of negotiation and diplomacy. The Aceh government has planned to implement the syllabus through local content lessons starting in 2020.

Table 1 reveals that Aceh Peace Accord (MoU Helsinki) gives a chance for peace education through human rights concepts, and LoGA confirms it by adding a framework with Islamic values, Acehese culture, Acehese needs, and Indonesian diversity. However, Aceh Government responded by Qanun Aceh that only confirms Islamic values to be conducted in line with the national educational system. While peace education is stated specifically to be carried out by Aceh Reintegration Office which has the authority to carry out reintegration programs and activities, strengthen peace, and mainstream peace in Aceh development (article 14 (h) Qanun Aceh Number 6/2015). As a result, the peace education curriculum was drawn up too late; it took nearly 15 years since the peace agreement was signed.

This fact demonstrates that Aceh Government does not intend seriously to implement peace education systematically through formal education. This was confirmed by the launching Aceh Islamic Curriculum which does not encompass peace education and Aceh history as the previous Aceh Governor wished. It can be argued that Aceh's special autonomy has given Aceh the chance for the construction of Islamic identity in the Aceh education system in a new context. The teachers must be able to integrate faiths and morals, and Sharia into every learning subject (Junaidi, 2020; Nazir, 2017). They have denied implementing peace education or realized it too late that the people of Aceh need peace education to ensure sustainable Aceh peace. Thalal (2010) [ENREF_20](#) states that peace education is urgent to be implemented in Aceh to guarantee the peace becomes sustainable. Peace education has to target three segments of the community, ex-combatants, government officers including military and civilian. Teachers and students at school are a civilian group to be employed peace education such as multicultural education to address ethnicity and ethnic diversities in Aceh.

Sociological chances and Aceh Government's policies

Sociologically, civil society has played its role to support and enable Aceh Government to implement peace education in formal schools. It was shown by the peace education activities of some civil society organizations. However, Aceh Government only appreciated their activities by rhetoric statement and did follow up it in actions. These demonstrate in table 2.

Table 2.

Sociological chance and Aceh Government's policies

| The Chances | The Policies |
|--|--|
| Supports of Civil Society and Education Institutions | Recognition and Hopes |
| <ol style="list-style-type: none"> 1. During the conflict (2001) and after (2006), UNICEF supported the development of a pilot peace education course for secondary school students based on local cultural and Islamic values. 2. Since 2007, Peace Generation cooperated | <ol style="list-style-type: none"> 1. The Head of the Regional Office of the National Education Department of Aceh, after carefully examining this Peace Education Curriculum, stated that we fully support its implementation as a pilot project for Secondary School during the 2001/2002 |

| | |
|--|---|
| <p>with International and National Nongovernment originations, trained teachers and youths to teach peace in schools and communities.</p> <p>3. In 2010, nine universities in Aceh collaborated to develop a conflict resolution education curriculum.</p> <p>4. In 2015, universities throughout Aceh have agreed to form a University Network for Peace.</p> | <p>academic year, and hoped that peace education targeting general high schools in the province can contribute to realizing a lasting solution to the conflict hampering Aceh.</p> <p>2. Aceh Governor stated a foreword in publishing a book of 12 values of peace (and said that these values should be taught to students and it may reach out to all groups. Thus, expected all parties should support the implementation of the peace education program.</p> |
|--|---|

Table 2 above shows that there is a strong will from civil society to implement peaceful education in formal schools in Aceh, and it is recognized by the Government of Aceh that their concepts and programs are very suitable to be implemented in schools throughout Aceh. However, the Aceh government did not follow up after their programs ended in Aceh. This can be seen from the concept of peace education that was not materialized until 2019, as explained in the previous section. Even though the peace education module implemented by UNICEF and Peace Generation is very relevant to Islamic values and the culture of the Acehnese.

The Curriculum for Peace Education of UNICEF in 2002 consist of six chapters:

1. Introspection and sincerity, with the scope I look at myself, I manage anger, I am sorry and sincerity, me and my attitude, and your mouth is your tiger.
2. Rights and Obligations, with the scope of rights and Obligations, me and Education, us and extortion, and the state is our responsibility.
3. The Plurality of Creation, with the scope of me and nature, we live in diversity, and we are different but the same.
4. Conflict and violence, with the scope, conflict, social inequality, and drugs, are our enemy, and we must know that violence is not our way.
5. Democracy and justice, with the scope we negotiate, social peace, democracy, we respect the law, and our economic justice.
6. With the scope of our family, the Way to Peace is a peaceful family. We crave solutions, solutions to our problems, we empathize, and we love peace.

Then, this curriculum was revised in 2006 which result in the curriculum manual consists of eleven chapters and entitled "*Aqidah Akhlaq*" Curriculum in the Context of Peace Education. The chapters as follows:

1. The Qur'an, a mirror of my life, with subchapters: I love the Quran, the Qur'an is our guidelines, the Qur'an and the humanitarian approach, the Qur'an of the universe, and me and nature.
2. Prophet (Muhammad) is My Idol, with subchapters: my prophet is a selected man, we are progressors of the prophet's message, my nature is zuhud, we keep the mandate, and I am sorry and sincere.
3. Science and charity, with subchapters: why the tsunami, the impact of the tsunami and our solidarity, is there compassion among us, let us respect others, we are doomed.
4. Practice and the day of justice, with subchapters: our deeds positive or negative, let's reach the reward, death very close, doomsday comes, and heaven Yes, No Hell.
5. Negativity Adverse the Nation, with subchapters: slander threatens our peace, my people were destroyed because of corruption, collusion, and nepotism, I reject hedonistic and materialistic, and is our mutual help wrong?
6. Life skill, with subchapters: we are educated teenagers, let's be a wise person, we are the visionary generation, let's be a teen leader, and I have self-esteem.

7. Rights and Obligations, with subchapters: our rights and duties, we live in diversity, and we are different but the same.
8. What's with the media, with subchapters: educating our media? my favorite broadcast on television and the violence is my sad watching.
9. The Problems of Contemporary Youth, with subchapters: free sex; no way, Pornography drops our pride, Drug is my enemy, and depression is not my best friend.
10. Introspection and Self-concept, with subchapters: I look up, do not be afraid and anxious, I manage anger; strengthen yourself in grief, and me and my attitude.
11. Conflict and Peace, with subchapters: me and conflict, your mouth is your tribe, we manage conflict, we are democratic, we love peace, and religion is peace.

In addition, Peace Generation Curriculum covers twelve aspects; Self Acceptance (I am Proud to be Me), Prejudice (No Suspicion, No Prejudice), Racism (Different Cultures, Still Friends), Religious Tolerance (Different Beliefs do not have to result in Enemies), Sexism (Both Males and Females are Human), Wealth and Poverty (Wealthy not Proud, Poor not Insecure), Gangs and Cliques (If you are a Gentleman you don't need to be in a Gang), Diversity (The Beauty of Diversity), Understanding Conflict (Conflict makes you more Mature), Violence (Use your Brains, not your Brawn), Asking for Forgiveness (Not to Proud to Admit Wrong), and Forgiving Others (Not Stingy in Giving Forgiveness) (Rusyana, 2012a, 2012b).

However, such programs were evaluated and concluded that it was similar to many such programs; it was not sustainable due to a lack of government funding and failure to integrate it into a holistic curriculum reform process (UNICEF, 2014). Aceh Government prioritized the implementation of the National Curriculum in 2013 and improved the quality of education. Hence, peace education only remains as "a discourse" among the education stakeholders; "It will be a priority of the Aceh education development." Education stakeholders of the Aceh Government perceived that peace education is better integrated into the subjects of social sciences, such as environmental education integrated into the natural sciences. So, it does not add subjects in curriculum structure that burdening students. Accordingly, the Aceh government paid more attention to making an Aceh Islamic Curriculum be implemented in line with the national curriculum as demonstrated previously in table 1.

The Impacts on Implementing Peace Education at Secondary School

~~Based on the previous explanations~~, it can be argued that the Aceh government has not made a firm policy to support peace education to be implemented in formal schools. Hence, the fact implied on different understanding and implementing of peace education at secondary school as shown in table 3.

Table 3.

The Impacts of Aceh Government's policies on Implementing Peace Education at Secondary School

| No. | The Impacts of the Aceh Government's policies on peace education implementation |
|-----|---|
| 1 | Some secondary schools perceived peace education has been included in religious and civic education. Besides, peace education could also be conducted through extracurricular activities such as scouts and artistic activities and Islamic grouped activities, such as reading al-Quran (Surah Yasin) together, speeches, and other Islamic activities. Hence, they perceived peace education subject is not needed to be taught in a particular way. Moreover, some teachers perceived that peace education is not needed anymore because Aceh is peaceful now. |
| 2 | Some secondary schools taught their students the UNICEF Peace Education Curriculum. Teachers stated that religious subjects and civic education contain peace education |

generally, but specific learning of peace education is strongly needed. Therefore, as UNICEF peace education module is crucial for every teacher who teaches religious subjects, especially for faith and morals subjects.

As seen in table 3, the Aceh Government's policies to respond on the normative and sociological chance have impacted different understanding and implementation of peace education at formal schools. Some schools need peace education to be conducted in a special subject supporting religious and civic education. While some others perceive peace education was represented by religious and civic education, so they did not need a special subject for peace education.

Discussion

Add a brief summary of your results; compare your current results with previous studies, show how you solve your gaps, indicate your novelty

Based on the results, it can be argued that the Aceh Government has the chance to reform the Aceh education curriculum, both normative and sociological chance. However, the Aceh government has not developed a particular peace education curriculum to build sustainable positive peace through schools entire Aceh. The Aceh governor and education agency differed in their views on peace education. As a result, peace education is only limited to discourse for a long time. They do not make a clear concept of peace education, which can then be used as a government policy to be implemented in schools. It was only at the end of 2019 that the Aceh Government had a peace education concept that was initiated by the Aceh Reintegration Agency. This is very unfair if there are parties who completely blame the Aceh government because the Aceh peace agreement does not explain education issues clearly and firmly. It was unlike most of the peace agreements that were signed between 1989 and 2005, included education in some way. Then, the educational policies were transformed depending on the agreements, such as the history and the causes of the war, as well as on the conflicting interests of the actors involved. Education in post-conflict situations assists in changing the structures and strengthening the positive role of education through the promotion of expansion, equality, and different content of education to address the underlying causes of conflicts (Dupuy, 2008; Poppema, 2009). This process requires more than short-term education programs. Yet, a more complex approach to transform educational systems is needed (Novelli & Cardozo, 2008).

According to Dupuy (2008) there are three reasons why an agreement has not included education. First, education is frequently viewed as a developmental, rather than humanitarian, issue that must be addressed outside of the peacemaking process. Second, individuals and parties involved in peacemaking processes are more concerned with the immediate cessation of direct violence and satisfying the demands of warring parties for a piece of the political pie than with outlining long-term educational and sociopolitical reforms and responses. Finally, the conflict can be classified as an identity conflict, a secessionist conflict, a revolutionary conflict, or a factional conflict. Furthermore, educational specialists may not be present during a peacemaking process. Education is then seen to have a role in the conflict outbreak.

In addition, the Aceh government could not follow up the peace education program initiated by many NGOs to be learned as a compulsory subject at schools although appreciated it during the program carried out. Accordingly, the schools have perceived peace education in different ways. Some schools need peace education to be learned as a subject in the curriculum, and some others perceive peace education has been compiled to religious and civic education. As result, the schools have initiated to teach it partly and integrated into other subjects. It has been carried out depends on the policies of the school principals. These findings confirm Harber (2019) that most of the

empirical evidence of peace education implementation is negative in the light of education and political contexts which are not supportive or conducive. Such as some peace education projects show some promise or possibility of what might be done but it is little or no evidence of systemic education transformation to implement peace education wished.

Therefore, the relevant peace education frameworks to Acehese culture and subjective values initiated by NGOs had fewer effects on transforming the education system. Thus, many schools in Aceh have implemented peace education in their ways, so the ways do not reach the goal of peace education; to bring about behavior changes that will enable children, youth, and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the condition conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level (Das & Das, 2014; Eliasa, Kartadinata, Ilfiandra, & Nurihsan, 2019; Fountain, 1999). The facts will lead Aceh society difficult to have positive peace, to be well-being and have just relationships in social, economic, political, and environment/ecology (Galtung, 1967, 1969; Navarro-Castro & Nario-Galace, 2010), and have a spiritual dimension in their personality (Lederach, 2015).

It is undeniable that many people, and especially educators in Indonesia consider that civic education and religious education contain peaceful values, such as tolerance, empathy, democracy, justice and equality, fraternal, integrity, humanity, unity, solidarity, and ecology (Baidhaw, 2014; Saputri, 2018; Sumardjoko & Musyiam, 2018; Wulandari, 2018). However, the process of teaching these values is more effectively carried out by learning based on local culture and local wisdom (Ritiauw, 2017; Sumardjoko & Musyiam, 2018). It is in line with Hamid, Istianti, and Abdillah (2020) models of citizenship education learning in schools to achieve the literacy skills of citizenship culture and the ethos of peace in students based on strengthening local culture is a strategic choice.

Besides, peace education not only teaches values and attitudes but also skills in acting peacefully in responding and solving problems in efforts to meet interests and needs, so as not to harm and hurt other people or parties. Therefore, perceived that learning peace education has been represented by civic education and religious education is less precise. It needs to do in a particular way, whether combined into other lessons or taught separately is a must, especially regarding conflicts and conflict resolution models. This is assumed based on the famous peace education concepts. Formal education—Schools are the vital space for learning to accept diversity in society and to develop inclusive competence and skills among children as crucial to maintaining social solidarity, cohesion, and social peace (Fontana, 2016).

In sum, transforming Aceh Province into a Special Autonomy after a peace agreement in the decentralization context of Indonesia does not enable Aceh Government to reform Aceh Education System to be a medium for transforming conflict in long term. This study confirms Fontana (2016) that the decentralization and power-sharing model adopted after the conflict does not encourage region actors to design and deliver educational services which contribute to long-term conflict management. They failed to decisively promote the education reforms which contribute to long-term peacebuilding.

Conclusion

Peace education is recognized plays essential role to make peaceful society. Thus some peace agreements include education reform to guide peace education implementation after armed conflict. However, the peace agreement between the Indonesian Government and Aceh Free Movement has not stated education reform in Aceh to be a tool for peacebuilding process. The peace agreement has given Aceh a chance to implement peace education through human rights arrangements. As

result, Aceh Government failed to make a policy to design a peace education model, and follow up the peace education curriculum initiated by NGOs. Implementation of peace education at school was only limited to discourse among education agencies, and the schools perceived peace education in different ways to be learned. Some school has taught peace education by the manual peace education textbook, and some others perceive peace education has been included in religious and civic education which no need to particular peace education. Given the results, future research should examine why Indonesian Government does not consider peace education as essential element to build peaceful society in post conflict province. Besides, future research might look why the Aceh Government does not follow up the NGOs' peace education concepts which include Islamic values and Acehnese culture.

The study suggests the Indonesian Government encourages the Aceh Government to make a policy that supports peace education implemented at schools throughout Aceh. Thus, Aceh education can be restructured in the peace education context. To this end, teachers should be trained for peace education regularly to build their capacity to become peaceful teachers who lead transforming conflict, mitigating violence, and address adversaries among students and the community. Besides, the curriculum must be ensured to include knowledge, attitudes, values, and skills of peace education. This way will enhance students understanding of their roles as peacebuilders in any place and works they will be.

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The Policy of Local Government to Implement Peace Education at Secondary School Post Armed Conflict

Abstract

This study describes the policies of the Aceh government in responding to the chance to implement peace education at secondary school and how the Aceh Government's policies imply peace education implementation at secondary school. This study used a qualitative descriptive method. The study finds that Aceh has normative chance and sociological chance to implement peace education at secondary school after the armed conflict. However, the Aceh Government has paid a lack of attention to initiate peace education implementation in the formal school. Besides, the Aceh government prioritized implementing the national curriculum with added Aceh Islamic Curriculum. Future research might seek to understand the authority of the Aceh Province in reforming and restructuring national education to incorporate peace education as long term peacebuilding process. The study highlights the reforming education system in Aceh is needed to enable school develop peace education curriculum. The study suggests that the Indonesian Government should encourage the Aceh Government to make a policy that supports peace education implementation at schools throughout Aceh. Thus, teachers should be trained for peace education regularly to build their capacity to become peaceful teachers who lead transforming conflict, mitigating violence, and address adversaries among students and the community.

Keywords: *peace, peace education, school, policy, Aceh Government*

Introduction

Aceh armed conflict was a protracted conflict that ended in 2005 through the negotiation that was mediated by the International Nongovernment Organization, Crisis Management Initiative (Shea, 2016). To gain and sustain Aceh peaceful society, all aspects of human rights are needed to meet interdependently (McLeod, 2014). It is undoubtedly that human rights is closely relates to peace (Turan, 2020). Education is a fundamental human right, and enables the realization of all other human rights. Differences in education lead students to be different in occupation and wage,

participation in development. If education systems collapse, peaceful, prosperous, and productive societies cannot be sustained (De Giusti, 2020). Education can promote social emotions that need to underpin the peace process, such as sympathy for the suffering of others, compassion for the victims, forgiveness for the offenders, tolerance for different identity and culture of others, optimism for the future, and bravery to leap trust (Brewer, 2010). It may address inequalities, overcoming prejudices, and fostering new values and institutions. Education such as schools may be viewed as an agent in developing cultural values among students and transforming culture from violent culture to peaceful culture to eliminate the potential of violent conflict (Ritiau, 2017).

Peace education mostly can eliminate many acts of violence; direct violence, structural violence, and cultural violence (Cremin & Guilherme, 2016). In other words, peace education is a soft essential tool to bring positive peace in post-conflict areas (Davies, 2016; Mendenhall & Chopra, 2016; Tinker, 2016). For that, there is a compelling need for conflict and conflict-related contexts (Tschirgi, 2011). Thus, through peace education, every human being might be equipped with a good understanding of conflict and peacebuilding to eliminate violence (Maleki & Komishani, 2014). It does to peace education functions to increase students' constructive conflict resolution behaviors, reduce aggressive behaviors, and enable students to have problem-solving skills (Ay, Keskin, & Akilli, 2019; Turk, 2018).

Given that, the Aceh peace agreement that was known as the Memorandum of Understanding (MoU) only resolved violent conflict in Aceh. The agreement only brought the vertical conflict to a formal end. While the horizontal conflict has emerged in Aceh; conflict among the former GAM elites; between the elites and the former foot-soldiers; and among community groups who divided along ethnic lines and economic lines (Ansori, 2012; Barron, Rahman, & Nugroho, 2013; Quayle, 2018). Such as this condition, Aceh needs peace education to bring about a peaceful society. It needs a government policy to reform the educational system for giving a chance to peace education implemented successfully. To this end, many NGOs have initiated a peace education program for Aceh after a peace agreement. In particular, UNICEF supported a group of academics and activists to create a peace education curriculum grounded in the core of Islamic peace and beliefs rooted in the Acehnese social-cultural values. The curriculum was based on six basic principles; introspection and sincerity, Rights and responsibilities, conflict and violence, democracy and justice, diversity of creations, and peace paths (Thalal, 2010).

In 2001 ninety-six high schools were accompanied to implement the peace education curriculum. The initiatives were fully supported by the local government and the Muslim religious leaders (ulama) in Aceh (Ashton, 2002). The results, it was highly praised by principals, teachers, and students at schools, and the program has worked in transforming the views and attitudes of students. Thus, next year the program was enlarged to 247 schools, targeting more than 75,000 students. Hence, the teaching manual was transformed into the Aqidah-Akhlaq (Islamic faith and morals) Curriculum in the Context of Peace Education, published in 2006. It accommodates more Islamic principles and strengthens the Islamic faith and morals of high school students (Husin, 2009). Besides, Wenger (2014) states that peace education covers the history of Aceh, and teachers and students at Secondary School highly cover the newly resolved conflict can be learned.

It is undeniable; peace education is an urgent thing for Aceh students, to transform their mindset or to equip them with a good and right understanding of conflict and peace. Why is it so? It is not only Aceh has experienced deep conflict, but also conflict is a reality of life occurring at any time due to the clash with interests, ideas, political orientations, economic systems, and socio-cultural diversities. Hence, Peace education in Aceh should seek substantially to reexamine the Acehnese traditional wisdom's symbols and mottoes, especially those for peace issues such as reciprocity, caring, tolerance, and justice. By doing so, these symbols and advice become more meaningful and beneficial to transform the conflict (Maleki & Komishani, 2014).

Nevertheless, the Aceh Peace Agreement has taken place for more than a decade, but the Aceh education system is the same as other provinces in Indonesia, whereas Aceh is recognized as a special autonomy province. Moreover, the Aceh government looks forced to focus on succeeding in a national curriculum with a national system and standards. Hence, the Agencies of Aceh education, school principles, and some teachers perceived that teaching peace education in a particular way may burden students (Zainal, 2016). Besides, the Indonesian government does not consider peace education essential and urgent in post-conflict provinces such as Maluku and Aceh (Wahyudin, 2018). This has indicated that peace education does not have the opportunity to be formally implemented in schools in post-conflict Aceh even though many studies have stated that post-conflict peace education is a must to be implemented to build a sustainable peaceful society as previously explained. To make this happen, a government policy is needed as a strong foundation and the right direction that support educational development over time (Tonich, 2021; Walter et al., 2021) to affect peace education initiatives (Zembylas et al, 2016), and legitimize realization of peace education (Bal-Tar & Rosen, 2009).

Many studies have demonstrated the essential role of peace education in peacebuilding to make peaceful society after intractable conflict (Johnson & Johnson, 2006; Harris & Morrison, 2012; Bar-Tal & Rosen; 2014; Lauritzen, 2016; Tinker, 2016; Cremin & Bevington, 2017; Harber, 2018; Hymel & Darwich, 2018; Cromwell, 2019; Bal-Tar et al. 2020). According to Smith et al (2011) peace education is needed to support transformation processes related to changes in security, political institutions, economic regeneration and social development within post conflict societies. It should be operated in three kinds; The first is in emergencies (humanitarian response), which prioritizes for the children protection and a response to the negative impacts of conflict on their education. The second is conflict-sensitive education that ‘does no harm’, and make sure that education does not reinforce inequalities. The third is education and peacebuilding, which educational development should reform the education contributes to political, economic and social transformations in post-conflict society. However, in 1989 to 2005, only 11 of 37 peace agreements mentioned education as a critical aspect to be addressed and used as a tool for peacebuilding (Tinker, 2016), and Aceh Peace Agreement was signed in 2005 did not mention education to be addressed for peacebuilding. Therefore, this article will analyze the policies of the Aceh government to implement peace education in schools, especially in senior high schools.

Research Questions

The study aims to explain Aceh Government's policy on response the chance for implementing peace education in schools and its impacts on carrying out peace education at secondary school. To this end, the answers were found based on the following research questions:

1. What is the policy of the Aceh government in responding to the chance to implement peace education at secondary school?.
2. How does Aceh Government's policy imply implementing peace education at secondary school?.

Literature Review

Definition of peace education

Peace experts define peace education differently over times. Tinker (2016) has found a number of other names for peace education, namely anti-nuclearism education, international understanding, citizenship, global education, environmental responsibility, communication skills, conflict resolution, critical pedagogy, life skills, democracy, gender coexistence and equality, human rights

awareness , peace building, and diversity tolerance. In addition, some peacebuilders have involved the spiritual dimension of inner harmony. As such, academics increasingly recognize that a broader and more holistic approach to peace education is urgently needed (Clarke-Habibi, 2005). The latest concept of peace education is used by international actors as a peace-building tool for future generations to learn how to handle conflict without violence and to ultimately maintain a culture of peace (Tinker, 2016).

Harris and Morrison (2012) define peace education as a philosophy and a process involving skills, including listening, reflection, problem- solving, cooperation and conflict resolution. Assegaf (2016) Peace education is an educational process that seeks to empower the community so that they are able to overcome conflicts or problems themselves in creative ways and not by means of violence. Ni'mah (2019) peace education is education directed towards the development of human personality, respecting human rights, the existence of fundamental freedoms, mutual understanding, tolerance and forging friendship with all nations, races and inter-groups that lead to peace.

Furthermore, Asamonye et al. (2014); (Ofoegbu & Alonge, 2020) state that peace education is a process of acquiring the values, and knowledge and developing attitudes, skills and behavior to live in harmony with oneself, with others and with the natural environment. Besides, Asamonye et al. (2014) also define peace education as a deliberate attempt to educate children and adults in the dynamics of conflict and promote peace-making skills in homes, schools and communities. It is used to create, maintain and manage positive attitudes towards peace among and between various levels and segments of society. It is similar to Ikechukwu (2014) identifies peace education as a process of promoting the knowledge, skills, attitudes and values needed to bring about behavioral changes that would enable children, youth and adults to prevent conflict and violence, both overt and structural to resolve conflict peacefully and to create the conditions conducive for peace.

Furthermore, Smith and Ellison (2015) define peaceful education through three educational functions in peacebuilding, namely:

1. Education as a Peace Dividend: Restoring education services as a social service can restore public confidence in the capabilities of the state, and people can benefit from peace. However, restoration of education will make a positive contribution to peace building if it benefits all elements of society fairly. Even educational provisions that are insensitive to local contexts can be seen as coercion by the government that can undermine trust in the state and have a negative impact on peace-building.

2. Education Governance and Reform: Good governance across sectors, including education can create the conditions for managing conflict constructively and for addressing horizontal inequalities between groups. Therefore, it is necessary to have a balance of power and function between the central government and the decentralized regions that are regulated in the education system.
3. Education as an Entry Point for Conflict Transformation and Peace Building: social services education can provide an entry point for addressing the underlying causes of conflict. Education programs have been examined as providing protection, overcoming inequality and redistribution, social cohesion, and transitional reconciliation and justice.

Perhaps those definitions have encouraged peacemakers and activists to emphasize that peace education is important to be included in the modern education system (Cabedo-Mas, 2015; Demir, 2011; Khairuddin et al., 2019; Lamanauskas, 2015), and now peace education is seen by policy makers as one of the precursors in ensuring the stability and health of a country, especially when it involves multicultural communities who have various aspects of their background and educational level (Lafer & Tarman, 2019; Price, 2019; Tannous & Oueijan, 2011).

The Contents of Peace education

Brock (2011) argues that the post-conflict context provides an opportunity for educational agents to adopt a fundamentally new approach to peace building. Adopting the literature on post-conflict reconstruction is one way of directing the role of education in peacebuilding (Akulluezati et al., 2011). Therefore, (Harber, 2018) and (Higgins & Novelli, 2020; Novelli et al., 2014) explain broadly that after armed conflict, education is an important means of supporting the transformation of a society from war-ravaged to a rebuilt society. In addition, the divided society is working towards peace. Thus, it is widely recognized that education can play an important role either in fermenting community divisions or in helping socio-political change lead to the reconstruction of community relations (Gill & Niens, 2014).

Bajaj (2018); Bajaj (2019) state that a key aspect of educational transformation is the introduction of new subjects or themes into the curriculum to create more peaceful individuals and societies. The peace education curriculum must cover seven core competencies, namely: Critical thinking and analysis; (2) Empathy and solidarity; (3) Individual and collective bodies; (4) Participatory and democratic engagement; (5) innovative education and communication strategies; (6) conflict resolution skills; (7) Continuous reflective exercise. Meanwhile, Cunningham (2014) argues that

peace education requires subject matter for developing self-awareness and self-control. This is useful for building sympathy for others, sensitivity, and cooperation skills. Especially in the conflict or post-conflict era, peace education must be directed to change the mindset of groups, mutual understanding and responsibility for the suffering of others.

Furthermore, Bajaj and Hantzopoulos (2016) argue that peace education is not limited to subject curricula, but requires a broader transformation of content, pedagogy, structure, educational practices, relationships between educators and students, and educational outcomes measurement systems. Curriculum in some form is necessary, but not sufficient. Peace education also requires ways of managing schools, the way teachers and students behave, disciplinary codes, content and teaching methods throughout the curriculum must reflect competence and peaceful behaviour as well as democratic, inclusive and participatory values.

Some Challenges of Peace Education

One of the general conditions that become the main challenges in implementing peace education is a state of conflict or conflicts that erupt periodically. Novelli et al. (2014) note that peace education in conflict-affected areas or those affected by conflict is not always accepted. Generally, the term peace is not always accepted by all warring parties, including peace education. It has not always been favoured by governments that blame other groups on behalf of the conflict, or in post-conflict situations see peace education as unnecessary. Thus, the principles of peace education are incompatible with the dominant ethos and structure of the school (Higgins & Novelli, 2020). An authoritarian environment, driven by an assessment system, and competitive in most schools is not the right place for peace education to develop and prosper (Harber & Sakade, 2009). Therefore, sometimes formal schools are not seen by some as the best means of developing peace education, because there is a mismatch between peaceful education and the values and practices necessary for peace building. This can be seen from the physical punishment that is still widely used when educational practice takes place (Harber, 2014).

In addition, the challenge of peace education is that many students reject critical pedagogy because teacher-centred and dominant pedagogy in schools is considered prevalent (Zembylas et al., 2016). In addition, many teachers do not receive peace education training, so they do not have the skills and disposition to teach controversial issues that are needed in the classroom (Harber & Mncube, 2012). Furthermore, it is also quite difficult to assess the impact and outcomes of peace education which are generally more about skills, values and behaviours than knowledge (Harber & Sakade,

2009). According to Jäger (2015) the challenge of peace education is to make education programs and the education system as a whole sensitive to conflict. Peace education in the context of conflict-sensitive education is defined as a process with three core elements, namely: (1) Understanding the context in which education takes place; (2) Analyze the two-way interaction between the context and educational programs and policies (development, planning and delivery); and (3) Acting to minimize negative impacts and maximize the positive impacts of education policies and policies in general.

The Role of Peace Education

It is believed that education is essential for peace building (Novelli & Smith, 2011). According to UNESCO's Education for All Global Monitoring Report: "Intra-state armed conflict is often associated with grievance and perceived injustices linked to identity, faith, ethnicity and region. Education can make a difference in all these areas, tipping the balance in favor of peace - or conflict". UNESCO has affirmed that education has a contribution to peace. "No country can hope to live in peace and prosperity unless it builds mutual trust among its citizens. It can start in the classroom, and schools should be seen as places to spread the most important skills, such as tolerance, mutual respect, and the ability to live peacefully with others" (Lerch & Buckner, 2018; Smith, 2010). In addition, King (2011) argues that, in restoring normality and helping to hope for a brighter future, schools can contribute to peace-building and conflict prevention. For example, teachers, they have an important role in transforming the structure of society, especially in post-conflict contexts (Lopes Cardozo & Hoeks, 2015; Shepler, 2011).

Furthermore, Bevington et al. (2020); (Emkic, 2018) explain that the education sector is an important component in peace-building efforts and the initial recovery of a country experiencing conflict. Therefore, it is imperative to continue to provide education in an emergency, and to restore educational institutions quickly as part of an early recovery strategy. On this basis, it can be said that the education sector needs to be used as part of a strategy to strengthen peace. In a number of post-conflict countries, a trend has emerged towards better integration between the country's main development framework for poverty reduction and its peace-building strategy. In more detail, according to Smith Ellison (2014) there are five rationalizations of the role of education for peace building, namely; (1) Skills training provides a way other than violence; (2) Education protects children; (Akulluezati et al.; Asamonye et al.; Assegaf; Bajaj; Bajaj & Hantzopoulos; Bevington et al.; Clarke-Habibi; Demir; Emkic; Gill & Niens; Harber; Junaidi; Khairuddin et al.; King; Lafer & Tarman; Lamanauskas; Lopes Cardozo & Hoeks; McLeod; Miller; Nazir; Smith Ellison; Tannous

& Oueijan) Education helps rebuild normality; (4) Education helps make up the missing foundations; (5) Education contributes to social transformation.

Methods

Design

This study used a qualitative descriptive approach. This design leads the researchers to a way of looking at the phenomenon from participants' point of view and description of documents without intervening of researcher. The main objective of this study was to describe the policy of the Aceh government in responding to the chance for implementing peace education at secondary school post-armed civil war in Aceh. The data were collected by in-depth interview and document study, then the data were analyzed by the descriptive analysis with interactive model.

Participants

This study involved 17 informants as as the main resource of primary data. They were the head of the Aceh Education Agency's curriculum sub-division, Head of East Aceh District Education Office, five Principals of secondary school, and ten teachers at five secondary schools (five are religious teachers, and five others are civic education teachers). They were sampled purposively by considering they have the authority to engineer educational policy and teach peace through religious education and civic education. To make it easy to meet the informants at schools, such as principals and teachers, we first contacted the authorized person of education agencies to facilitate the researchers meeting the informants. Besides, the researchers also used social networks to meet them for interviews.

Instrument and Data Collection

The main instrument in this research was the researcher who was equipped with writing instruments and recording tools (such as pen, notebook, and smart recorder). The data were collected through in-depth interviews using non-structured interview forms developed by the researchers. Interviews were conducted using smartphone voice recorders. It was previously the researchers received permission from interviewed participants. Besides, the study also used document study technique to obtain secondary data, such as research reports and journal articles. These were found by online searching at google and google scholar. This way fully helped researchers with data collection and reference citation automatically by using endnote application.

Data Analysis

The data were analyzed by descriptive analysis. To analyze the interview data, firstly those were transcribed and then analyzed by descriptive analysis method. The first step of the analysis procedure was to summarize and interpret the data according to the research problem. These data then were supported by document data obtained from research reports and scientific articles. The data were analyzed severally during the data been collected in the field, and also analyzed after all data were collected and viewed were sufficiently answered the problem research. The data analyzed systematically through three phases. The first, data reduction, was selecting and simplifying rough data arising from field notes and documents; the second was data display. It was then presented in the form of narrative text assisted by tables; and the third, drawing conclusion, was done by searching for the meaning of data, patterns, explanations, causal paths, and propositions. These were done carefully and systematically through verification and rechecking field notes to ensure all data collected were valid.

Results

The Chance of Peace Education and Aceh Government's Policies

Based on the data obtained, this study can explain the chances for peace education and the Aceh government's policy in two categories, as follows:

Normative chance and Aceh Government's Policies

Aceh armed conflict has forced the Indonesian Government to arrange Aceh in special autonomy context that detail in the Law on Governing Aceh (LoGA) following the peace agreement (MoU Helsinki) in 2005. Aceh has been allowed to run its governance differently from other Indonesian regions, including education affairs. The new law provides a framework and direction to give provincial and district authorities greater autonomy in governing and managing Aceh education. It leads to change in three areas of education: the curriculum, the structure, and the financing of education (Fitriah, 2017). This provides an opportunity for the Aceh Government to initiate the implementation of peace education in formal schools in Aceh as an effort to transform the Aceh conflict into a long-term program. However, the chances and policies response of the Aceh government to implement peace education based on findings can be explained in the table 1.

Table 1.*Normative chances and Aceh Government's policies*

| The Chances | | The Policies | |
|---|--|---|---|
| MoU Helsinki | LoGA | Qanun Aceh (Aceh Regulations) | Practices |
| Point 1.4.2; the legislature of Aceh will redraft the legal code for Aceh based on the universal principles of human rights... on Civil and Political Rights and Economic, Social and Cultural Rights | <ol style="list-style-type: none"> 1. Article 16/2/c; the Aceh government is obliged to provide quality education and add local content material according to Islamic law 2. Article 215; the education in Aceh is united with the national education system that is adapted to the characteristics, potential, and needs of the local community. 3. Article 216/ (1) and (2); every Acehnese has the right to quality and Islamic education in line with developments in science and technology. Education is carried out based on the principles of democracy and justice by upholding human rights, Islamic values, culture, and national diversity. | <ol style="list-style-type: none"> 1. Qanun, Aceh number 5/2008; the education system implemented in Aceh is based on the national education system that is modified by integrating Islamic values 2. Qanun Aceh number 11/2014; the education in Aceh is based on Islamic education, and conducted in line with the national education system. 3. Qanun Aceh number 9/2015; amends and affirms to implementation of the Aceh Islamic Curriculum. 4. Qanun Aceh number 6/2015 on Badan Reintegrasi Aceh (BRA - Aceh Reintegration Office); Education is one of the sectors handled by BRA, that works on the peace education issue. | <ol style="list-style-type: none"> 1. The Aceh Government had programs similar to peace education carried out by the Culture and Tourism Department. It held a workshop for teachers in 2012. It aimed to build teachers, communities, and youth's capacity on peace education and culture in all districts /cities in Aceh 2. Aceh Mid-term Development Plans (2012-2017), stated that Islamic Education covers all aspects of human life; physical, mental, aqidah, akhlaq, emotional, aesthetic, and social aspects 3. The Aceh Governor, Zaini Abdullah spoke to the public, he wished Aceh history and the Aceh peace process to be incorporated into Aceh's education curriculum, from elementary school to senior high school. 4. Peace education was discussed among stakeholders, but there was no clear decision and implementation mechanism of peace education. 5. In 2018, the Aceh government launched Aceh Islamic Curriculum to be used in Aceh refers to National Curriculum with additional compulsory subjects relates to Islamic |

Education, includes the Qur'an and hadith, faith and morals, Islamic law, the history of Islam, and Arabic language.

6. At the end of 2019, the Aceh Reintegration Agency (BRA) in collaboration with the Aceh Education Office had initiated the writing of the Aceh Peace Education Syllabus, which was compiled by a team representing various relevant experts, including academicians. This syllabus covers the history of the Aceh conflict, conflict resolution, conception of peace, reintegration, post-conflict reconciliation, and the importance of negotiation and diplomacy. The Aceh government has planned to implement the syllabus through local content lessons starting in 2020.

Table 1 reveals that Aceh Peace Accord (MoU Helsinki) gives a chance for peace education through human rights concepts, and LoGA confirms it by adding a framework with Islamic values, Acehese culture, Acehese needs, and Indonesian diversity. However, Aceh Government responded by Qanun Aceh that only confirms Islamic values to be conducted in line with the national educational system. While peace education is stated specifically to be carried out by Aceh Reintegration Office which has the authority to carry out reintegration programs and activities, strengthen peace, and mainstream peace in Aceh development (article 14 (h) Qanun Aceh Number 6/2015). As a result, the peace education curriculum was drawn up too late; it took nearly 15 years since the peace agreement was signed.

This fact demonstrates that Aceh Government does not intend seriously to implement peace education systematically through formal education. This was confirmed by the launching Aceh Islamic Curriculum which does not encompass peace education and Aceh history as the previous

Aceh Governor wished. It can be argued that Aceh's special autonomy has given Aceh the chance for the construction of Islamic identity in the Aceh education system in a new context. The teachers must be able to integrate faiths and morals, and Sharia into every learning subject (Junaidi, 2020; Nazir, 2017). They have denied implementing peace education or realized it too late that the people of Aceh need peace education to ensure sustainable Aceh peace. Thalal (2010) states that peace education is urgent to be implemented in Aceh to guarantee the peace becomes sustainable. Peace education has to target three segments of the community, ex-combatants, government officers including military and civilian. Teachers and students at school are a civilian group to be employed peace education such as multicultural education to address ethnicity and ethnic diversities in Aceh.

Sociological chances and Aceh Government's policies

Sociologically, civil society has played its role to support and enable Aceh Government to implement peace education in formal schools. It was shown by the peace education activities of some civil society organizations. However, Aceh Government only appreciated their activities by rhetoric statement and did follow up it in actions. These demonstrate in table 2.

Table 2.

Sociological chance and Aceh Government's policies

| The Chances Supports of Civil Society and Education Institutions | The Policies Recognition and Hopes |
|--|---|
| <ol style="list-style-type: none"> 1. During the conflict (2001) and after (2006), UNICEF supported the development of a pilot peace education course for secondary school students based on local cultural and Islamic values. 2. Since 2007, Peace Generation cooperated with International and National Nongovernment originations, trained teachers and youths to teach peace in schools and communities. 3. In 2010, nine universities in Aceh collaborated to develop a conflict resolution education curriculum. 4. In 2015, universities throughout Aceh have agreed to form a University Network for Peace. | <ol style="list-style-type: none"> 1. The Head of the Regional Office of the National Education Department of Aceh, after carefully examining this Peace Education Curriculum, stated that we fully support its implementation as a pilot project for Secondary School during the 2001/2002 academic year, and hoped that peace education targeting general high schools in the province can contribute to realizing a lasting solution to the conflict hampering Aceh. 2. Aceh Governor stated a foreword in publishing a book of 12 values of peace (and said that these values should be taught to students and it may reach out to all groups. Thus, expected all parties should support the implementation of the peace education program. |

Table 2 above shows that there is a strong will from civil society to implement peaceful education in formal schools in Aceh, and it is recognized by the Government of Aceh that their concepts and

programs are very suitable to be implemented in schools throughout Aceh. However, the Aceh government did not follow up after their programs ended in Aceh. This can be seen from the concept of peace education that was not materialized until 2019, as explained in the previous section. Even though the peace education module implemented by UNICEF and Peace Generation is very relevant to Islamic values and the culture of the Acehnese.

The Curriculum for Peace Education of UNICEF in 2002 consist of six chapters:

1. Introspection and sincerity, with the scope I look at myself, I manage anger, I am sorry and sincerity, me and my attitude, and your mouth is your tiger.
2. Rights and Obligations, with the scope of rights and Obligations, me and Education, us and extortion, and the state is our responsibility.
3. The Plurality of Creation, with the scope of me and nature, we live in diversity, and we are different but the same.
4. Conflict and violence, with the scope, conflict, social inequality, and drugs, are our enemy, and we must know that violence is not our way.
5. Democracy and justice, with the scope we negotiate, social peace, democracy, we respect the law, and our economic justice.
6. With the scope of our family, the Way to Peace is a peaceful family. We crave solutions, solutions to our problems, we empathize, and we love peace.

Then, this curriculum was revised in 2006 which result in the curriculum manual consists of eleven chapters and entitled "*Aqidah Akhlaq*" Curriculum in the Context of Peace Education. The chapters as follows:

1. The Qur'an, a mirror of my life, with subchapters: I love the Quran, the Qur'an is our guidelines, the Qur'an and the humanitarian approach, the Qur'an of the universe, and me and nature.
2. Prophet (Thalal) is My Idol, with subchapters: my prophet is a selected man, we are progressors of the prophet's message, my nature is zuhud, we keep the mandate, and I am sorry and sincere.
3. Science and charity, with subchapters: why the tsunami, the impact of the tsunami and our solidarity, is there compassion among us, let us respect others, we are doomed.
4. Practice and the day of justice, with subchapters: our deeds positive or negative, let's reach the reward, death very close, doomsday comes, and heaven Yes, No Hell.
5. Negativity Adverse the Nation, with subchapters: slander threatens our peace, my people were destroyed because of corruption, collusion, and nepotism, I reject hedonistic and materialistic, and is our mutual help wrong?

6. Life skill, with subchapters: we are educated teenagers, let's be a wise person, we are the visionary generation, let's be a teen leader, and I have self-esteem.
7. Rights and Obligations, with subchapters: our rights and duties, we live in diversity, and we are different but the same.
8. What's with the media, with subchapters: educating our media? my favorite broadcast on television and the violence is my sad watching.
9. The Problems of Contemporary Youth, with subchapters: free sex; no way, Pornography drops our pride, Drug is my enemy, and depression is not my best friend.
10. Introspection and Self-concept, with subchapters: I look up, do not be afraid and anxious, I manage anger; strengthen yourself in grief, and me and my attitude.
11. Conflict and Peace, with subchapters: me and conflict, your mouth is your tribe, we manage conflict, we are democratic, we love peace, and religion is peace.

In addition, Peace Generation Curriculum covers twelve aspects; Self Acceptance (I am Proud to be Me), Prejudice (No Suspicion, No Prejudice), Racism (Different Cultures, Still Friends), Religious Tolerance (Different Beliefs do not have to result in Enemies), Sexism (Both Males and Females are Human), Wealth and Poverty (Wealthy not Proud, Poor not Insecure), Gangs and Cliques (If you are a Gentleman you don't need to be in a Gang), Diversity (The Beauty of Diversity), Understanding Conflict (Conflict makes you more Mature), Violence (Use your Brains, not your Brawn), Asking for Forgiveness (Not too Proud to Admit Wrong), and Forgiving Others (Not Stingy in Giving Forgiveness) (Rusyana, 2012a, 2012b).

However, such programs were evaluated and concluded that it was similar to many such programs; it was not sustainable due to a lack of government funding and failure to integrate it into a holistic curriculum reform process (UNICEF, 2014). Aceh Government prioritized the implementation of the National Curriculum in 2013 and improved the quality of education. Hence, peace education only remains as "a discourse" among the education stakeholders; "It will be a priority of the Aceh education development." Education stakeholders of the Aceh Government perceived that peace education is better integrated into the subjects of social sciences, such as environmental education integrated into the natural sciences. So, it does not add subjects in curriculum structure that burdening students. Accordingly, the Aceh government paid more attention to making an Aceh Islamic Curriculum be implemented in line with the national curriculum as demonstrated previously in table 1.

The Impacts on Implementing Peace Education at Secondary School

It can be argued that the Aceh government has not made a firm policy to support peace education to be implemented in formal schools. Hence, the fact implied on different understanding and implementing of peace education at secondary school as shown in table 3.

Table 3.

The Impacts of Aceh Government's policies on Implementing Peace Education at Secondary School

| No. | The Impacts of the Aceh Government's policies on peace education implementation |
|-----|---|
| 1 | Some secondary schools perceived peace education has been included in religious and civic education. Besides, peace education could also be conducted through extracurricular activities such as scouts and artistic activities and Islamic grouped activities, such as reading al-Quran (Surah Yasin) together, speeches, and other Islamic activities. Hence, they perceived peace education subject is not needed to be taught in a particular way. Moreover, some teachers perceived that peace education is not needed anymore because Aceh is peaceful now. |
| 2 | Some secondary schools taught their students the UNICEF Peace Education Curriculum. Teachers stated that religious subjects and civic education contain peace education generally, but specific learning of peace education is strongly needed. Therefore, as UNICEF peace education module is crucial for every teacher who teaches religious subjects, especially for faith and morals subjects. |

As seen in table 3, the Aceh Government's policies to respond on the normative and sociological chance have impacted different understanding and implementation of peace education at formal schools. Some schools need peace education to be conducted in a special subject supporting religious and civic education. While some others perceive peace education was represented by religious and civic education, so they did not need a special subject for peace education.

Discussion

This study reveals that the Aceh has the chance to implement peace education after post armed conflict through human rights concepts which is mentioned in the peace agreement then articulated in the law on governing Aceh. Besides, many NGOs have initiated peace education program to support Aceh Government implement peace education. In other words, Aceh has both normative chance and sociological chance to run peace education at secondary school. However, the Aceh government has not made the clear and precise policies to developed a particular peace education system as a tool to build sustainable positive peace in Aceh. Peace education has been limited to discourse for a long time. Unlikewise, at the end of 2019, the Aceh Government had a peace education concept that initiated by the Aceh Reintegration Agency to be implemented integrally

into local subjects. This fact cannot be separated from the peace agreement which did not explain Aceh's education reform for long-term peace building. It was unlike most of the peace agreements that were signed between 1989 and 2005, included education in some way (Dupuy, 2008; Poppema, 2009).

The findings emphasize that education reform must be clearly and explicitly stated in a peace agreement as a way of building peace to achieve positive peace. The findings also compatible with Dupuy and Popema, they argue that educational policies of former conflict state are transformed depending on the agreements, such as the history and the causes of the war, as well as on the conflicting interests of the actors involved. Education in post-conflict situations assists in changing the structures and strengthening the positive role of education through the promotion of expansion, equality, and different content of education to address the underlying causes of conflicts (Dupuy, 2008; Poppema, 2009). However, this process requires more than short-term education programs. Yet, a more complex approach to transform educational systems is needed (Novelli & Cardozo, 2008).

According to Dupuy (2008) there are three reasons why an agreement has not included education as essential aspect for long term peacebuilding. First, education is frequently viewed as a developmental, rather than humanitarian, issue that must be addressed outside of the peacemaking process. Second, individuals and parties involved in peacemaking processes are more concerned with the immediate cessation of direct violence and satisfying the demands of warring parties for a piece of the political pie than with outlining long-term educational and sociopolitical reforms and responses. Finally, the conflict can be classified as an identity conflict, a secessionist conflict, a revolutionary conflict, or a factional conflict. Furthermore, educational specialists may not be present during a peacemaking process. Education is then seen to have a role in the conflict outbreak.

In addition, the Aceh government could not follow up the peace education program initiated by many NGOs to be learned as a compulsory subject at schools although appreciated it during the program carried out. Accordingly, the schools have perceived peace education in different ways. Some schools need peace education to be learned as a subject in the curriculum, and some others perceive peace education has been compiled to religious and civic education. As result, the schools have initiated to teach it partly and integrated into other subjects. It has been carried out depends on the policies of the school principals. These findings confirm Harber (2019) that most of the empirical evidence of peace education implementation is negative in the light of education and

political contexts which are not supportive or conducive. Such as some peace education projects show some promise or possibility of what might be done but it is little or no evidence of systemic education transformation to implement peace education wished.

Therefore, the relevant peace education frameworks to Acehese culture and subjective values initiated by NGOs had fewer effects on transforming the education system. Thus, many schools in Aceh have implemented peace education in their ways, so the ways do not reach the goal of peace education; to bring about behavior changes that will enable children, youth, and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the condition conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level (Das & Das, 2014; Eliasa, Kartadinata, Ilfiandra, & Nurihsan, 2019; Fountain, 1999). The facts will lead Aceh society difficult to have positive peace, to be well-being and have just relationships in social, economic, political, and environment/ecology (Galtung, 1967, 1969; Navarro-Castro & Nario-Galace, 2010), and have a spiritual dimension in their personality (Lederach, 2015).

It is undeniable that many people, and especially educators in Indonesia consider that civic education and religious education contain peaceful values, such as tolerance, empathy, democracy, justice and equality, fraternal, integrity, humanity, unity, solidarity, and ecology (Baidhawiy, 2014; Saputri, 2018; Sumardjoko & Musyiam, 2018; Wulandari, 2018). However, the process of teaching these values is more effectively carried out by learning based on local culture and local wisdom (Ritiauw, 2017; Sumardjoko & Musyiam, 2018). It is in line with Hamid, Istianti, and Abdillah (2020) models of citizenship education learning in schools to achieve the literacy skills of citizenship culture and the ethos of peace in students based on strengthening local culture is a strategic choice.

Besides, peace education not only teaches values and attitudes but also skills in acting peacefully in responding and solving problems in efforts to meet interests and needs, so as not to harm and hurt other people or parties. Therefore, perceived that learning peace education has been represented by civic education and religious education is less precise. It needs to do in a particular way, whether combined into other lessons or taught separately is a must, especially regarding conflicts and conflict resolution models. This is assumed based on the famous peace education concepts. Formal education—Schools are the vital space for learning to accept diversity in society and to develop

inclusive competence and skills among children as crucial to maintaining social solidarity, cohesion, and social peace (Fontana, 2016).

In sum, transforming Aceh Province into a Special Autonomy after a peace agreement in the decentralization context of Indonesia does not enable Aceh Government to reform Aceh Education System to be a medium for transforming conflict in long term. This study confirms Fontana (2016) that the decentralization and power-sharing model adopted after the conflict does not encourage region actors to design and deliver educational services which contribute to long-term conflict management. They failed to decisively promote the education reforms which contribute to long-term peacebuilding. Finally, this study argues that to encourage local governments to make policies to implement peace education in formal educational institutions it must first be explained in a peace agreement, then it must be followed by a central government regulation that specifically describes the reform of the education system in former provinces of civil conflict.

Conclusion

Peace education is recognized plays essential role to make peaceful society. Thus some peace agreements include education reform to guide peace education implementation after armed conflict. However, the peace agreement between the Indonesian Government and Aceh Free Movement has not stated education reform in Aceh to be a tool for peacebuilding process. The peace agreement has given Aceh a chance to implement peace education through human rights arrangements. As result, Aceh Government failed to make a policy to design a peace education model, and follow up the peace education curriculum initiated by NGOs. Implementation of peace education at school was only limited to discourse among education agencies, and the schools perceived peace education in different ways to be learned. Some school has taught peace education by the manual peace education textbook, and some others perceive peace education has been included in religious and civic education which no need to particular peace education. Given the results, future research should examine why Indonesian Government does not consider peace education as essential element to build peaceful society in post conflict province. Besides, future research might look why the Aceh Government does not follow up the NGOs' peace education concepts which include Islamic values and Acehese culture.

The study suggests the Indonesian Government encourages the Aceh Government to make a policy that supports peace education implemented at schools throughout Aceh. Thus, Aceh education can be restructured in the peace education context. To this end, teachers should be trained for peace

education regularly to build their capacity to become peaceful teachers who lead transforming conflict, mitigating violence, and address adversaries among students and the community. Besides, the curriculum must be ensured to include knowledge, attitudes, values, and skills of peace education. This way will enhance students understanding of their roles as peacebuilders in any place and works they will be.

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4. BUKTI KONFIRMASI REVIEW DAN HASIL REVIEW KEDUA

(9 MEI 2021)

The revised article

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Email Malikussaleh University - The revised article

Dear Suadi Zainal,

The required revision is not properly done. Please see the attached file for the comments given on the manuscript and make the required revisions more carefully. Please also address each of the reviewer's comments point by point in a cover letter. **Proofreading the whole paper and removing spelling and grammar mistakes are necessary.** Make sure to Proof-edited by a native English language specialist. Please revise your manuscript in 7 days and upload it through the online management system of the journal.

[Kutipan teks disembunyikan]

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9 Mei 2021 11.27

Thank you Prof. I will do the required revisions.

[Kutipan teks disembunyikan]

Revision is not proper to suggestions

Required Revisions

The Policy of Local Government to Implement Peace Education at Secondary School Post Armed Conflict

Abstract

This study describes the policies of the Aceh government in responding to the chance to implement peace education at secondary school and how the Aceh Government's policies imply peace education implementation at secondary school. This study used a qualitative descriptive method. The study finds that Aceh has normative chance and sociological chance to implement peace education at secondary school after the armed conflict. However, the Aceh Government has paid a lack of attention to initiate peace education implementation in the formal school. Besides, the Aceh government prioritized implementing the national curriculum with added Aceh Islamic Curriculum. Future research might seek to understand the authority of the Aceh Province in reforming and restructuring national education to incorporate peace education as long term peacebuilding process. The study highlights the reforming education system in Aceh is needed to enable school develop peace education curriculum. The study suggests that the Indonesian Government should encourage the Aceh Government to make a policy that supports peace education implementation at schools throughout Aceh. Thus, teachers should be trained for peace education regularly to build their capacity to become peaceful teachers who lead transforming conflict, mitigating violence, and address adversaries among students and the community.

Keywords: *peace, peace education, school, policy, Aceh Government*

Introduction

Aceh armed conflict was a protracted conflict that ended in 2005 through the negotiation that was mediated by the International Nongovernment Organization, Crisis Management Initiative (Shea, 2016). To gain and sustain Aceh peaceful society, all aspects of human rights are needed to meet interdependently (McLeod, 2014). It is undoubtedly that human rights is closely relates to peace (Turan, 2020). Education is a fundamental human right, and enables the realization of all other human rights. Differences in education lead students to be different in occupation and wage, participation in development. If education systems collapse, peaceful, prosperous, and productive societies cannot be sustained (De Giusti, 2020). Education can promote social emotions that need to underpin the peace process, such as sympathy for the suffering of others, compassion for the victims, forgiveness for the offenders, tolerance for different identity and culture of others, optimism for the future, and bravery to leap trust (Brewer, 2010). It may address inequalities, overcoming prejudices, and fostering new values and institutions. Education such as schools may be viewed as an agent in developing cultural values among students and transforming culture from violent culture to peaceful culture to eliminate the potential of violent conflict (Ritiau, 2017).

Peace education mostly can eliminate many acts of violence; direct violence, structural violence, and cultural Violence (Cremin & Guilherme, 2016). In other words, peace education is a soft essential tool to bring positive peace in post-conflict areas (Davies, 2016; Mendenhall & Chopra, 2016; Tinker, 2016). For that, there is a compelling need for conflict and conflict-related contexts

(Tschirgi, 2011). Thus, through peace education, every human being might be equipped with a good understanding of conflict and peacebuilding to eliminate violence (Maleki & Komishani, 2014). It dues to peace education functions to increase students' constructive conflict resolution behaviors, reduce aggressive behaviors, and enable students to have problem-solving skills (Ay, Keskin, & Akilli, 2019; Turk, 2018).

Given that, the Aceh peace agreement that was known as the Memorandum of Understanding (MoU) only resolved violent conflict in Aceh. The agreement only brought the vertical conflict to a formal end. While the horizontal conflict has emerged in Aceh; conflict among the former GAM elites; between the elites and the former foot-soldiers; and among community groups who divided along ethnic lines and economic lines (Ansori, 2012; Barron, Rahman, & Nugroho, 2013; Quayle, 2018). Such as this condition, Aceh needs peace education to bring about a peaceful society. It needs a government policy to reform the educational system for giving a chance to peace education implemented successfully. To this end, many NGOs have initiated a peace education program for Aceh after a peace agreement. In particular, UNICEF supported a group of academics and activists to create a peace education curriculum grounded in the core of Islamic peace and beliefs rooted in the Acehnese social-cultural values. The curriculum was based on six basic principles; introspection and sincerity, Rights and responsibilities, conflict and violence, democracy and justice, diversity of creations, and peace paths (Thalal, 2010).

In 2001 ninety-six high schools were accompanied to implement the peace education curriculum. The initiatives were fully supported by the local government and the Muslim religious leaders (ulama) in Aceh (Ashton, 2002). The results, it was highly praised by principals, teachers, and students at schools, and the program has worked in transforming the views and attitudes of students. Thus, next year the program was enlarged to 247 schools, targeting more than 75,000 students. Hence, the teaching manual was transformed into the Aqidah-Akhlaq (Islamic faith and morals) Curriculum in the Context of Peace Education, published in 2006. It accommodates more Islamic principles and strengthens the Islamic faith and morals of high school students (Husin, 2009). Besides, Wenger (2014) states that peace education covers the history of Aceh, and teachers and students at Secondary School highly cover the newly resolved conflict can be learned.

It is undeniable; peace education is an urgent thing for Aceh students, to transform their mindset or to equip them with a good and right understanding of conflict and peace. Why is it so? It is not only Aceh has experienced deep conflict, but also conflict is a reality of life occurring at any time due to the clash with interests, ideas, political orientations, economic systems, and socio-cultural diversities. Hence, Peace education in Aceh should seek substantially to reexamine the Acehnese traditional wisdom's symbols and mottoes, especially those for peace issues such as reciprocity, caring, tolerance, and justice. By doing so, these symbols and advice become more meaningful and beneficial to transform the conflict (Maleki & Komishani, 2014).

Nevertheless, the Aceh Peace Agreement has taken place for more than a decade, but the Aceh education system is the same as other provinces in Indonesia, whereas Aceh is recognized as a special autonomy province. Moreover, the Aceh government looks forced to focus on succeeding in a national curriculum with a national system and standards. Hence, the Agencies of Aceh education, school principles, and some teachers perceived that teaching peace education in a particular way may burden students (Zainal, 2016). Besides, the Indonesian government does not consider peace education essential and urgent in post-conflict provinces such as Maluku and Aceh (Wahyudin, 2018). This has indicated that peace education does not have the opportunity to be formally implemented in schools in post-conflict Aceh even though many studies have stated that post-conflict peace education is a must to be implemented to build a sustainable peaceful society as

previously explained. To make this happen, a government policy is needed as a strong foundation and the right direction that support educational development over time (Tonich, 2021; Walter et al., 2021) to affect peace education **in** initiatives (Zembylas et al, 2016), and legitimize realization of peace **edu**ation (Bal-Tar & Rosen, 2009).

Many studies have demonstrated the essential role of peace education in peacebuilding to make peaceful society after intractable conflict (Johnson & Johnson, 2006; Harris & Morrison, 2012; Bar-Tal & Rosen; 2014; Lauritzen, 2016; Tinker, 2016; Cremin & Bevington, 2017; Harber, 2018; Hymel & Darwich, 2018; Cromwell, 2019; Bal-Tar et al. 2020). According to Smith et al (2011) peace education is needed to support transformation processes related to changes in security, political institutions, economic regeneration and social development within post conflict societies. It should be operated in three kinds; The first is in emergencies (humanitarian response), which prioritizes for the children protection and a response to the negative impacts of conflict on their education. The second is conflict-sensitive education that 'does no harm', and make sure that education does not reinforce inequalities. The third is education and peacebuilding, which educational development should reform the education contributes to political, economic and social transformations in post-conflict society. However, in 1989 to 2005, only 11 of 37 peace agreements mentioned education as a critical aspect to be addressed and used as a tool for peacebuilding (Tinker, 2016), and Aceh Peace Agreement was signed in 2005 did not mention education to be addressed for peacebuilding. Therefore, this article will analyze the policies of the Aceh government to implement peace education in schools, especially in senior high schools.

Research Questions

The study aims to explain Aceh Government's policy on response the chance for implementing peace education in schools and its impacts on carrying out peace education at secondary school. To this end, the answers were found based on the following research questions:

1. What is the policy of the Aceh government in responding to the chance to implement peace education at secondary school?.
2. How does Aceh Government's policy imply implementing peace education at secondary school?.

Literature Review

Definition of peace education

Peace experts define peace education differently over times. Tinker (2016) has found a number of other names for peace education, namely anti-nuclearism education, international understanding, citizenship, global education, environmental responsibility, communication skills, conflict resolution, critical pedagogy, life skills, democracy, gender coexistence and equality, human rights awareness, peace building, and diversity tolerance. In addition, some peacebuilders have involved the spiritual dimension of inner harmony. As such, academics increasingly recognize that a broader and more holistic approach to peace education is urgently needed (Clarke-Habibi, 2005). The latest concept of peace education is used by international actors as a peace-building tool for future generations to learn how to handle conflict without violence and to ultimately maintain a culture of peace (Tinker, 2016).

Harris and Morrison (2012) define peace education as a philosophy and a process involving skills, including listening, reflection, problem-solving, cooperation and conflict resolution. Assegaf (2016) Peace education is an educational process that seeks to empower the community so that they are able to overcome conflicts or problems themselves in creative ways and not by means of violence. Ni'mah (2019) peace education is education directed towards the development of human

personality, respecting human rights, the existence of fundamental freedoms, mutual understanding, tolerance and forging friendship with all nations, races and inter-groups that lead to peace.

Furthermore, Asamonye et al. (2014); (Ofogebu & Alonge, 2020) state that peace education is a process of acquiring the values, and knowledge and developing attitudes, skills and behavior to live in harmony with oneself, with others and with the natural environment. Besides, Asamonye et al. (2014) also define peace education as a deliberate attempt to educate children and adults in the dynamics of conflict and promote peace-making skills in homes, schools and communities. It is used to create, maintain and manage positive attitudes towards peace among and between various levels and segments of society. It is similar to Ikechukwu (2014) identifies peace education as a process of promoting the knowledge, skills, attitudes and values needed to bring about behavioral changes that would enable children, youth and adults to prevent conflict and violence, both overt and structural to resolve conflict peacefully and to create the conditions conducive for peace.

Furthermore, Smith and Ellison (2015) define peaceful education through three educational functions in peacebuilding, namely:

1. Education as a Peace Dividend: Restoring education services as a social service can restore public confidence in the capabilities of the state, and people can benefit from peace. However, restoration of education will make a positive contribution to peace building if it benefits all elements of society fairly. Even educational provisions that are insensitive to local contexts can be seen as coercion by the government that can undermine trust in the state and have a negative impact on peace-building.
2. Education Governance and Reform: Good governance across sectors, including education can create the conditions for managing conflict constructively and for addressing horizontal inequalities between groups. Therefore, it is necessary to have a balance of power and function between the central government and the decentralized regions that are regulated in the education system.
3. Education as an Entry Point for Conflict Transformation and Peace Building: social services education can provide an entry point for addressing the underlying causes of conflict. Education programs have been examined as providing protection, overcoming inequality and redistribution, social cohesion, and transitional reconciliation and justice.

Perhaps those definitions have encouraged peacemakers and activists to emphasize that peace education is important to be included in the modern education system (Cabedo-Mas, 2015; Demir, 2011; Khairuddin et al., 2019; Lamanauskas, 2015), and now peace education is seen by policy makers as one of the precursors in ensuring the stability and health of a country, especially when it involves multicultural communities who have various aspects of their background and educational level (Lafer & Tarman, 2019; Price, 2019; Tannous & Oueijan, 2011).

The Contents of Peace education

Brock (2011) argues that the post-conflict context provides an opportunity for educational agents to adopt a fundamentally new approach to peace building. Adopting the literature on post-conflict reconstruction is one way of directing the role of education in peacebuilding (Akulluezati et al., 2011). Therefore, (Harber, 2018) and (Higgins & Novelli, 2020; Novelli et al., 2014) explain broadly that after armed conflict, education is an important means of supporting the transformation of a society from war-ravaged to a rebuilt society. In addition, the divided society is working towards peace. Thus, it is widely recognized that education can play an important role either in fermenting community divisions or in helping socio-political change lead to the reconstruction of community relations (Gill & Niens, 2014).

Bajaj (2018); Bajaj (2019) state that a key aspect of educational transformation is the introduction of new subjects or themes into the curriculum to create more peaceful individuals and societies. The peace education curriculum must cover seven core competencies, namely: Critical thinking and analysis; (2) Empathy and solidarity; (3) Individual and collective bodies; (4) Participatory and democratic engagement; (5) innovative education and communication strategies; (6) conflict resolution skills; (7) Continuous reflective exercise. Meanwhile, Cunningham (2014) argues that peace education requires subject matter for developing self-awareness and self-control. This is useful for building sympathy for others, sensitivity, and cooperation skills. Especially in the conflict or post-conflict era, peace education must be directed to change the mindset of groups, mutual understanding and responsibility for the suffering of others.

Furthermore, Bajaj and Hantzopoulos (2016) argue that peace education is not limited to subject curricula, but requires a broader transformation of content, pedagogy, structure, educational practices, relationships between educators and students, and educational outcomes measurement systems. Curriculum in some form is necessary, but not sufficient. Peace education also requires ways of managing schools, the way teachers and students behave, disciplinary codes, content and teaching methods throughout the curriculum must reflect competence and peaceful behaviour as well as democratic, inclusive and participatory values.

Some Challenges of Peace Education

One of the general conditions that become the main challenges in implementing peace education is a state of conflict or conflicts that erupt periodically. Novelli et al. (2014) note that peace education in conflict-affected areas or those affected by conflict is not always accepted. Generally, the term peace is not always accepted by all warring parties, including peace education. It has not always been favoured by governments that blame other groups on behalf of the conflict, or in post-conflict situations see peace education as unnecessary. Thus, the principles of peace education are incompatible with the dominant ethos and structure of the school (Higgins & Novelli, 2020). An authoritarian environment, driven by an assessment system, and competitive in most schools is not the right place for peace education to develop and prosper (Harber & Sakade, 2009). Therefore, sometimes formal schools are not seen by some as the best means of developing peace education, because there is a mismatch between peaceful education and the values and practices necessary for peace building. This can be seen from the physical punishment that is still widely used when educational practice takes place (Harber, 2014).

In addition, the challenge of peace education is that many students reject critical pedagogy because teacher-centred and dominant pedagogy in schools is considered prevalent (Zembylas et al., 2016). In addition, many teachers do not receive peace education training, so they do not have the skills and disposition to teach controversial issues that are needed in the classroom (Harber & Mncube, 2012). Furthermore, it is also quite difficult to assess the impact and outcomes of peace education which are generally more about skills, values and behaviours than knowledge (Harber & Sakade, 2009). According to Jäger (2015) the challenge of peace education is to make education programs and the education system as a whole sensitive to conflict. Peace education in the context of conflict-sensitive education is defined as a process with three core elements, namely: (1) Understanding the context in which education takes place; (2) Analyze the two-way interaction between the context and educational programs and policies (development, planning and delivery); and (3) Acting to minimize negative impacts and maximize the positive impacts of education policies and policies in general.

The Role of Peace Education

It is believed that education is essential for peace building (Novelli & Smith, 2011). According to UNESCO's Education for All Global Monitoring Report: "Intra-state armed conflict is often associated with grievance and perceived injustices linked to identity, faith, ethnicity and region. Education can make a difference in all these areas, tipping the balance in favor of peace - or **conflict**". UNESCO has affirmed that education has a contribution to peace. "No country can hope to live in peace and prosperity unless it builds mutual trust among its citizens. It can start in the classroom, and schools should be seen as places to spread the most important skills, such as tolerance, mutual respect, and the ability to live peacefully with others" (Lerch & Buckner, 2018; Smith, 2010). In addition, King (2011) argues that, in restoring normality and helping to hope for a brighter future, schools can contribute to peace-building and conflict prevention. For example, teachers, they have an important role in transforming the structure of society, especially in post-conflict contexts (Lopes Cardozo & Hoeks, 2015; Shepler, 2011).

Furthermore, Bevington et al. (2020); (Emkic, 2018) explain that the education sector is an important component in peace-building efforts and the initial recovery of a country experiencing conflict. Therefore, it is imperative to continue to provide education in an emergency, and to restore educational institutions quickly as part of an early recovery strategy. On this basis, it can be said that the education sector needs to be used as part of a strategy to strengthen peace. In a number of post-conflict countries, a trend has emerged towards better integration between the country's main development framework for poverty reduction and its peace-building strategy. In more detail, according to Smith Ellison (2014) there are five rationalizations of the role of education for peace building, namely; (1) Skills training provides a way other than violence; (2) Education protects children; (Akulluezati et al.; Asamonye et al.; Assegaf; Bajaj; Bajaj & Hantzopoulos; Bevington et al.; Clarke-Habibi; Demir; Emkic; Gill & Niens; Harber; Junaidi; Khairuddin et al.; King; Lafer & Tarman; Lamanuskas; Lopes Cardozo & Hoeks; McLeod; Miller; Nazir; Smith Ellison; Tannous & Oueijan) Education helps rebuild normality; (4) Education helps make up the missing foundations; (5) Education contributes to social transformation.

Methods

Design

This study used a qualitative descriptive approach. This design leads the researchers to a way of looking at the phenomenon from participants' point of view and description of documents without intervening of researcher. The main objective of this study was to describe the policy of the Aceh government in responding to the chance for implementing peace education at secondary school post-armed civil war in Aceh. The data were collected by in-depth interview and document study, then the data were analyzed by the descriptive analysis with interactive model.

Participants

This study involved 17 informants as the main resource of primary data. They were the head of the Aceh Education Agency's curriculum sub-division, Head of East Aceh District Education Office, five Principals of secondary school, and ten teachers at five secondary schools (five are religious teachers, and five others are civic education teachers). They were sampled purposively by considering they have the authority to engineer educational policy and teach peace through religious education and civic education. To make it easy to meet the informants at schools, such as principals and teachers, we first contacted the authorized person of education agencies to facilitate the researchers meeting the informants. Besides, the researchers also used social networks to meet them for interviews.

Add a table to show the characteristics and demography of your participants

Commented [H1]: Date?

Commented [H2]: How does your approach work? What theories did you adapt?

Commented [H3]: Please confirm the difference between design and approach. If your approach is qualitative, what is your design?

Commented [H4]: You should describe these parts into separate section, not as part of your design

Commented [H5]: Be consistent to use participant or informant. You should clarify the differences of both.

Instrument and Data Collection

The main instrument in this research was the researcher who was equipped with writing instruments and recording tools (such as pen, notebook, and smart recorder). The data were collected through in-depth interviews using non-structured interview forms developed by the researchers. Interviews were conducted using smartphone voice recorders. It was previously the researchers received permission from interviewed participants. Besides, the study also used document study technique to obtain secondary data, such as research reports and journal articles. These were found by online searching at google and google scholar. This way fully helped researchers with data collection and reference citation automatically by using endnote application.

This part needs rearrangement and reconstruction.

Data Analysis

The data were analyzed by descriptive analysis. To analyze the interview data, firstly those were transcribed and then analyzed by descriptive analysis method. The first step of the analysis procedure was to summarize and interpret the data according to the research problem. These data then were supported by document data obtained from research reports and scientific articles. The data were analyzed severally during the data been collected in the field, and also analyzed after all data were collected and viewed were sufficiently answered the problem research. The data analyzed systematically through three phases. The first, data reduction, was selecting and simplifying rough data arising from field notes and documents; the second was data display. It was then presented in the form of narrative text assisted by tables; and the third, drawing conclusion, was done by searching for the meaning of data, patterns, explanations, causal paths, and propositions. These were done carefully and systematically through verification and rechecking field notes to ensure all data collected were valid.

Results

The Chance of Peace Education and Aceh Government's Policies

Based on the data obtained, this study can explain the chances for peace education and the Aceh government's policy in two categories, as follows:

Normative chance and Aceh Government's Policies

Aceh armed conflict has forced the Indonesian Government to arrange Aceh in special autonomy context that detail in the Law on Governing Aceh (LoGA) following the peace agreement (MoU Helsinki) in 2005. Aceh has been allowed to run its governance differently from other Indonesian regions, including education affairs. The new law provides a framework and direction to give provincial and district authorities greater autonomy in governing and managing Aceh education. It leads to change in three areas of education: the curriculum, the structure, and the financing of education (Fitriah, 2017). This provides an opportunity for the Aceh Government to initiate the implementation of peace education in formal schools in Aceh as an effort to transform the Aceh conflict into a long-term program. However, the chances and policies response of the Aceh government to implement peace education based on findings can be explained in the table 1.

Data in your table should be defined first in terms of themes you used to answer your first research question, and explain

Commented [H6]: Please clarify researcher is human, he is not a kind of instrument. The role of researcher is the key instrument but he is not a tool or an instrument.

You mention to collect data you use interview. It is not clear whether you are as the instrument did the interview so that you are your instrument of yourself or you use something else to collect data

Commented [H7]: Transcript is not part of data analysis, it is a part of data collection!

Commented [H8]: Steps to analyze qualitative data that refer to transcript is content analysis. The steps start from converting numeric and text data into narrative text. You should refer to established theories on content analysis, such as Stratus & Corbin, Zhang and Widelmuth, etc.

Commented [H9]: This is theory of data analysis from Miles and Huberman (1994). You are not consistent and you switch from Content analysis into interactive model from Miles & Huberman. Your foundation theories on data analysis is not clear. Change and select which one will be your proper choice relevant to your design and approach

Table 1.*Normative chances and Aceh Government's policies*

| The Chances | | The Policies | |
|---|---|--|--|
| MoU Helsinki | LoGA | Qanun Aceh (Aceh Regulations) | Practices |
| Point 1.4.2; the legislature of Aceh will redraft the legal code for Aceh based on the universal principles of human rights... on Civil and Political Rights and Economic, Social and Cultural Rights | <p>1. Article 16/2/c; the Aceh government is obliged to provide quality education and add local content material according to Islamic law</p> <p>2. Article 215; the education in Aceh is united with the national education system that is adapted to the characteristics, potential, and needs of the local community.</p> <p>3. Article 216/ (1) and (2); every Acehnese has the right to quality and Islamic education in line with developments in science and technology. Education is carried out based on the principles of democracy and justice by upholding human rights, Islamic values, culture, and national diversity.</p> | <p>1. Qanun, Aceh number 5/2008; the education system implemented in Aceh is based on the national education system that is modified by integrating Islamic values</p> <p>2. Qanun Aceh number 11/2014; the education in Aceh is based on Islamic education, and conducted in line with the national education system.</p> <p>3. Qanun Aceh number 9/2015; amends and affirms to implementation of the Aceh Islamic Curriculum.</p> <p>4. Qanun Aceh number 6/2015 on Badan Reintegrasi Aceh (BRA - Aceh Reintegration Office); Education is one of the sectors handled by BRA, that works on the peace education issue.</p> | <p>1. The Aceh Government had programs similar to peace education carried out by the Culture and Tourism Department. It held a workshop for teachers in 2012. It aimed to build teachers, communities, and youth's capacity on peace education and culture in all districts /cities in Aceh</p> <p>2. Aceh Mid-term Development Plans (2012-2017), stated that Islamic Education covers all aspects of human life; physical, mental, aqidah, akhlaq, emotional, aesthetic, and social aspects</p> <p>3. The Aceh Governor, Zaini Abdullah spoke to the public, he wished Aceh history and the Aceh peace process to be incorporated into Aceh's education curriculum, from elementary school to senior high school.</p> <p>4. Peace education was discussed among stakeholders, but there was no clear decision and implementation mechanism of peace education.</p> <p>5. In 2018, the Aceh government launched Aceh Islamic Curriculum to be used in Aceh refers to National Curriculum with additional compulsory</p> |

subjects relates to Islamic Education, includes the Qur'an and hadith, faith and morals, Islamic law, the history of Islam, and Arabic language.

6. At the end of 2019, the Aceh Reintegration Agency (BRA) in collaboration with the Aceh Education Office had initiated the writing of the Aceh Peace Education Syllabus, which was compiled by a team representing various relevant experts, including academicians. This syllabus covers the history of the Aceh conflict, conflict resolution, conception of peace, reintegration, post-conflict reconciliation, and the importance of negotiation and diplomacy. The Aceh government has planned to implement the syllabus through local content lessons starting in 2020.

Table 1 reveals that Aceh Peace Accord (MoU Helsinki) gives a chance for peace education through human rights concepts, and LoGA confirms it by adding a framework with Islamic values, Acehese culture, Acehese needs, and Indonesian diversity. However, Aceh Government responded by Qanun Aceh that only confirms Islamic values to be conducted in line with the national educational system. While peace education is stated specifically to be carried out by Aceh Reintegration Office which has the authority to carry out reintegration programs and activities, strengthen peace, and mainstream peace in Aceh development (article 14 (h) Qanun Aceh Number 6/2015). As a result, the peace education curriculum was drawn up too late; it took nearly 15 years since the peace agreement was signed.

This fact demonstrates that Aceh Government does not intend seriously to implement peace education systematically through formal education. This was confirmed by the launching Aceh Islamic Curriculum which does not encompass peace education and Aceh history as the previous Aceh Governor wished. It can be argued that Aceh's special autonomy has given Aceh the chance for the construction of Islamic identity in the Aceh education system in a new context. The teachers must be able to integrate faiths and morals, and Sharia into every learning subject (Junaidi, 2020; Nazir, 2017). They have denied implementing peace education or realized it too late that the people of Aceh need peace education to ensure sustainable Aceh peace. Thalal (2010) states that peace education is urgent to be implemented in Aceh to guarantee the peace becomes sustainable. Peace

education has to target three segments of the community, ex-combatants, government officers including military and civilian. Teachers and students at school are a civilian group to be employed peace education such as multicultural education to address ethnicity and ethnic diversities in Aceh.

Sociological chances and Aceh Government’s policies

Sociologically, civil society has played its role to support and enable Aceh Government to implement peace education in formal schools. It was shown by the peace education activities of some civil society organizations. However, Aceh Government only appreciated their activities by rhetoric statement and did follow up it in actions. These demonstrate in table 2.

Explain your results in table 2 using themes

Table 2.
Sociological chance and Aceh Government’s policies

| The Chances | The Policies |
|--|---|
| Supports of Civil Society and Education Institutions | Recognition and Hopes |
| <ol style="list-style-type: none"> 1. During the conflict (2001) and after (2006), UNICEF supported the development of a pilot peace education course for secondary school students based on local cultural and Islamic values. 2. Since 2007, Peace Generation cooperated with International and National Nongovernment originations, trained teachers and youths to teach peace in schools and communities. 3. In 2010, nine universities in Aceh collaborated to develop a conflict resolution education curriculum. 4. In 2015, universities throughout Aceh have agreed to form a University Network for Peace. | <ol style="list-style-type: none"> 1. The Head of the Regional Office of the National Education Department of Aceh, after carefully examining this Peace Education Curriculum, stated that we fully support its implementation as a pilot project for Secondary School during the 2001/2002 academic year, and hoped that peace education targeting general high schools in the province can contribute to realizing a lasting solution to the conflict hampering Aceh. 2. Aceh Governor stated a foreword in publishing a book of 12 values of peace (and said that these values should be taught to students and it may reach out to all groups. Thus, expected all parties should support the implementation of the peace education program. |

Table 2 above shows that there is a strong will from civil society to implement peaceful education in formal schools in Aceh, and it is recognized by the Government of Aceh that their concepts and programs are very suitable to be implemented in schools throughout Aceh. However, the Aceh government did not follow up after their programs ended in Aceh. This can be seen from the concept of peace education that was not materialized until 2019, as explained in the previous section. Even though the peace education module implemented by UNICEF and Peace Generation is very relevant to Islamic values and the culture of the Acehnese.

The Curriculum for Peace Education of UNICEF in 2002 consist of six chapters:

1. Introspection and sincerity, with the scope I look at myself, I manage anger, I am sorry and sincerity, me and my attitude, and your mouth is your tiger.
2. Rights and Obligations, with the scope of rights and Obligations, me and Education, us and extortion, and the state is our responsibility.

3. The Plurality of Creation, with the scope of me and nature, we live in diversity, and we are different but the same.
4. Conflict and violence, with the scope, conflict, social inequality, and drugs, are our enemy, and we must know that violence is not our way.
5. Democracy and justice, with the scope we negotiate, social peace, democracy, we respect the law, and our economic justice.
6. With the scope of our family, the Way to Peace is a peaceful family. We crave solutions, solutions to our problems, we empathize, and we love peace.

Then, this curriculum was revised in 2006 which result in the curriculum manual consists of eleven chapters and entitled "*Aqidah Akhlaq*" Curriculum in the Context of Peace Education. The chapters as follows:

1. The Qur'an, a mirror of my life, with subchapters: I love the Quran, the Qur'an is our guidelines, the Qur'an and the humanitarian approach, the Qur'an of the universe, and me and nature.
2. Prophet (Thalal) is My Idol, with subchapters: my prophet is a selected man, we are progressors of the prophet's message, my nature is zuhud, we keep the mandate, and I am sorry and sincere.
3. Science and charity, with subchapters: why the tsunami, the impact of the tsunami and our solidarity, is there compassion among us, let us respect others, we are doomed.
4. Practice and the day of justice, with subchapters: our deeds positive or negative, let's reach the reward, death very close, doomsday comes, and heaven Yes, No Hell.
5. Negativity Adverse the Nation, with subchapters: slander threatens our peace, my people were destroyed because of corruption, collusion, and nepotism, I reject hedonistic and materialistic, and is our mutual help wrong?
6. Life skill, with subchapters: we are educated teenagers, let's be a wise person, we are the visionary generation, let's be a teen leader, and I have self-esteem.
7. Rights and Obligations, with subchapters: our rights and duties, we live in diversity, and we are different but the same.
8. What's with the media, with subchapters: educating our media? my favorite broadcast on television and the violence is my sad watching.
9. The Problems of Contemporary Youth, with subchapters: free sex; no way, Pornography drops our pride, Drug is my enemy, and depression is not my best friend.
10. Introspection and Self-concept, with subchapters: I look up, do not be afraid and anxious, I manage anger; strengthen yourself in grief, and me and my attitude.
11. Conflict and Peace, with subchapters: me and conflict, your mouth is your tribe, we manage conflict, we are democratic, we love peace, and religion is peace.

In addition, Peace Generation Curriculum covers twelve aspects; Self Acceptance (I am Proud to be Me), Prejudice (No Suspicion, No Prejudice), Racism (Different Cultures, Still Friends), Religious Tolerance (Different Beliefs do not have to result in Enemies), Sexism (Both Males and Females are Human), Wealth and Poverty (Wealthy not Proud, Poor not Insecure), Gangs and Cliques (If you are a Gentleman you don't need to be in a Gang), Diversity (The Beauty of Diversity), Understanding Conflict (Conflict makes you more Mature), Violence (Use your Brains, not your Brawn), Asking for Forgiveness (Not to Proud to Admit Wrong), and Forgiving Others (Not Stingy in Giving Forgiveness) (Rusyana, 2012a, 2012b).

However, such programs were evaluated and concluded that it was similar to many such programs; it was not sustainable due to a lack of government funding and failure to integrate it into a holistic curriculum reform process (UNICEF, 2014). Aceh Government prioritized the implementation of the National Curriculum in 2013 and improved the quality of education. Hence, peace education only remains as "a discourse" among the education stakeholders; "It will be a priority of the Aceh

education development." Education stakeholders of the Aceh Government perceived that peace education is better integrated into the subjects of social sciences, such as environmental education integrated into the natural sciences. So, it does not add subjects in curriculum structure that burdening students. Accordingly, the Aceh government paid more attention to making an Aceh Islamic Curriculum be implemented in line with the national curriculum as demonstrated previously in table 1.

The Impacts on Implementing Peace Education at Secondary School

It can be argued that the Aceh government has not made a firm policy to support peace education to be implemented in formal schools. Hence, the fact implied on different understanding and implementing of peace education at secondary school as shown in table 3.

Explain the themes first before you summarize in the table

Table 3.

The Impacts of Aceh Government's policies on Implementing Peace Education at Secondary School

| No. | The Impacts of the Aceh Government's policies on peace education implementation |
|-----|---|
| 1 | Some secondary schools perceived peace education has been included in religious and civic education. Besides, peace education could also be conducted through extracurricular activities such as scouts and artistic activities and Islamic grouped activities, such as reading al-Quran (Surah Yasin) together, speeches, and other Islamic activities. Hence, they perceived peace education subject is not needed to be taught in a particular way. Moreover, some teachers perceived that peace education is not needed anymore because Aceh is peaceful now. |
| 2 | Some secondary schools taught their students the UNICEF Peace Education Curriculum. Teachers stated that religious subjects and civic education contain peace education generally, but specific learning of peace education is strongly needed. Therefore, as UNICEF peace education module is crucial for every teacher who teaches religious subjects, especially for faith and morals subjects. |

As seen in table 3, the Aceh Government's policies to respond on the normative and sociological chance have impacted different understanding and implementation of peace education at formal schools. Some schools need peace education to be conducted in a special subject supporting religious and civic education. While some others perceive peace education was represented by religious and civic education, so they did not need a special subject for peace education.

Discussion

This study reveals that the Aceh has the chance to implement peace education after post armed conflict through human rights concepts which is mentioned in the peace agreement then articulated in the law on governing Aceh. Besides, many NGOs have initiated peace education program to support Aceh Government implement peace education. In other words, Aceh has both normative chance and sociological chance to run peace education at secondary school. However, the Aceh government has not made the clear and precise policies to developed a particular peace education system as a tool to build sustainable positive peace in Aceh. Peace education has been limited to discourse for a long time. Unlikewise, at the end of 2019, the Aceh Government had a peace education concept that initiated by the Aceh Reintegration Agency to be implemented integrally into local subjects. This fact cannot be separated from the peace agreement which did not explain Aceh's education reform for long-term peace building. It was unlike most of the peace agreements

that were signed between 1989 and 2005, included education in some way (Dupuy, 2008; Poppema, 2009).

Discussion should interpret each result of your study; please address your discussion to each research question and each result of your study. Compare with previous studies, show how you solve the gaps, and indicate your novelty. Discussion section should align theories you cited in your introduction, theories and review of related literature

The findings emphasize that education reform must be clearly and explicitly stated in a peace agreement as a way of building peace to achieve positive peace. The findings also compatible with Dupuy and Poppema, they argue that educational policies of former conflict state are transformed depending on the agreements, such as the history and the causes of the war, as well as on the conflicting interests of the actors involved. Education in post-conflict situations assists in changing the structures and strengthening the positive role of education through the promotion of expansion, equality, and different content of education to address the underlying causes of conflicts (Dupuy, 2008; Poppema, 2009). However, this process requires more than short-term education programs. Yet, a more complex approach to transform educational systems is needed (Novelli & Cardozo, 2008).

According to Dupuy (2008) there are three reasons why an agreement has not included education as essential aspect for long term peacebuilding. First, education is frequently viewed as a developmental, rather than humanitarian, issue that must be addressed outside of the peacemaking process. Second, individuals and parties involved in peacemaking processes are more concerned with the immediate cessation of direct violence and satisfying the demands of warring parties for a piece of the political pie than with outlining long-term educational and sociopolitical reforms and responses. Finally, the conflict can be classified as an identity conflict, a secessionist conflict, a revolutionary conflict, or a factional conflict. Furthermore, educational specialists may not be present during a peacemaking process. Education is then seen to have a role in the conflict outbreak.

In addition, the Aceh government could not follow up the peace education program initiated by many NGOs to be learned as a compulsory subject at schools although appreciated it during the program carried out. Accordingly, the schools have perceived peace education in different ways. Some schools need peace education to be learned as a subject in the curriculum, and some others perceive peace education has been compiled to religious and civic education. As result, the schools have initiated to teach it partly and integrated into other subjects. It has been carried out depends on the policies of the school principals. These findings confirm Harber (2019) that most of the empirical evidence of peace education implementation is negative in the light of education and political contexts which are not supportive or conducive. Such as some peace education projects show some promise or possibility of what might be done but it is little or no evidence of systemic education transformation to implement peace education wished.

Therefore, the relevant peace education frameworks to Acehnese culture and subjective values initiated by NGOs had fewer effects on transforming the education system. Thus, many schools in Aceh have implemented peace education in their ways, so the ways do not reach the goal of peace education; to bring about behavior changes that will enable children, youth, and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the condition conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level (Das & Das, 2014; Eliasa, Kartadinata, Ilfiandra, & Nurihsan, 2019; Fountain, 1999). The facts will lead Aceh society difficult to have positive peace, to be well-being and have

just relationships in social, economic, political, and environment/ecology (Galtung, 1967, 1969; Navarro-Castro & Nario-Galace, 2010), and have a spiritual dimension in their personality (Lederach, 2015).

It is undeniable that many people, and especially educators in Indonesia consider that civic education and religious education contain peaceful values, such as tolerance, empathy, democracy, justice and equality, fraternal, integrity, humanity, unity, solidarity, and ecology (Baidhaw, 2014; Saputri, 2018; Sumardjoko & Musyiam, 2018; Wulandari, 2018). However, the process of teaching these values is more effectively carried out by learning based on local culture and local wisdom (Ritiauw, 2017; Sumardjoko & Musyiam, 2018). It is in line with Hamid, Istianti, and Abdillah (2020) models of citizenship education learning in schools to achieve the literacy skills of citizenship culture and the ethos of peace in students based on strengthening local culture is a strategic choice.

Besides, peace education not only teaches values and attitudes but also skills in acting peacefully in responding and solving problems in efforts to meet interests and needs, so as not to harm and hurt other people or parties. Therefore, perceived that learning peace education has been represented by civic education and religious education is less precise. It needs to do in a particular way, whether combined into other lessons or taught separately is a must, especially regarding conflicts and conflict resolution models. This is assumed based on the famous peace education concepts. Formal education—Schools are the vital space for learning to accept diversity in society and to develop inclusive competence and skills among children as crucial to maintaining social solidarity, cohesion, and social peace (Fontana, 2016).

In sum, transforming Aceh Province into a Special Autonomy after a peace agreement in the decentralization context of Indonesia does not enable Aceh Government to reform Aceh Education System to be a medium for transforming conflict in long term. This study confirms Fontana (2016) that the decentralization and power-sharing model adopted after the conflict does not encourage region actors to design and deliver educational services which contribute to long-term conflict management. They failed to decisively promote the education reforms which contribute to long-term peacebuilding. Finally, this study argues that to encourage local governments to make policies to implement peace education in formal educational institutions it must first be explained in a peace agreement, then it must be followed by a central government regulation that specifically describes the reform of the education system in former provinces of civil conflict.

Conclusion

Peace education is recognized plays essential role to make peaceful society. Thus some peace agreements include education reform to guide peace education implementation after armed conflict. However, the peace agreement between the Indonesian Government and Aceh Free Movement has not stated education reform in Aceh to be a tool for peacebuilding process. The peace agreement has given Aceh a chance to implement peace education through human rights arrangements. As result, Aceh Government failed to make a policy to design a peace education model, and follow up the peace education curriculum initiated by NGOs. Implementation of peace education at school was only limited to discourse among education agencies, and the schools perceived peace education in different ways to be learned. Some school has taught peace education by the manual peace education textbook, and some others perceive peace education has been included in religious and civic education which no need to particular peace education. Given the results, future research should examine why Indonesian Government does not consider peace education as essential element to build peaceful society in post conflict province. Besides, future research might look why

the Aceh Government does not follow up the NGOs' peace education concepts which include Islamic values and Acehese culture.

Before suggestions, you should acknowledge the limitation of your study, indicate suggestions to improve the limitation then suggest the future research to improve the weaknesses

The study suggests the Indonesian Government encourages the Aceh Government to make a policy that supports peace education implemented at schools throughout Aceh. Thus, Aceh education can be restructured in the peace education context. To this end, teachers should be trained for peace education regularly to build their capacity to become peaceful teachers who lead transforming conflict, mitigating violence, and address adversaries among students and the community. Besides, the curriculum must be ensured to include knowledge, attitudes, values, and skills of peace education. This way will enhance students understanding of their roles as peacebuilders in any place and works they will be.

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**5. BUKTI KONFIRMASI SUBMIT REVISI KEDUA DAN ARTIKEL YANG
DIRESUBMIT**

(15 MEI 2021)



Suadi Zainal Suadi, Zainal <suadi@unimal.ac.id>

Required Revision

1 pesan

Suadi Zainal Suadi, Zainal <suadi@unimal.ac.id>
Kepada: Bulent Tarman <btarman@gmail.com>

15 Mei 2021 01.10

Dear Prof. Bulent Tarman (JSSE Editor)

I inform you that I have sent our revised manuscript through the submission review menu (<https://jsse.org/index.php/jsse/author/submissionReview/3215>)

Thank you very much for your kindness

Best Regards,

Suadi Zainal

Cover Letter

Indonesia, 14 May 2021

Dear Editor-in-Chief

Journal of Social Studies Education Research

(<https://jsser.org>)

Greetings to all JSSER Team

I am Dr. Suadi Zainal as a Lecturer and Researcher in the field of Sociology and Peace Education, at Malikussaleh University, Aceh Utara, Indonesia.

On this occasion, I sent back our revised scientific paper according to the reviewer's direction. Previously, the text entitled "Peace Education Policy in the Post-Armed Conflict Province", has been changed to "The Policy of Local Government to Implement Peace Education at Secondary School Post Armed Conflict."

In addition, the literature review, methods, presentation of research results, and discussion have been revised. Therefore, there are several sentences and paragraphs are reduced, added and or moved so that the presentation is sharper and more systematic.

For language improvement, an internationally certified language institute has proofread this manuscript. As proof, the proofreading certificate is attached.

This study offers a concept of educational policies for building sustainable peace in former conflict areas. This study argues that the implementation of peace education must begin with a clear concept in a peace agreement. The concept of human rights is not strong enough to serve as the basis for peace education.

Finally, we hope this revised manuscript has met the revisions required by reviewers, and we really hope that it can be published in the JSSER journal.

We wish your answers will please us

Best regards,

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The Policy of Local Government to Implement Peace Education at Secondary School Post Armed Conflict

Abstract

The purpose of this study is to describe the policies adopted by the Aceh government in implementing peace education in secondary schools using the qualitative descriptive method. The result showed that the government used the normative and sociological changes to implement peace education in secondary schools after the armed conflict. However, the government failed to initiate similar education in the formal school rather it prioritized implementing the national and Islamic Curriculums. Therefore, future research needs to be carried out to understand the authority of the Aceh Province in reforming and restructuring national education to incorporate peace as a long-term peacebuilding process. The study highlights the reforming education system needed to develop a peace-related education curriculum in this region. The study suggests the encouragement of the Indonesian government to make a policy that supports peace education implementation in schools.

Keywords: *peace, peace education, school, policy, Aceh Government*

Introduction

Aceh armed conflict ended in 2005 through the negotiation mediated by the International Non-government Organization and Crisis Management Initiative (Shea, 2016). According to McLeod (2014), all aspects of human rights need to be interdependently met to gain and sustain an Aceh peaceful society. Human rights are undoubtedly closely related to peace and education, which is fundamental to its achievement (Turan, 2020). However, differences in education lead to students varying occupations and wages in community development. Therefore, the collapse of education systems leads to the unsustainability of peaceful, prosperous, and productive societies (De Giusti, 2020).

Education promotes social emotions needed to underpin the peace process, such as sympathy for the suffering of others, compassion for victims, forgiveness for offenders, tolerance for different identities and cultures of others, optimism for the future, and bravery to encourage trust (Brewer, 2010). It addresses inequalities, overcoming prejudices, and fosters new values in institutions. Education in schools is viewed as an agent in developing and transforming cultural values among

students from violent to peaceful, thereby eliminating the potential of violent conflict (Ritiau, 2017).

Peace education mainly eliminates direct, structural, and cultural types of violence (Cremin & Guilherme, 2016). According to Davies (2016), Mendenhall & Chopra (2016), and Tinker (2016), peace education is a soft essential tool used to bring positive peace in post-conflict areas. Therefore, there is a compelling need for conflict and conflict-related contexts (Tschirgi, 2011). Hence, through peace education, every human is equipped with a good understanding of conflict and peacebuilding to eliminate violence (Maleki & Komishani, 2014). Peace education functions to increase students' constructive conflict resolution, reduce aggressive behaviors, and enable students to have problem-solving skills (Ay, Keskin, & Akilli, 2019; Turk, 2018).

Aceh peace agreement, initially known as the Memorandum of Understanding (MoU), only resolved violent conflict in Aceh. Although this agreement terminated the vertical conflict, it led to the emergence of a horizontal conflict among the former GAM elites, foot-soldiers, and community groups (Ansori, 2012; Barron, Rahman, & Nugroho, 2013; Quayle, 2018). Aceh needs the implementation of a peace education policy by the government to achieve a non-conflict society. Numerous NGOs such as UNICEF have initiated a peaceful education program by supporting a group of academics and activists grounded in the core of Islamic and the Acehnese social-cultural values. The curriculum was based on six basic principles, namely introspection and sincerity, rights and responsibilities, conflict and violence, democracy and justice, diversity of creations, and peace paths (Thalal, 2010).

In 2001 ninety-six high schools implemented the peace education curriculum with UNICEF's initiatives fully supported by the local government and the Muslim religious leaders (ulama) (Ashton, 2002). Principals and teachers highly commended the outcomes of the implemented peace education curriculum, which have transformed students' views and attitudes. In the following year, the program was extended to 247 schools, targeting more than 75,000 students. Hence, the teaching manual was transformed into the Aqidah-Akhlaq (Islamic faith and morals) curriculum in the Context of Peace Education, published in 2006. This program accommodates more Islamic principles and strengthens the Islamic faith and morals of high school students (Husin, 2009). According to Wenger (2014), peace education covers the history of secondary school teachers and students at Aceh and the newly resolved conflict.

Peace education is undeniably an urgent factor used by students to positively transform and equip their mindset with a good and right understanding of conflict and peace. Aceh is not the only region with deep unrest due to conflicting interests, ideas, political orientations, economic systems, and socio-cultural diversities. Hence, it is essential to reexamine the Acehnese traditional wisdom's symbols and mottoes, especially those related to peace issues such as reciprocity, care, tolerance, and justice. This reexamination tends to make these symbols and advice more meaningful and beneficial to transform the conflict (Maleki & Komishani, 2014).

Although the Aceh Peace Agreement has taken place for more than a decade, its education system is similar to other provinces in Indonesia. In addition, the government is mandated to focus on succeeding in a national curriculum using a standard. According to Zainal (2016), some school principals, and teachers stated that teaching peace education in a particular strategy makes it difficult for students to understand. Besides, the Indonesian government does not consider the importance of peace education in post-conflict provinces, such as Maluku and Aceh (Wahyudin, 2018). This indicates difficulty in the formal implementation of peace education in schools situated in post-conflict regions. Therefore, to achieve this, a government policy is needed as a strong foundation and a step in the right direction that supports educational development over time (Tonich, 2021; Walter et al., 2021). This policy also tends to affect peace education initiatives (Zembylas et al., 2016) and legitimize its realization (Bal-Tar & Rosen, 2009).

Several studies demonstrated the essential role of peace education in peacebuilding to achieve a peaceful society after intractable conflict (Johnson & Johnson, 2006; Harris & Morrison, 2012; Bar-Tal & Rosen; 2014; Lauritzen, 2016; Tinker, 2016; Cremin & Bevington, 2017; Harber, 2018; Hymel & Darwich, 2018; Cromwell, 2019; Bal-Tar et al. 2020). According to Smith et al. (2011), peace education is needed to support transformation processes related to changes in security, political institutions, economic regeneration, and social development within post-conflict societies. Therefore, it needs to be operated in three types. The first is a humanitarian response, which prioritizes children's protection and responses to the negative impacts of conflict on their education. The second is conflict-sensitive education that 'does no damage' and ensures that education does not reinforce inequalities. The third is education and peacebuilding, which tends to reform and contribute to political, economic, and social transformations in a post-conflict society. From 1989 to 2005, only 11 of 37 peace agreements defined education as a critical aspect to be addressed and used as a tool for peacebuilding (Tinker, 2016). However, the Aceh Peace Agreement signed in

2005 did not mention education as a factor. Therefore, this research analyzes the policies of the Aceh government in implementing peace education in senior high schools.

Research Questions

The study aims to explain Aceh Government's policy in response to implementing peace education in secondary schools. Therefore, the answers were found based on the following research questions:

1. What is the policy of the Aceh government in responding to the implementation of peace education in secondary schools?
2. How does Aceh Government's policy imply implementing peace education at secondary school?

Literature Review

Definition of peace education

Experts defined peace education differently overtimes. Tinker (2016) found a number of similar names for peace education, such as anti-nuclearism education, international understanding, citizenship, global education, environmental responsibility, communication skills, conflict resolution, critical pedagogy, life skills, democracy, gender coexistence and equality, human rights awareness, peacebuilding, and diversity tolerance. In addition, some peacebuilders involved the spiritual dimension of inner harmony, and this has increasingly recognized that a broader and more holistic approach to peace education is urgently needed (Clarke-Habibi, 2005). International actors use the latest concept of peace education as a peace-building tool for future generations to learn the right strategies needed to handle conflict without violence and to ultimately maintain a culture of peace (Tinker, 2016).

Harris and Morrison (2012) defined peace education as philosophy and a process involving listening, reflection, problem-solving, cooperation, and conflict resolution skills. According to Assegaf (2016), peace education is a process that empowers the community to ensure they are able to overcome conflicts or problems creatively without violence. Ni'mah (2019) reported that peace education is directed towards the development of human personality, respecting their rights, the existence of fundamental freedoms, mutual understanding, tolerance, and forging a friendship with all nations, races, and inter-groups, which leads to peace.

Furthermore, Asamonye et al. (2014); (Ofoegbu & Alonge, 2020) stated that peace education is a process of acquiring values, knowledge, and skills needed to develop attitudes, and behavior for one to live in harmony with oneself, others, and the natural environment. Besides, Asamonye et al. (2014) defined it as a deliberate attempt to educate children and adults in conflict dynamics and promote peacemaking skills in homes, schools, and communities. It is used to create, maintain and manage positive attitudes towards peace among various levels and segments of society. This is similar to the research carried out by Ikechukwu (2014), which identified peace education as a process of promoting the knowledge, skills, attitudes, and values needed to bring about behavioral changes that would enable children, youth, and adults to prevent and resolve issues related to conflict and violence and create a conducive environment.

Furthermore, Smith and Ellison (2015) defined peaceful education through three educational functions in peacebuilding, as follows:

1. Education as a Peace Dividend: Education restoration services leads to public confidence in the capabilities of the state, hence, people tend to benefit from peace. However, it makes a positive contribution to peacebuilding, assuming it benefits all elements of society fairly. Even educational provisions insensitive to local contexts are seen as coercion by the government capable of undermining trust in the state with negative impacts.
2. Education Governance and Reform: Good governance across educational sectors creates outstanding conditions for managing conflict constructively and for addressing horizontal inequalities between groups. Therefore, it is necessary to balance power and function between the central government and the decentralized regions.
3. Education as an Entry Point for Conflict Transformation and Peace Building: Social services education provides an entry point for addressing the underlying causes of conflict. Education programs have been examined as providing protection, overcoming inequality and redistribution, social cohesion, and transitional reconciliation and justice.

These definitions promoted peacemakers and activists to emphasize the importance of peace education. Therefore, presently, peace education is seen by policymakers as one of the precursors in ensuring the stability and health of a country, especially when it involves multicultural communities with various aspects of their background and educational level (Lafer & Tarman, 2019; Price, 2019; Tannous & Oueijan, 2011).

The Contents of Peace education

Brock (2011) stated that the post-conflict context provides an opportunity for educational agents to adopt a fundamentally new approach to peacebuilding. One way of directing the role of education by adopting the literature on post-conflict reconstruction (Akulluezati et al., 2011). Therefore, (Harber, 2018), (Higgins & Novelli, 2020; Novelli et al., 2014) stated that education is an important means of supporting the transformation of society after an armed conflict. In addition, a divided society works towards peace, hence it is widely recognized that education plays an essential role either in fermenting community divisions or in helping socio-political change, thereby leading to the reconstruction of community relations (Gill & Niens, 2014).

Bajaj (2016) stated that a key aspect of educational transformation is the introduction of new subjects into the curriculum to create more peaceful individuals and societies. The peace education curriculum must cover seven core competencies, namely (1) critical thinking and analysis, (2) empathy and solidarity, (3) individual and collective bodies, (4) participatory and democratic engagement, (5) innovative education and communication strategies, (6) conflict resolution skills, and (7) continuous reflective exercise. Meanwhile, Cunningham (2014) reported that peace education requires subject matter for developing self-awareness and self-control. This is useful in building sympathy for others, sensitivity, and developing cooperation skills. In the conflict or post-conflict era, peace education needs to be directed to change the mindset of groups, mutual understanding, and responsibility for the suffering of others.

Furthermore, Bajaj and Hantzopoulos (2016) reported that peace education is not limited to subject curricula, rather it requires a broader transformation of content, pedagogy, structure, educational practices, relationships between educators and students, and educational outcomes measurement systems. Its curriculum is necessary and insufficient because it also needs to determine the best strategies to manage schools according to the way teachers and students behave. Furthermore, content and teaching methods throughout the curriculum need to reflect competence, peaceful behavior, democratic, inclusive, and participatory values.

Some Challenges of Peace Education

Conflict is one of the main challenges in implementing peace education. According to Novelli et al. (2014), most warring parties do not always accept peace education in conflict-affected areas. However, this education type is termed unnecessary in situations whereby the governments blame the conflict on other groups. Therefore, the principles of peace education are incompatible with the

dominant ethos and structure of the school (Higgins & Novelli, 2020). Harber & Sakade (2009) stated that an authoritarian environment, driven by an assessment system in most schools, is not the right place for peace education to develop and prosper. Therefore, sometimes formal schools are not seen as the best means of developing peace education because there is a mismatch in the values and practices necessary for peacebuilding. This is in line with the physical punishment widely used due to the occurrence of educational practice (Harber, 2014).

Peace education is rejected by many students because teacher-centered and dominant pedagogy is prevalent in schools (Zembylas et al., 2016). Several teachers do not receive peace education training, hence they are unskilled and undisposed to teach controversial issues needed in the classroom (Harber & Mncube, 2012). Furthermore, it is difficult to assess the impact and outcomes of this subject which is generally about skills, values, and behaviors than knowledge (Harber & Sakade, 2009). According to Jäger (2015), peace education is faced with the challenges of making education programs and systems sensitive to conflict. It is in the context of conflict-sensitive education, which is defined as a process with three core elements, namely (1) Understanding the context in which education takes place, (2) Analyzing the two-way interaction between the context and educational programs and policies (development, planning, and delivery), and (3) Acting to minimize and maximize negative and positive impacts of education policies, respectively.

The Role of Peace Education

According to Novelli & Smith (2011) education is essential for peacebuilding. UNESCO's Education for All Global Monitoring Report stated that "Intra-state armed conflict is often associated with grievance and perceived injustices linked to identity, faith, ethnicity, and region. Education makes a difference in all these areas, thereby tipping the balance in favor of peace or conflict." UNESCO has affirmed that education contributes to peace because "No country hopes to live in peace and prosperity unless it builds mutual trust among its citizens. This starts from the classroom, and schools need to be seen as places to spread the most important skills, such as tolerance, mutual respect, and the ability to live peacefully with others" (Lerch & Buckner, 2018; Smith, 2010). In addition, King (2011) stated that schools contribute to peacebuilding and conflict prevention by restoring normality and helping to hope for a brighter future. Therefore, teachers play an important role in transforming the structure of society, especially in post-conflict contexts (Lopes Cardozo & Hoeks, 2015; Shepler, 2011).

Furthermore, Bevington et al. (2020); (Emkic, 2018) stated that the education sector is an important component in peacebuilding efforts and the initial recovery of a country experiencing conflict. Therefore, it is imperative to continue to provide education during emergencies as part of an early recovery strategy. Therefore, on this basis, education is defined as a sector that needs to be used as part of a strategy to strengthen peace. A trend has emerged towards better integration in several post-conflict countries for poverty reduction and its peacebuilding strategy. According to Smith Ellison (2014), there are five rationalizations of the role of education for peacebuilding, namely (1) it provides training skills other than violence, (2) protects children, (3) helps rebuild normality, (4) helps make up the missing foundations, and (5) contributes to social transformation.

Methods

Design

Research design is plans and procedures that guide the researcher to arrange the collection and analysis of data (Durrheim, 2006). This research used a qualitative approach with a case study design as a research procedure to produce descriptive data from primary and secondary sources. The design was chosen due to being appropriate for gaining the views of the participants involved in this research. Besides, the researcher can follow the chronological flow of events concerning the research problems (Creswell & Poth, 2016). The design leads the researcher to describe the phenomenon from the participants' point of view and describe the documents without intervening with the researcher. The main objective of this study is to describe the policy of the Aceh government in implementing peace education at secondary school post-armed civil war in Aceh.

Participants

This research was conducted in East Aceh. Primary data were obtained from 17 participants, namely the head of the Aceh Education Agency's curriculum sub-division, Head of East Aceh District Education Office, five secondary school principals, and ten teachers (five are religious teachers, and five others are civic education teachers). The principals and teachers represented Senior High School, Vocational High School, and Religious High School known as Madrasah Aliyah.

The participants were purposively sampled by considering their authority to engineer educational policy and teach peace through religious and civic education. The authors first contacted the authorized person of education agencies to easily meet the participants at schools. Besides, the authors also used social networks to meet them for interviews. The characteristics and demography of the participants are shown in table 1.

Table 1.*The characteristics and demography of the participants*

| No | Position | Frequency | Location |
|----|---|-----------|---|
| 1 | Head of the Aceh Education Agency's curriculum sub-division | 1 | Aceh Province – Banda Aceh |
| 2 | Head of East Aceh District Education Office | 1 | East Aceh |
| 3 | School principal | 2 | Senior High School |
| | | 2 | Vocational High School |
| | | 1 | Religious High School (Madrasah Aliyah) |
| 4 | Religion education teacher | 5 | Senior High School (SMA Darul Aman and SMA Rantau Selamat), Vocational High School (SMK I Peureulak and SMK Taman Fajar), and Religious High School (Madrasah Aliyah I) - East Aceh |
| 5 | Civic education teacher | 5 | Senior High School (SMA Darul Aman and SMA Rantau Selamat), Vocational High School (SMK I Peureulak and SMK Taman Fajar), and Religious High School (Madrasah Aliyah I) - East Aceh |

Instrument and Data Collection

It is well-accepted in qualitative research that the researcher is the human instrument. It means the (Wa-Mbaleka, 2019). However, the researcher needs to make the supporting instrument for data collection, such as the interview guidance forms. In this research, the data were collected through in-depth interviews using non-structured forms and recording tools, such as pen, notebook, and smart recorder. The interviews were conducted using smartphone voice recorders after receiving permission from respondents. Besides, the study also used a document study technique, such as research reports and journal articles to obtain secondary data. These were found by online searching at google and google scholar, and it automatically provided data and reference citations to the authors using the endnote application.

Data Analysis

The data were analyzed severally during and after field collection to determine the problem. In brief, data were descriptively analyzed by summarizing and interpreting it according to the research

problem. This research used an interactive analysis model developed by Miles and Huberman. The analysis comprises three concurrent flows of activities: data reduction, data display, and conclusion drawing and verification (Miles & Huberman, 1994). The first, data reduction was conducted to choose, focus, simplify, build, and transform data that appear in written-up field notes or transcriptions. The second, display data was performed to organize, compress the assembly of information that permits conclusion drawing and action. The data were presented in the form of narrative text assisted by tables. And the third is drawing conclusion. The conclusions were drawn as a half of a Gemini configuration and then verified as brief as thought crossing the researcher's mind during writing. Drawing conclusion was carried out by searching for the meaning of data, patterns, explanations, causal paths, and propositions. These were carefully and systematically carried out through verification and rechecking field notes to ensure all data collected were valid.

Results

Based on the data obtained, the policy of the Aceh government in responding to the implementation of peace education is explained through the chances enable peace education is implemented at secondary school in the following two categories.

Normative chance and Aceh Government's Policies

The normative chances and policies response of the Aceh government to implement peace education based on findings are shown in table 2.

Table 2.

Normative chances and Aceh Government's policies

| The Chances | | The Policies | |
|--|---|---|--|
| MoU Helsinki | LoGA | Qanun Aceh (Aceh Regulations) | Practices |
| Point 1.4.2, the legislature of Aceh redrafts the legal code for the community based on the universal principles of human rights on Civil and Political Rights | 1. Article 16/2/c, the Aceh government is obliged to provide quality education and add local content material according to Islamic law 2. Article 215, the education system in the Aceh is | 1. Qanun, Aceh number 5/2008, the education system implemented in Aceh is based on the national standard that is modified by integrating Islamic values. 2. Qanun Aceh number 11/2014, the Education in Aceh is based on Islam and | 1. The Aceh Government had programs similar to peace education carried out by the Culture and Tourism Department. In 2012, it held a workshop aimed to build teachers, communities, and youth's capacity on peace education and culture in all districts and cities in Aceh. 2. Aceh Mid-term |

| | | | |
|--|---|---|--|
| <p>and Economic, as well as Social and Cultural Rights</p> | <p>united with the national standard, which is adapted to the characteristics, potential, and needs of the local community.</p> <p>3. Article 216/ (1) and (2), every Acehnese has the right to quality and Islamic Education in line with science and technology developments. Education is carried out based on the principles of democracy and justice by upholding human rights, Islamic values, culture, and national diversity.</p> | <p>conducted in line with the national standard.</p> <p>3. Qanun Aceh number 9/2015 amends and affirms the implementation of the Aceh Islamic Curriculum.</p> <p>4. Qanun Aceh number 6/2015 on Badan Reintegrasi Aceh (BRA - Aceh Reintegration Office), education is one of the sectors handled by BRA, which works on the peace issue.</p> | <p>Development Plans (2012-2017) stated that Islamic Education covers all aspects of human life, such as physical, mental, aqidah, akhlaq, emotional, aesthetic, and social aspects.</p> <p>3. The Aceh Governor, Zaini Abdullah spoke to the public and wished for the incorporation of Aceh history and peace into the education curriculum, from elementary to senior high school.</p> <p>4. Peace education was discussed among stakeholders; however, there was no clear decision and implementation mechanism.</p> <p>5. In 2018, the Aceh government launched an Islamic Curriculum in Aceh in accordance with the National Curriculum with additional compulsory subjects related to Islamic Education, which includes the Qur'an and hadith, faith and morals, Islamic law, the history of Islam, and Arabic language.</p> <p>6. At the end of 2019, the Aceh Reintegration Agency (BRA), in collaboration with the Aceh Education Office had initiated the Aceh Peace Education Syllabus writing, which was compiled by a team representing various relevant experts, including academicians. This syllabus covers the history of the Aceh conflict, resolution, conception of peace, reintegration, post-</p> |
|--|---|---|--|

conflict reconciliation, and the importance of negotiation and diplomacy. The government planned to implement the syllabus through local content lessons in 2020.

Table 2 shows that Aceh Peace Accord (MoU Helsinki) gives a chance for peace education through human rights concepts, and LoGA confirms it by adding a framework with Islamic values, Acehese culture, needs, and Indonesian diversity. However, the government response by Qanun only confirms the conduction of Islamic values in line with the national educational system. Meanwhile, peace education was specifically carried out by Aceh Reintegration Office, authorized to reintegrate various programs and activities to strengthen peace (article 14 (h) Qanun Aceh Number 6/2015). Unfortunately, it took nearly 15 years for the peace agreement to be signed.

This fact demonstrates that the government is not serious in systematically implementing peace education and was confirmed by the launch of Aceh Islamic Curriculum, which does not encompass peace education and the history of the region. Arguably Aceh's special autonomy has given it a chance to construct Islamic identity in the education system's new context. Therefore, teachers need to integrate faiths, morals, and Sharia into every learning subject (Junaidi, 2020; Nazir, 2017). However, they denied implementing peace education and realized it was too late to ensure sustainability, whereas Thalal (2010) stated that peace education needs to be urgently implemented to guarantee its sustainability. Peace education targets three segments of the community, namely ex-combatants, government officers, as well as the military, and civilians. Teachers and students at school act as a civilian group that employ multicultural education to address ethnicity and ethnic diversities in Aceh.

Sociological chances and Aceh Government's policies

Besides the normative chances, the policies of the Aceh government in responding to implement peace education are also explained through sociological chances based on the supports of civil society for implementing peace education. Based on the gathered data, the findings are described in table 3.

Table 3.*Sociological chance and Aceh Government's policies*

| The Chances Supports of Civil Society and Education Institutions | The Policies Recognition and Hopes |
|---|---|
| <ol style="list-style-type: none"> 1. During (2001) and after (2006) the conflict, UNICEF supported the development of a pilot peace education course for secondary school students based on local cultural and Islamic values. 2. Since 2007, Peace Generation has cooperated with International and National Nongovernment organizations to train teachers and youths to teach peace in schools and communities. 3. In 2010, nine universities in Aceh collaborated to develop a conflict resolution education curriculum. 4. In 2015, universities throughout Aceh agreed to form a Network for Peace. | <ol style="list-style-type: none"> 1. After carefully examining this Peace Education Curriculum, the Head of the Regional Office of the National Education Department of Aceh fully supported its implementation as a pilot project for Secondary School during the 2001/2002 academic year. They hoped that peace education targeting general high schools in the province contributes to realizing a lasting solution to the conflict hampering Aceh. 2. Aceh Governor stated a foreword in publishing a book of 12 values of peace and stated that these values need to be taught to students with the possibility of reaching to all groups. Therefore, the expected parties need to support the implementation of the peace education program. |

Table 3 shows that there is a strong will from civil society to implement peaceful education in formal schools. Their concepts and programs are suitable and recognized by the government throughout the region. Sociologically, civil society plays an essential role in supporting and enabling Aceh Government to implement peace education in secondary school. However, the government only appreciated their activities by rhetoric statements, and consequently, after their programs ended in 2019, the government failed to follow it up, as explained in the previous section. The peace education module implemented by UNICEF and Peace Generation is very relevant to Islamic values and the culture of the Acehnese.

The Curriculum for Peace Education of UNICEF in 2002 consists of the following six chapters.

1. Introspection and sincerity, with the scope including “I look at myself,” “I manage anger,” “I am sorry and sincere,” “me and my attitude,” and “your mouth is your tiger.”
2. Rights and Obligations, with the scope including “me and Education,” “us and extortion,” and “the state is our responsibility.”
3. The Plurality of Creation, with the scope including “me and nature,” “we live in diversity,” and “we are different and the same.”

4. Conflict and violence, with the scope, we are enemies to conflict, social inequality, and drugs.
5. Democracy and justice, with the scope we negotiate, social peace, and democracy, with respect to the law and economic justice.
6. With the scope related the way to a peaceful family by craving solutions to problems, in love and peace.

This was revised in 2006 with a manual entitled "*Aqidah Akhlaq*" Curriculum in the Context of Peace Education, consisting of eleven chapters as follows:

1. The Qur'an, a mirror of my life, with subchapters, such as "I love the Quran," "the Qur'an is our guidelines," "the Qur'an and the humanitarian approach," "the Qur'an of the universe," and "me and nature."
2. Prophet (Thalal) is My Idol, with the following subchapters, "my prophet is a selected man," "we are progressors of the prophet's message," "my nature is zuhud," "we keep the mandate," and "I am sorry and sincere."
3. Science and charity, with subchapters, including "why the tsunami," "the impact of the tsunami and our solidarity," "is there compassion among us," "let us respect others," and "we are doomed."
4. Practice and the day of justice, with subchapters including "our deeds positive or negative," "let's reach the reward," "death very close," "doomsday comes," and "heaven Yes, No hell."
5. Negativity Adverse the Nation, with subchapters, such as "slander threatens our peace," "my people were destroyed because of corruption," "collusion and nepotism," "I reject hedonistic and materialistic," and "is our mutual help wrong?"
6. Life skill, with subchapters, including "we are educated teenagers," "let's be a wise person," "we are the visionary generation," "let's be a teen leader," and "I have self-esteem."
7. Rights and Obligations, with subchapters, including "our rights and duties," "we live in diversity," and "we are different but the same."
8. What's with the media, with subchapters including "educating our media?" "my favorite broadcast on television" and "watching violence is saddening."
9. The Problems of Contemporary Youth, with subchapters including "free sex, no way," "Pornography drops our pride," "Drug is my enemy," and "depression is not my best friend."
10. Introspection and Self-concept, with subchapters including "I look up," "do not be afraid and anxious," "Manage anger, strengthen yourself in grief, and attitude."
11. Conflict and peace, with subchapters including "me and conflict," "your mouth is your tribe," "we manage conflict," "we are democratic," "we love peace," and "religion is peace."

In addition, Peace Generation Curriculum covers twelve aspects, namely Self Acceptance (I am Proud to be Me), Prejudice (No Suspicion, No Prejudice), Racism (Different Cultures, Still Friends), Religious Tolerance (Different Beliefs do not have to result in Enemies), Sexism (Both Males and Females are Human), Wealth and Poverty (Wealthy not Proud, Poor not Insecure), Gangs and Cliques (If you are a Gentleman you do not need to be in a Gang), Diversity (The Beauty of Diversity), Understanding Conflict (Conflict makes you more Mature), Violence (Use your Brains, not your Brawn), Asking for Forgiveness (Not to Proud to Admit Wrong), and Forgiving Others (Not Stingy in Giving forgiveness) (Rusyana, 2012a, 2012b).

However, these programs were evaluated, and it was concluded that they possess numerous similarities, which are not sustainable due to a lack of government funding and failure to integrate it into a holistic curriculum reform process (UNICEF, 2014). Aceh Government prioritized the implementation of the National Curriculum in 2013 and improved the quality of education. Therefore, peace education is "a discourse" among stakeholders and a priority of the Aceh education development." According to education stakeholders' peace education is better integrated into the subjects of social sciences, such as the natural sciences. Therefore, it does not add subjects in curriculum structure that burdening students. Furthermore, the Aceh government paid more attention to making an Aceh Islamic Curriculum, which is implemented in line with the national curriculum, as shown in table 2.

The Impacts on Implementing Peace Education at Secondary School

The previous data shows Aceh government has not made a firm policy to support the implementation of peace education in formal schools. This has implied a different understanding and implementation of peace education at secondary schools. These findings are detailed in table 4.

Table 4.

The Impacts of Aceh Government's policies on Implementing Peace Education at Secondary School

| No. | The Impacts of the Aceh Government's policies on peace education implementation |
|-----|--|
| 1 | Some secondary schools stated that peace education had been included in religious and civic education. Besides, this subject is also conducted through extracurricular activities including scouts, artistic, and Islamic grouped activities, such as reading al-Quran (<i>Surah Yasin</i>) together, speeches, and other Islamic activities. Therefore, they perceived peace education subject as a subject not needed to be taught in a particular way. Moreover, some teachers perceived that peace education is not needed anymore because Aceh is peaceful. |
| 2 | Some secondary schools taught their students using the UNICEF Peace Education Curriculum. Teachers stated that religious subjects and civic education generally contained peace education. However, specific learning of peace education is strongly |

needed. Such as UNICEF peace education module is crucial for every teacher that teaches religious subjects, especially for faith and morals subjects.

Table 4 shows that the Aceh Government's policies to respond on the normative and sociological chance have impacted different understanding with the implementation of peace education. Some schools need peace education to be conducted in a special subject by supporting religious and civic education. While others stated that peace education was represented by religious and civic education, without needing a special subject.

Discussion

This study reveals that Aceh has the ability to implement peace education after post-armed conflict through human rights concepts which are mentioned in the peace agreement and articulated in the law governing this region. Besides, many NGOs have initiated peace education programs to support the implementation of peace education by the Aceh Government. In other words, this region has both normative and sociological chances to run peace education at secondary school. However, the government has not made clear and precise policies in the development of a particular peace education system as a tool to build sustainable positive peace, except the government had a peace education concept initiated by the Aceh Reintegration Agency to be implemented integrally into local subjects. Furthermore, the Aceh Government systematically has made the policies to implement the Islamic Curriculum with the addition of compulsory subjects into the National Curriculum.

The findings confirm that education reform for peace education as a way of building positive peace is not easy to achieve if human rights terminology represented the education element in a peace agreement. By human rights concepts, the government has interpreted education as limited to the basic of social needs of each citizen that must be met. The government does not see education as the major root of conflict, as well as a source of power to transform conflict sustainably. Consequently, the relevant peace education frameworks to Acehnese culture and subjective values initiated by NGOs had fewer transformation effects on building positive peace.

The findings also emphasize that education reform needs to be clearly and explicitly stated in a peace agreement to achieve positivity of peacebuilding process. According to Dupuy (2008) there are three reasons an agreement has not included education as an essential aspect for long-term peace

building. Firstly, education is frequently viewed as a developmental rather than a humanitarian issue that needs to be addressed outside the peacemaking process. Secondly, individuals and parties involved in peacemaking processes are more concerned on the immediate cessation of direct violence and satisfying the demands of warring parties for a piece of the political pie than outlining long-term educational and sociopolitical reforms and responses. Finally, the conflict is classified an identity, secessionist, revolutionary, or factional. Furthermore, educational specialists are not present during a peacemaking process, with education playing an essential role in the conflict outbreak.

The findings are in accordance with the research carried out by Harber (2019), which stated that most empirical evidence of peace education implementation is negative in the light of political contexts, which are not supportive. Some peace education projects show the possibility of activities carried out with little or no evidence of systemic transformation. The findings are also compatible with Dupuy (2008) and Poppema (2009). They argued that the educational policies of former conflict states are transformed depending on the agreements, such as the history and the causes of the war, as well as on the conflicting interests of the actors involved. Education in post-conflict situations assists in changing the structures and strengthening the positive role through the promotion of expansion, equality, and different content of education to address the underlying causes of conflicts. This process needs long-term education programs and a more complex approach to transform the education system (Novelli & Cardozo, 2008).

Furthermore, such Aceh government's policies regarding peace education has different impacts on peace education implementation at secondary schools. Secondary schools in East Aceh have implemented peace education in their perspectives. Some schools include peace education in religious and civic education. Besides, they view that peace education also has been conducted through extracurricular activities. Accordingly, these ways do not reach the goal of peace education optimally, bring about behavior changes that enable children, youth, and adults to prevent conflict and violence, both overt and structural, to resolve conflict peacefully, and create a conducive and peaceful environment at an intrapersonal, interpersonal, intergroup, national or international level (Das & Das, 2014; Eliasa, Kartadinata, Ilfiandra, & Nurihsan, 2019; Fountain, 1999). The facts make it difficult for Aceh society to have positive peace, social, economic, political, and environment/ecology relationships (Galtung, 1967, 1969; Navarro-Castro & Nario-Galace, 2010), as well as a spiritual dimension in their personality (Lederach, 2015).

It is undeniable that many people, especially educators in Indonesia, consider that civic and religious education contain peaceful values, such as tolerance, empathy, democracy, justice and equality, fraternal, integrity, humanity, unity, solidarity, and ecology (Baidhaw, 2014; Saputri, 2018; Sumardjoko & Musyiam, 2018; Wulandari, 2018). However, the process of teaching these values is more effectively carried out by learning the local culture and wisdom (Ritiauw, 2017; Sumardjoko & Musyiam, 2018). This is in line with the studies carried out by Hamid, Istianti, and Abdillah (2020) on models of citizenship education learning in schools to achieve the literacy skills of citizenship culture and the ethos of peace in students based on strengthening local culture, which is a strategic choice.

Besides, peace education does not only teach values and attitudes rather it peacefully responds and solves problems in efforts to meet the interests and needs of students, without damaging and hurting other parties. Therefore, learning peace education represented by civic and religious education is less precise. This is because it needs to be carried out by combining into other lessons or taught separately, especially regarding conflicts and their resolution models. Formal education is the vital space for learning to accept diversity in society and to develop inclusive competence and skills among children, which are crucial to maintaining social solidarity, cohesion, and social peace (Fontana, 2016).

Based on the discussion, this study argues that using human rights concepts in a peace agreement enables implementation of peace education not optimal in a decentralized education system. The evidence, transforming Aceh Province into a Special Autonomy after the peace agreement in the decentralization context of Indonesia prevents the government from converting the region's Education System into a medium for long-term conflict transformation. This is in line with the research carried out by Fontana (2016), which stated that the decentralization and power-sharing model adopted after the conflict does not promote region actors to design and deliver educational services that contribute to long-term conflict management. In addition, this study argues that to encourage local governments to make policies in formal educational institutions, a peace agreement is first explained, followed by a central regulation that specifically describes the reform of the education system in former provinces of civil conflict.

Conclusion

Peace education plays an essential role in creating a peaceful society. Therefore, some peace agreements are included in education reform before and after armed conflict through human rights

arrangements. The peace agreement between the Indonesian Government and Aceh Free Movement did not outline education reform as a tool for the peacebuilding process. Furthermore, the Aceh Government failed to make a policy to design a peace education model and follow up the curriculum initiated by NGOs. Its implementation in school was only limited to discourse among education agencies, and schools, which perceived the learning process in different ways. Some schools taught peace education using textbooks, while others included it in religious and civic education.

This study however has limitations in explaining local government policies in implementing peace education. One of them does not involve the governor of the Aceh government and the authorities in national education policy as interviewees. Therefore, future research needs to be carried out to examine the reasons the Indonesian government does not consider peace education as an essential element to building a peaceful society in post-conflict provinces. Further studies need to consider the reasons Aceh Government failed to follow up the NGOs' peace education concepts which include Islamic values and Acehnese culture.

The study suggests the Indonesian government promotes the Aceh Government to make a policy that supports peace education implemented at schools in this region. Therefore, teachers need to be trained regularly to build their capacity to become peaceful and capable of transforming conflict, mitigating violence, and addressing adversaries among students and the community. Besides, the curriculum needs to be ensured to include knowledge, attitudes, values, and skills of peace education to enhance students' understanding of their roles as peacebuilders in society.

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6. BUKTI KONFIRMASI REVIEW DAN HASIL REVIEW KETIGA

(16 MEI 2021)

[JSSER] Editor Decision

4 pesan

Dr. Bulent Tarman <btarman@gmail.com>

16 Mei 2021 15.41

Kepada: Suadi Zainal <suadi@unimal.ac.id>

Cc: Saifuddin Yunus <saifuddinyunus@unimal.ac.id>, Fadli Jalil <fadli@unimal.ac.id>, Aizat Khairi <aizat@unikl.edu.my>

Suadi Zainal:

We have reached a decision regarding your submission to Journal of Social Studies Education Research, "Peace Education Policy in Post Armed Conflict Province".


Our decision is to: "Revisions required" since the feedback of the reviewers is not properly addressed.

Please see the comments of the reviewers in the attached document and revise your manuscript by using the Track Changes feature of the Word program. Please also address each of the reviewer's comments point by point in a cover letter upon resubmission. Proofreading the whole paper and removing spelling and grammar mistakes is necessary. Make sure to Proof-edited by a native English language specialist. Please revise your manuscript in 10 days and upload it through the online management system of the journal and please confirm your recipient of this message.

Best regards,

Bulent Tarman, Ph.D
Editor-in-Chief, JSSER

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17 Mei 2021 00.43

Kepada: "Dr. Bulent Tarman" <btarman@gmail.com>

Dear Prof. Bulent Tarman

I'm sorry to tell you, it looks like the editor has accessed the previous manuscript that I revised on 2021-5-3. I uploaded the revision through the online management system on May 14, 2021. I uploaded 3 documents; cover letter, proofreading certificate, and revised manuscript.

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As confirmation, through this email, I attach again the 3 documents.

Once more, I'm sorry to say it all. I am very grateful to you for your understanding and good cooperation.

Best Regards,

Suadi Zainal

[Kutipan teks disembunyikan]

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17 Mei 2021 04.56

Kepada: "Suadi Zainal Suadi, Zainal" <suadi@unimal.ac.id>

Dear Suadi Zainal,

I already received these attached files. Further revision is still required. Please see the attached file and make the required revisions appropriately and upload the revised manuscript in 10 days. Please note that this is the third round and you need to be more careful to address each comment of the reviewers in the manuscript.

regards,

[Kutipan teks disembunyikan]

--

Assoc. Prof.
Bulent TARMAN, Ph.D
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17 Mei 2021 06.39

Thank you, I will do that.
[Kutipan teks disembunyikan]

Review made at 16 May 2021

Revision required.

-some have been revised properly but many are not yet properly improved.

The Policy of Local Government to Implement Peace Education at Secondary School Post Armed Conflict

Abstract

The purpose of this study is to describe the policies adopted by the Aceh government in implementing peace education in secondary schools using the qualitative descriptive method.

Add research methods comprehensively

The result showed that the government used the normative and sociological changes to implement peace education in secondary schools after the armed conflict.

The results are too short

However, the government failed to initiate similar education in the formal school rather it prioritized implementing the national and Islamic Curriculums. Therefore, future research needs to be carried out to understand the authority of the Aceh Province in reforming and restructuring national education to incorporate peace as a long-term peacebuilding process. The study highlights the reforming education system needed to develop a peace-related education curriculum in this region. The study suggests the encouragement of the Indonesian government to make a policy that supports peace education implementation in schools. **138**, add into 200-300 words

Keywords: *peace, peace education, school, policy, Aceh Government*

Introduction

Aceh armed conflict ended in 2005 through the negotiation mediated by the International Non-government Organization and Crisis Management Initiative (Shea, 2016). According to McLeod (2014), all aspects of human rights need to be interdependently met to gain and sustain an Aceh peaceful society. Human rights are undoubtedly closely related to peace and education, which is fundamental to its achievement (Turan, 2020). However, differences in education lead to students varying occupations and wages in community development. Therefore, the collapse of education systems leads to the unsustainability of peaceful, prosperous, and productive societies (De Giusti, 2020).

Education promotes social emotions needed to underpin the peace process, such as sympathy for the suffering of others, compassion for victims, forgiveness for offenders, tolerance for different identities and cultures of others, optimism for the future, and bravery to encourage trust (Brewer, 2010). It addresses inequalities, overcoming prejudices, and fosters new values in institutions. Education in schools is viewed as an agent in developing and transforming cultural values among students from violent to peaceful, thereby eliminating the potential of violent conflict (Ritauw, 2017).

Peace education mainly eliminates direct, structural, and cultural types of violence (Cremin & Guilherme, 2016). According to Davies (2016), Mendenhall & Chopra (2016), and Tinker (2016), peace education is a soft essential tool used to bring positive peace in post-conflict areas. Therefore, there is a compelling need for conflict and conflict-related contexts (Tschirgi, 2011). Hence, through peace education, every human is equipped with a good understanding of conflict and peacebuilding to eliminate violence (Maleki & Komishani, 2014). Peace education functions to increase students' constructive conflict resolution, reduce aggressive behaviors, and enable students to have problem-solving skills (Ay, Keskin, & Akilli, 2019; Turk, 2018).

Aceh peace agreement, initially known as the Memorandum of Understanding (MoU), only resolved violent conflict in Aceh. Although this agreement terminated the vertical conflict, it led to the emergence of a horizontal conflict among the former GAM elites, foot-soldiers, and community groups (Ansori, 2012; Barron, Rahman, & Nugroho, 2013; Quayle, 2018). Aceh needs the implementation of a peace education policy by the government to achieve a non-conflict society. Numerous NGOs such as UNICEF have initiated a peaceful education program by supporting a group of academics and activists grounded in the core of Islamic and the Acehnese social-cultural values. The curriculum was based on six basic principles, namely introspection and sincerity, rights and responsibilities, conflict and violence, democracy and justice, diversity of creations, and peace paths (Thalal, 2010).

In 2001 ninety-six high schools implemented the peace education curriculum with UNICEF's initiatives fully supported by the local government and the Muslim religious leaders (ulama) (Ashton, 2002). Principals and teachers highly commended the outcomes of the implemented peace education curriculum, which have transformed students' views and attitudes. In the following year, the program was extended to 247 schools, targeting more than 75,000 students. Hence, the teaching manual was transformed into the Aqidah-Akhlaq (Islamic faith and morals) curriculum in the Context of Peace Education, published in 2006. This program accommodates more Islamic principles and strengthens the Islamic faith and morals of high school students (Husin, 2009). According to Wenger (2014), peace education covers the history of secondary school teachers and students at Aceh and the newly resolved conflict.

Peace education is undeniably an urgent factor used by students to positively transform and equip their mindset with a good and right understanding of conflict and peace. Aceh is not the only region with deep unrest due to conflicting interests, ideas, political orientations, economic systems, and socio-cultural diversities. Hence, it is essential to reexamine the Acehnese traditional wisdom's symbols and mottoes, especially those related to peace issues such as reciprocity, care, tolerance, and justice. This reexamination tends to make these symbols and advice more meaningful and beneficial to transform the conflict (Maleki & Komishani, 2014).

Although the Aceh Peace Agreement has taken place for more than a decade, its education system is similar to other provinces in Indonesia. In addition, the government is mandated to focus on succeeding in a national curriculum using a standard. According to Zainal (2016), some school principals, and teachers stated that teaching peace education in a particular strategy makes it difficult for students to understand. Besides, the Indonesian government does not consider the importance of peace education in post-conflict provinces, such as Maluku and Aceh (Wahyudin, 2018). This indicates difficulty in the formal implementation of peace education in schools situated in post-conflict regions. Therefore, to achieve this, a government policy is needed as a strong foundation and a step in the right direction that supports educational development over time (Tonich, 2021;

Walter et al., 2021). This policy also tends to affect peace education initiatives (Zembylas et al., 2016) and legitimize its realization (Bal-Tar & Rosen, 2009).

Several studies demonstrated the essential role of peace education in peacebuilding to achieve a peaceful society after intractable conflict (Johnson & Johnson, 2006; Harris & Morrison, 2012; Bar-Tal & Rosen, 2014; Lauritzen, 2016; Tinker, 2016; Cremin & Bevington, 2017; Harber, 2018; Hymel & Darwich, 2018; Cromwell, 2019; Bal-Tar et al. 2020). According to Smith et al. (2011), peace education is needed to support transformation processes related to changes in security, political institutions, economic regeneration, and social development within post-conflict societies. Therefore, it needs to be operated in three types. The first is a humanitarian response, which prioritizes children's protection and responses to the negative impacts of conflict on their education. The second is conflict-sensitive education that 'does no damage' and ensures that education does not reinforce inequalities. The third is education and peacebuilding, which tends to reform and contribute to political, economic, and social transformations in a post-conflict society. From 1989 to 2005, only 11 of 37 peace agreements defined education as a critical aspect to be addressed and used as a tool for peacebuilding (Tinker, 2016). However, the Aceh Peace Agreement signed in 2005 did not mention education as a factor. Therefore, this research analyzes the policies of the Aceh government in implementing peace education in senior high schools.

Commented [H1]: You cited 11 researches here but no brief summary of their results are provided.

Research Questions

The study aims to explain Aceh Government's policy in response to implementing peace education in secondary schools. Therefore, the answers were found based on the following research questions:

1. What is the policy of the Aceh government in responding to the implementation of peace education in secondary schools?
2. How does Aceh Government's policy imply implementing peace education at secondary school?

Literature Review

Definition of peace education

Experts defined peace education differently overtimes. Tinker (2016) found a number of similar names for peace education, such as anti-nuclearism education, international understanding, citizenship, global education, environmental responsibility, communication skills, conflict resolution, critical pedagogy, life skills, democracy, gender coexistence and equality, human rights awareness, peacebuilding, and diversity tolerance. In addition, some peacebuilders involved the spiritual dimension of inner harmony, and this has increasingly recognized that a broader and more holistic approach to peace education is urgently needed (Clarke-Habibi, 2005). International actors use the latest concept of peace education as a peace-building tool for future generations to learn the right strategies needed to handle conflict without violence and to ultimately maintain a culture of peace (Tinker, 2016).

Harris and Morrison (2012) defined peace education as philosophy and a process involving listening, reflection, problem-solving, cooperation, and conflict resolution skills. According to Assegaf (2016), peace education is a process that empowers the community to ensure they are able to overcome conflicts or problems creatively without violence. Ni'mah (2019) reported that peace education is directed towards the development of human personality, respecting their rights, the existence of fundamental freedoms, mutual understanding, tolerance, and forging a friendship with all nations, races, and inter-groups, which leads to peace.

Furthermore, Asamonye et al. (2014); (Ofoegbu & Alonge, 2020) stated that peace education is a process of acquiring values, knowledge, and skills needed to develop attitudes, and behavior for one to live in harmony with oneself, others, and the natural environment. Besides, Asamonye et al. (2014) defined it as a deliberate attempt to educate children and adults in conflict dynamics and promote peacemaking skills in homes, schools, and communities. It is used to create, maintain and manage positive attitudes towards peace among various levels and segments of society. This is similar to the research carried out by Ikechukwu (2014), which identified peace education as a process of promoting the knowledge, skills, attitudes, and values needed to bring about behavioral changes that would enable children, youth, and adults to prevent and resolve issues related to conflict and violence and create a conducive environment.

Furthermore, Smith and Ellison (2015) defined peaceful education through three educational functions in peacebuilding, as follows:

1. Education as a Peace Dividend: Education restoration services leads to public confidence in the capabilities of the state, hence, people tend to benefit from peace. However, it makes a positive contribution to peacebuilding, assuming it benefits all elements of society fairly. Even educational provisions insensitive to local contexts are seen as coercion by the government capable of undermining trust in the state with negative impacts.
2. Education Governance and Reform: Good governance across educational sectors creates outstanding conditions for managing conflict constructively and for addressing horizontal inequalities between groups. Therefore, it is necessary to balance power and function between the central government and the decentralized regions.
3. Education as an Entry Point for Conflict Transformation and Peace Building: Social services education provides an entry point for addressing the underlying causes of conflict. Education programs have been examined as providing protection, overcoming inequality and redistribution, social cohesion, and transitional reconciliation and justice.

These definitions promoted peacemakers and activists to emphasize the importance of peace education. Therefore, presently, peace education is seen by policymakers as one of the precursors in ensuring the stability and health of a country, especially when it involves multicultural communities with various aspects of their background and educational level (Lafer & Tarman, 2019; Price, 2019; Tannous & Oueijan, 2011).

The Contents of Peace education

Brock (2011) stated that the post-conflict context provides an opportunity for educational agents to adopt a fundamentally new approach to peacebuilding. One way of directing the role of education by adopting the literature on post-conflict reconstruction (Akulluezati et al., 2011). Therefore, (Harber, 2018), (Higgins & Novelli, 2020; Novelli et al., 2014) stated that education is an important means of supporting the transformation of society after an armed conflict. In addition, a divided society works towards peace, hence it is widely recognized that education plays an essential role either in fermenting community divisions or in helping socio-political change, thereby leading to the reconstruction of community relations (Gill & Niens, 2014).

Bajaj (2016) stated that a key aspect of educational transformation is the introduction of new subjects into the curriculum to create more peaceful individuals and societies. The peace education curriculum must cover seven core competencies, namely (1) critical thinking and analysis, (2) empathy and solidarity, (3) individual and collective bodies, (4) participatory and democratic engagement, (5) innovative education and communication strategies, (6) conflict resolution skills, and (7) continuous reflective exercise. Meanwhile, Cunningham (2014) reported that peace

education requires subject matter for developing self-awareness and self-control. This is useful in building sympathy for others, sensitivity, and developing cooperation skills. In the conflict or post-conflict era, peace education needs to be directed to change the mindset of groups, mutual understanding, and responsibility for the suffering of others.

Furthermore, Bajaj and Hantzopoulos (2016) reported that peace education is not limited to subject curricula, rather it requires a broader transformation of content, pedagogy, structure, educational practices, relationships between educators and students, and educational outcomes measurement systems. Its curriculum is necessary and insufficient because it also needs to determine the best strategies to manage schools according to the way teachers and students behave. Furthermore, content and teaching methods throughout the curriculum need to reflect competence, peaceful behavior, democratic, inclusive, and participatory values.

Some Challenges of Peace Education

Conflict is one of the main challenges in implementing peace education. According to Novelli et al. (2014), most warring parties do not always accept peace education in conflict-affected areas. However, this education type is termed unnecessary in situations whereby the governments blame the conflict on other groups. Therefore, the principles of peace education are incompatible with the dominant ethos and structure of the school (Higgins & Novelli, 2020). Harber & Sakade (2009) stated that an authoritarian environment, driven by an assessment system in most schools, is not the right place for peace education to develop and prosper. Therefore, sometimes formal schools are not seen as the best means of developing peace education because there is a mismatch in the values and practices necessary for peacebuilding. This is in line with the physical punishment widely used due to the occurrence of educational practice (Harber, 2014).

Peace education is rejected by many students because teacher-centered and dominant pedagogy is prevalent in schools (Zembylas et al., 2016). Several teachers do not receive peace education training, hence they are unskilled and undisposed to teach controversial issues needed in the classroom (Harber & Mncube, 2012). Furthermore, it is difficult to assess the impact and outcomes of this subject which is generally about skills, values, and behaviors than knowledge (Harber & Sakade, 2009). According to Jäger (2015), peace education is faced with the challenges of making education programs and systems sensitive to conflict. It is in the context of conflict-sensitive education, which is defined as a process with three core elements, namely (1) Understanding the context in which education takes place, (2) Analyzing the two-way interaction between the context and educational programs and policies (development, planning, and delivery), and (3) Acting to minimize and maximize negative and positive impacts of education policies, respectively.

The Role of Peace Education

According to Novelli & Smith (2011) education is essential for peacebuilding. UNESCO's Education for All Global Monitoring Report stated that "Intra-state armed conflict is often associated with grievance and perceived injustices linked to identity, faith, ethnicity, and region. Education makes a difference in all these areas, thereby tipping the balance in favor of peace or conflict." UNESCO has affirmed that education contributes to peace because "No country hopes to live in peace and prosperity unless it builds mutual trust among its citizens. This starts from the classroom, and schools need to be seen as places to spread the most important skills, such as tolerance, mutual respect, and the ability to live peacefully with others" (Lerch & Buckner, 2018; Smith, 2010). In addition, King (2011) stated that schools contribute to peacebuilding and conflict prevention by restoring normality and helping to hope for a brighter future. Therefore, teachers play an important role in transforming the structure of society, especially in post-conflict contexts (Lopes Cardozo & Hoeks, 2015; Shepler, 2011).

Furthermore, Bevington et al. (2020); (Emkic, 2018) stated that the education sector is an important component in peacebuilding efforts and the initial recovery of a country experiencing conflict. Therefore, it is imperative to continue to provide education during emergencies as part of an early recovery strategy. Therefore, on this basis, education is defined as a sector that needs to be used as part of a strategy to strengthen peace. A trend has emerged towards better integration in several post-conflict countries for poverty reduction and its peacebuilding strategy. According to Smith Ellison (2014), there are five rationalizations of the role of education for peacebuilding, namely (1) it provides training skills other than violence, (2) protects children, (3) helps rebuild normality, (4) helps make up the missing foundations, and (5) contributes to social transformation.

Methods

Design

This paragraph contains ideas that jump here and there. Not coherence

Research design is plans and procedures that guide the researcher to arrange the collection and analysis of data (Durrheim, 2006). This research used a qualitative approach with a case study design as a research procedure to produce **descriptive data from primary and secondary sources**. **The design was chosen due to being appropriate for gaining the views of the participants involved in this research**. Besides, the researcher can follow the chronological flow of events concerning the research problems (Creswell & Poth, 2016). The design leads the researcher to describe the phenomenon from the participants' point of view and describe the documents without intervening with the researcher. The main objective of this study is to describe the policy of the Aceh government in implementing peace education at secondary school post-armed civil war in Aceh.

You should start description from your design, your focus, reasons and establish theory on your design (e.g. phenomenology). In addition, you should also explain your approach and why it is proper to your design, your research setting and time to do your research

Participants

This research was conducted in East Aceh. Primary data were obtained from 17 participants, namely the head of the Aceh Education Agency's curriculum sub-division, Head of East Aceh District Education Office, five secondary school principals, and ten teachers (five are religious teachers, and five others are civic education teachers). The principals and teachers represented Senior High School, Vocational High School, and Religious High School known as Madrasah Aliyah.

The participants were purposively sampled by considering their authority to engineer educational policy and teach peace through religious and civic education. The authors first contacted the authorized person of education agencies to easily meet the participants at schools. Besides, the authors also used social networks to meet them for interviews. The characteristics and demography of the participants are shown in table 1.

Table 1.*The characteristics and demography of the participants*

| No | Position | Frequency | Location |
|----|---|-----------|---|
| 1 | Head of the Aceh Education Agency's curriculum sub-division | 1 | Aceh Province – Banda Aceh |
| 2 | Head of East Aceh District Education Office | 1 | East Aceh |
| 3 | School principal | 2 | Senior High School |
| | | 2 | Vocational High School |
| | | 1 | Religious High School (Madrasah Aliyah) |
| 4 | Religion education teacher | 5 | Senior High School (SMA Darul Aman and SMA Rantau Selamat), Vocational High School (SMK I Peureulak and SMK Taman Fajar), and Religious High School (Madrasah Aliyah I) - East Aceh |
| 5 | Civic education teacher | 5 | Senior High School (SMA Darul Aman and SMA Rantau Selamat), Vocational High School (SMK I Peureulak and SMK Taman Fajar), and Religious High School (Madrasah Aliyah I) - East Aceh |

Instrument and Data Collection

Confused.

Describe first your instruments: Kinds of instrument, how to develop it, who devise it, how to pilot it.

It is well-accepted in qualitative research that the researcher is the human instrument [so, how do you apply yourself as an instrument?]. It means the (Wa-Mbaleka, 2019). However, the researcher needs to make the supporting instrument for data collection, such as the interview guidance forms. [which one?]

Commented [H2]: awkward

In this research, the data were collected through in-depth interviews using non-structured forms and recording tools, such as pen, notebook, and smart recorder. [what topics? How to conduct it? How to transcript? You should show results on interview in your data coding]

The interviews were conducted using smartphone voice recorders after receiving permission from respondents. Besides, the study also used a document study technique, such as research reports and

journal articles to obtain secondary data. [you already found the documents, mention! And specify the data you collected]

These were found by online searching at google and google scholar, and automatically provided data and reference citations to the authors using the endnote application.

Data collection

Interview

Document

- research report
- journal articles

Data Analysis

Your design is a case study. You should rely on your analysis referring to case study analysis by Yin (2014) or Cresswell (2012), the steps of which have been properly developed for qualitative approach. Themes and unit of analysis are mapped using this technique.

What you define from Miles and Huberman theory solely does not indicate how you thematize your unit analysis. It is not proper. Yet, you demonstrate data analysis techniques in this section

The data were analyzed severally during and after field collection to determine the problem. In brief, data were descriptively analyzed by summarizing and interpreting it according to the research problem. This research used an interactive analysis model developed by Miles and Huberman. The analysis comprises three concurrent flows of activities: data reduction, data display, and conclusion drawing and verification (Miles & Huberman, 1994). The first, data reduction was conducted to choose, focus, simplify, build, and transform data that appear in written-up field notes or transcriptions. The second, display data was performed to organize, compress the assembly of information that permits conclusion drawing and action. The data were presented in the form of narrative text assisted by tables. And the third is drawing conclusion. The conclusions were drawn as a half of a Gemini configuration and then verified as brief as thought crossing the researcher's mind during writing. Drawing conclusion was carried out by searching for the meaning of data, patterns, explanations, causal paths, and propositions. These were carefully and systematically carried out through verification and rechecking field notes to ensure all data collected were valid.

Results

~~Based on the data obtained, the policy of the Aceh government in responding to the implementation of peace education is explained through the chances enable peace education is implemented at secondary school in the following two categories:~~

Normative chance and Aceh Government's Policies

Mention your themes and give a brief context to answer your first research question before you present in a table.

You declared that you collected data from interview as the main techniques. There is no indication that you present your data as a result of interview, no themes and no quotation.

The normative chances and policies response of the Aceh government to implement peace education based on findings are shown in table 2.

Table 2.

Normative chances and Aceh Government's policies

| The Chances | | The Policies | |
|--|--|--|--|
| MoU Helsinki | LoGA | Qanun Aceh (Aceh Regulations) | Practices |
| Point 1.4.2, the legislature of Aceh redrafts the legal code for the community based on the universal principles of human rights on Civil and Political Rights and Economic, as well as Social and Cultural Rights | <ol style="list-style-type: none"> Article 16/2/c, the Aceh government is obliged to provide quality education and add local content material according to Islamic law Article 215, the education system in the Aceh is united with the national standard, which is adapted to the characteristics, potential, and needs of the local community. Article 216/ (1) and (2), every Acehnese has the right to quality and Islamic Education in line with science and technology developments. Education is carried out based on the principles of democracy and justice by upholding human rights, Islamic | <ol style="list-style-type: none"> Qanun, Aceh number 5/2008, the education system implemented in Aceh is based on the national standard that is modified by integrating Islamic values. Qanun Aceh number 11/2014, the Education in Aceh is based on Islam and conducted in line with the national standard. Qanun Aceh number 9/2015 amends and affirms the implementation of the Aceh Islamic Curriculum. Qanun Aceh number 6/2015 on Badan Reintegrasi Aceh (BRA - Aceh Reintegration Office), education is one of the sectors handled by BRA, which works on the peace issue. | <ol style="list-style-type: none"> The Aceh Government had programs similar to peace education carried out by the Culture and Tourism Department. In 2012, it held a workshop aimed to build teachers, communities, and youth's capacity on peace education and culture in all districts and cities in Aceh. Aceh Mid-term Development Plans (2012-2017) stated that Islamic Education covers all aspects of human life, such as physical, mental, aqidah, akhlaq, emotional, aesthetic, and social aspects. The Aceh Governor, Zaini Abdullah spoke to the public and wished for the incorporation of Aceh history and peace into the education curriculum, from elementary to senior high school. Peace education was discussed among stakeholders; however, there was no clear decision and implementation mechanism. In 2018, the Aceh government launched an |

| | |
|---|--|
| <p>values, culture, and national diversity.</p> | <p>Islamic Curriculum in Aceh in accordance with the National Curriculum with additional compulsory subjects related to Islamic Education, which includes the Qur'an and hadith, faith and morals, Islamic law, the history of Islam, and Arabic language.</p> <p>6. At the end of 2019, the Aceh Reintegration Agency (BRA), in collaboration with the Aceh Education Office had initiated the Aceh Peace Education Syllabus writing, which was compiled by a team representing various relevant experts, including academicians. This syllabus covers the history of the Aceh conflict, resolution, conception of peace, reintegration, post-conflict reconciliation, and the importance of negotiation and diplomacy. The government planned to implement the syllabus through local content lessons in 2020.</p> |
|---|--|

Table 2 shows that Aceh Peace Accord (MoU Helsinki) gives a chance for peace education through human rights concepts, and LoGA confirms it by adding a framework with Islamic values, Acehese culture, needs, and Indonesian diversity. However, the government response by Qanun only confirms the conduction of Islamic values in line with the national educational system. Meanwhile, peace education was specifically carried out by Aceh Reintegration Office, authorized to reintegrate various programs and activities to strengthen peace (article 14 (h) Qanun Aceh Number 6/2015). Unfortunately, it took nearly 15 years for the peace agreement to be signed.

This fact demonstrates that the government is not serious in systematically implementing peace education and was confirmed by the launch of Aceh Islamic Curriculum, which does not encompass peace education and the history of the region. [who said?] Arguably Aceh's special autonomy has given it a chance to construct Islamic identity in the education system's new context. Therefore, teachers need to integrate faiths, morals, and Sharia into every learning subject (Junaidi, 2020; Nazir, 2017). However, they denied implementing peace education and realized it was too late to ensure sustainability, whereas Thalal (2010) stated that peace education needs to be urgently implemented to guarantee its sustainability. Peace education targets three segments of the

community, namely ex-combatants, government officers, as well as the military, and civilians. Teachers and students at school act as a civilian group that employ multicultural education to address ethnicity and ethnic diversities in Aceh.

Sociological chances and Aceh Government's policies

Mention your themes and give a brief context to answer your first research question before you present in a table.

No data from interviews have been presented here

Besides the normative chances, the policies of the Aceh government in responding to implement peace education are also explained through sociological chances based on the supports of civil society for implementing peace education. Based on the gathered data, the findings are described in table 3.

Table 3.
Sociological chance and Aceh Government's policies

| The Chances | The Policies |
|---|---|
| Supports of Civil Society and Education Institutions | Recognition and Hopes |
| <ol style="list-style-type: none"> 1. During (2001) and after (2006) the conflict, UNICEF supported the development of a pilot peace education course for secondary school students based on local cultural and Islamic values. 2. Since 2007, Peace Generation has cooperated with International and National Nongovernment organizations to train teachers and youths to teach peace in schools and communities. 3. In 2010, nine universities in Aceh collaborated to develop a conflict resolution education curriculum. 4. In 2015, universities throughout Aceh agreed to form a Network for Peace. | <ol style="list-style-type: none"> 1. After carefully examining this Peace Education Curriculum, the Head of the Regional Office of the National Education Department of Aceh fully supported its implementation as a pilot project for Secondary School during the 2001/2002 academic year. They hoped that peace education targeting general high schools in the province contributes to realizing a lasting solution to the conflict hampering Aceh. 2. Aceh Governor stated a foreword in publishing a book of 12 values of peace and stated that these values need to be taught to students with the possibility of reaching to all groups. Therefore, the expected parties need to support the implementation of the peace education program. |

Table 3 shows that there is a strong will from civil society to implement peaceful education in formal schools. Their concepts and programs are suitable and recognized by the government throughout the region. Sociologically, civil society plays an essential role in supporting and enabling Aceh Government to implement peace education in secondary school. However, the government

only appreciated their activities by rhetoric statements, and consequently, after their programs ended in 2019, the government failed to follow it up, as explained in the previous section. The peace education module implemented by UNICEF and Peace Generation is very relevant to Islamic values and the culture of the Acehnese.

All data below are from document analysis. No data from interview are present

The Curriculum for Peace Education of UNICEF in 2002 consists of the following six chapters.

1. Introspection and sincerity, with the scope including “I look at myself,” “I manage anger,” “I am sorry and sincere,” “me and my attitude,” and “your mouth is your tiger.”
2. Rights and Obligations, with the scope including “me and Education,” “us and extortion,” and “the state is our responsibility.”
3. The Plurality of Creation, with the scope including “me and nature,” “we live in diversity,” and “we are different and the same.”
4. Conflict and violence, with the scope, we are enemies to conflict, social inequality, and drugs.
5. Democracy and justice, with the scope we negotiate, social peace, and democracy, with respect to the law and economic justice.
6. With the scope related the way to a peaceful family by craving solutions to problems, in love and peace.

This was revised in 2006 with a manual entitled "*Aqidah Akhlaq*" Curriculum in the Context of Peace Education, consisting of eleven chapters as follows:

1. The Qur'an, a mirror of my life, with subchapters, such as “I love the Quran,” “the Qur'an is our guidelines,” “the Qur'an and the humanitarian approach,” “the Qur'an of the universe,” and “me and nature.”
2. Prophet (Thalal) is My Idol, with the following subchapters, “my prophet is a selected man,” “we are progressors of the prophet's message,” “my nature is zuhud,” “we keep the mandate,” and “I am sorry and sincere.”
3. Science and charity, with subchapters, including “why the tsunami,” “the impact of the tsunami and our solidarity,” “is there compassion among us,” “let us respect others,” and “we are doomed.”
4. Practice and the day of justice, with subchapters including “our deeds positive or negative,” “let's reach the reward,” “death very close,” “doomsday comes,” and “heaven Yes, No hell.”
5. Negativity Adverse the Nation, with subchapters, such as “slander threatens our peace,” “my people were destroyed because of corruption,” “collusion and nepotism,” “I reject hedonistic and materialistic,” and “is our mutual help wrong?”
6. Life skill, with subchapters, including “we are educated teenagers,” “let's be a wise person,” “we are the visionary generation,” “let's be a teen leader,” and “I have self-esteem.”
7. Rights and Obligations, with subchapters, including “our rights and duties,” “we live in diversity,” and “we are different but the same.”
8. What's with the media, with subchapters including “educating our media?” “my favorite broadcast on television” and “watching violence is saddening.”
9. The Problems of Contemporary Youth, with subchapters including “free sex, no way,” “Pornography drops our pride,” “Drug is my enemy,” and “depression is not my best friend.”
10. Introspection and Self-concept, with subchapters including “I look up,” “do not be afraid and anxious,” “Manage anger, strengthen yourself in grief, and attitude.”

11. Conflict and peace, with subchapters including “me and conflict,” “your mouth is your tribe,” “we manage conflict,” “we are democratic,” “we love peace,” and “religion is peace.”

In addition, Peace Generation Curriculum covers twelve aspects, namely Self Acceptance (I am Proud to be Me), Prejudice (No Suspicion, No Prejudice), Racism (Different Cultures, Still Friends), Religious Tolerance (Different Beliefs do not have to result in Enemies), Sexism (Both Males and Females are Human), Wealth and Poverty (Wealthy not Proud, Poor not Insecure), Gangs and Cliques (If you are a Gentleman you do not need to be in a Gang), Diversity (The Beauty of Diversity), Understanding Conflict (Conflict makes you more Mature), Violence (Use your Brains, not your Brawn), Asking for Forgiveness (Not to Proud to Admit Wrong), and Forgiving Others (Not Stingy in Giving forgiveness) (Rusyana, 2012a, 2012b).

However, these programs were evaluated, and it was concluded that they possess numerous similarities, which are not sustainable due to a lack of government funding and failure to integrate it into a holistic curriculum reform process (UNICEF, 2014). Aceh Government prioritized the implementation of the National Curriculum in 2013 and improved the quality of education. Therefore, peace education is "a discourse" among stakeholders and a priority of the Aceh education development." According to education stakeholders' peace education is better integrated into the subjects of social sciences, such as the natural sciences. Therefore, it does not add subjects in curriculum structure that burdening students. Furthermore, the Aceh government paid more attention to making an Aceh Islamic Curriculum, which is implemented in line with the national curriculum, as shown in table 2.

The Impacts on Implementing Peace Education at Secondary School

You have only 2 research questions. Do you add this one as your third research questions?

The previous data shows Aceh government has not made a firm policy to support the implementation of peace education in formal schools. This has implied a different understanding and implementation of peace education at secondary schools. These findings are detailed in table 4.

Table 4.

The Impacts of Aceh Government's policies on Implementing Peace Education at Secondary School

| No. | The Impacts of the Aceh Government's policies on peace education implementation |
|-----|--|
| 1 | Some secondary schools stated that peace education had been included in religious and civic education. Besides, this subject is also conducted through extracurricular activities including scouts, artistic, and Islamic grouped activities, such as reading al-Quran (<i>Surah Yasin</i>) together, speeches, and other Islamic activities. Therefore, they perceived peace education subject as a subject not needed to be taught in a particular way. Moreover, some teachers perceived that peace education is not needed anymore because Aceh is peaceful. |
| 2 | Some secondary schools taught their students using the UNICEF Peace Education Curriculum. Teachers stated that religious subjects and civic education generally contained peace education. However, specific learning of peace education is strongly needed. Such as UNICEF peace education module is crucial for every teacher that teaches religious subjects, especially for faith and morals subjects. |

Table 4 shows that the Aceh Government's policies to respond on the normative and sociological chance have impacted different understanding with the implementation of peace education. Some schools need peace education to be conducted in a special subject by supporting religious and civic

education. While others stated that peace education was represented by religious and civic education, without needing a special subject.

Discussion

-discussion should address each research question clearly

-discussion should compare your recent finding and previous research; to compare with, you should emphasize recent (2020-2021) references and align more researches to include

-discussion should show your gaps and novelty

This study reveals that Aceh has the ability to implement peace education after post-armed conflict through human rights concepts which are mentioned in the peace agreement and articulated in the law governing this region. Besides, many NGOs have initiated peace education programs to support the implementation of peace education by the Aceh Government. In other words, this region has both normative and sociological chances to run peace education at secondary school. However, the government has not made clear and precise policies in the development of a particular peace education system as a tool to build sustainable positive peace, except the government had a peace education concept initiated by the Aceh Reintegration Agency to be implemented integrally into local subjects. Furthermore, the Aceh Government systematically has made the policies to implement the Islamic Curriculum with the addition of compulsory subjects into the National Curriculum.

The findings confirm that education reform for peace education as a way of building positive peace is not easy to achieve if human rights terminology represented the education element in a peace agreement. By human rights concepts, the government has interpreted education as limited to the basic of social needs of each citizen that must be met. The government does not see education as the major root of conflict, as well as a source of power to transform conflict sustainably. Consequently, the relevant peace education frameworks to Acehnese culture and subjective values initiated by NGOs had fewer transformation effects on building positive peace.

The findings also emphasize that education reform needs to be clearly and explicitly stated in a peace agreement to achieve positivity of peacebuilding process. According to Dupuy (2008) there are three reasons an agreement has not included education as an essential aspect for long-term peace building. Firstly, education is frequently viewed as a developmental rather than a humanitarian issue that needs to be addressed outside the peacemaking process. Secondly, individuals and parties involved in peacemaking processes are more concerned on the immediate cessation of direct violence and satisfying the demands of warring parties for a piece of the political pie than outlining long-term educational and sociopolitical reforms and responses. Finally, the conflict is classified an identity, secessionist, revolutionary, or factional. Furthermore, educational specialists are not present during a peacemaking process, with education playing an essential role in the conflict outbreak.

The findings are in accordance with the research carried out by Harber (2019), which stated that most empirical evidence of peace education implementation is negative in the light of political contexts, which are not supportive. Some peace education projects show the possibility of activities carried out with little or no evidence of systemic transformation. The findings are also compatible with Dupuy (2008) and Poppema (2009). They argued that the educational policies of former conflict states are transformed depending on the agreements, such as the history and the causes of the war, as well as on the conflicting interests of the actors involved. Education in post-conflict situations assists in changing the structures and strengthening the positive role through the promotion of expansion, equality, and different content of education to address the underlying causes of conflicts.

This process needs long-term education programs and a more complex approach to transform the education system (Novelli & Cardozo, 2008).

Furthermore, such Aceh government's policies regarding peace education has different impacts on peace education implementation at secondary schools. Secondary schools in East Aceh have implemented peace education in their perspectives. Some schools include peace education in religious and civic education. Besides, they view that peace education also has been conducted through extracurricular activities. Accordingly, these ways do not reach the goal of peace education optimally, bring about behavior changes that enable children, youth, and adults to prevent conflict and violence, both overt and structural, to resolve conflict peacefully, and create a conducive and peaceful environment at an intrapersonal, interpersonal, intergroup, national or international level (Das & Das, 2014; Eliasa, Kartadinata, Ilfiandra, & Nurihsan, 2019; Fountain, 1999). The facts make it difficult for Aceh society to have positive peace, social, economic, political, and environment/ecology relationships (Galtung, 1967, 1969; Navarro-Castro & Nario-Galace, 2010), as well as a spiritual dimension in their personality (Lederach, 2015).

It is undeniable that many people, especially educators in Indonesia, consider that civic and religious education contain peaceful values, such as tolerance, empathy, democracy, justice and equality, fraternal, integrity, humanity, unity, solidarity, and ecology (Baidhaw, 2014; Saputri, 2018; Sumardjoko & Musyiam, 2018; Wulandari, 2018). However, the process of teaching these values is more effectively carried out by learning the local culture and wisdom (Ritiauw, 2017; Sumardjoko & Musyiam, 2018). This is in line with the studies carried out by Hamid, Istianti, and Abdillah (2020) on models of citizenship education learning in schools to achieve the literacy skills of citizenship culture and the ethos of peace in students based on strengthening local culture, which is a strategic choice.

Besides, peace education does not only teach values and attitudes rather it peacefully responds and solves problems in efforts to meet the interests and needs of students, without damaging and hurting other parties. Therefore, learning peace education represented by civic and religious education is less precise. This is because it needs to be carried out by combining into other lessons or taught separately, especially regarding conflicts and their resolution models. Formal education is the vital space for learning to accept diversity in society and to develop inclusive competence and skills among children, which are crucial to maintaining social solidarity, cohesion, and social peace (Fontana, 2016).

Based on the discussion, this study argues that using human rights concepts in a peace agreement enables implementation of peace education not optimal in a decentralized education system. The evidence, transforming Aceh Province into a Special Autonomy after the peace agreement in the decentralization context of Indonesia prevents the government from converting the region's Education System into a medium for long-term conflict transformation. This is in line with the research carried out by Fontana (2016), which stated that the decentralization and power-sharing model adopted after the conflict does not promote region actors to design and deliver educational services that contribute to long-term conflict management. In addition, this study argues that to encourage local governments to make policies in formal educational institutions, a peace agreement is first explained, followed by a central regulation that specifically describes the reform of the education system in former provinces of civil conflict.

-gaps have not been described
-novelty is not present

Conclusion

Please refer to your research questions to develop your conclusion. Do not replicate from your results.

Peace education plays an essential role in creating a peaceful society. Therefore, some peace agreements are included in education reform before and after armed conflict through human rights arrangements. The peace agreement between the Indonesian Government and Aceh Free Movement did not outline education reform as a tool for the peacebuilding process. Furthermore, the Aceh Government failed to make a policy to design a peace education model and follow up the curriculum initiated by NGOs. Its implementation in school was only limited to discourse among education agencies, and schools, which perceived the learning process in different ways. Some schools taught peace education using textbooks, while others included it in religious and civic education.

This study however has limitations in explaining local government policies in implementing peace education. One of them does not involve the governor of the Aceh government and the authorities in national education policy as interviewees. Therefore, future research needs to be carried out to examine the reasons the Indonesian government does not consider peace education as an essential element to building a peaceful society in post-conflict provinces. Further studies need to consider the reasons the Aceh Government failed to follow up the NGOs' peace education concepts which include Islamic values and Acehese culture.

The study suggests the Indonesian government promotes the Aceh Government to make a policy that supports peace education implemented at schools in this region. Therefore, teachers need to be trained regularly to build their capacity to become peaceful and capable of transforming conflict, mitigating violence, and addressing adversities among students and the community. Besides, the curriculum needs to be ensured to include knowledge, attitudes, values, and skills of peace education to enhance students' understanding of their roles as peacebuilders in society.

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**7. BUKTI KONFIRMASI SUBMIT REVISI KETIGA DAN ARTIKEL YANG
DIRESUBMIT
(29 MEI 2021)**



Suadi Zainal Suadi, Zainal <suadi@unimal.ac.id>

Revised manuscript

1 pesan

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29 Mei 2021 20.12

Dear Prof. Bulent Tarman

First of all, I thank you very much for your kindness and constructive cooperation. I wish you are always healthy. I have sent back the revised manuscript and cover letter. As confirmation, I also send it via this email.

Best Regards,

Suadi Zainal

2 lampiran **REVIEW-JSSER-THE POLICY OF ACEH GOVERNMENT -THIRD REVISION.docx**
96K **Cover Letter - Third Revision.docx**
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Cover Letter

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Dear Editor-in-Chief

Journal of Social Studies Education Research

(<https://jsser.org>)

Greetings to all JSSER Team

I am Dr. Suadi Zainal as a Lecturer and Researcher in Sociology and Peace Education at Malikussaleh University, Aceh Utara, Indonesia.

I admit that the revisions requested by reviewers have taught me a lot about how to write excellent and proper articles. Therefore, I am very grateful to the reviewers as well as the JSSER editors.

As a result of this, I sent back our revised scientific paper according to the reviewer's direction. Previously, the text entitled "Peace Education Policy in the Post-Armed Conflict Province" has been changed to "The Policy of Local Government to Implement Peace Education at Secondary School Post Armed Conflict."

In addition, the abstract, method, results, discussion, and conclusion have been revised. Therefore, several sentences and paragraphs are reduced, added, and or removed. Especially in analysis data and discussion, references are added to support the argument. However, some references used are published before 2020-2021 because we perceive them relevant.

For language improvement, besides an internationally certified language institute has proofread this manuscript, we also used Premium Grammarly Application.

This study offers the way of education policy development for building sustainable peace in former conflict areas. This study argues that the implementation of peace education must begin with a clear concept in a peace agreement. The concept of human rights is not strong enough to serve as the basis for peace education.

Finally, we recognize that this manuscript has limitations and drawbacks. Maybe because of our limited ability to understand the revisions requested by reviewers. However, we have tried hard to fix it carefully and to the best of our ability, which resulted in the manuscript being sent back late. Anyway, we fully hope this revised manuscript has met the required revisions, and then it can be published in the JSSER journal.

We hope your answers will please us.

Best regards,

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The Policy of Local Government to Implement Peace Education at Secondary School Post Armed Conflict

Abstract

This study aims to describe the policies adopted by the Aceh government in implementing peace education in secondary schools. In order to achieve the purpose, this study used the qualitative descriptive method with a case study design. This study involved 17 participants consists of officials of education office and teachers of civic and religious education. The data was collected with in-depth interview and study document, and then data was analyzed using Creswell's spiral data analysis. The result showed that the Aceh government did not use the normative and sociological chances to make a regulatory policy to implement peace education in schools. The regulatory policy focused more on implementing Islamic-based education following national standards. Because the Aceh peace agreement used the concept of human rights to regulate education in Aceh, and the new Law for Aceh does not explicitly regulate Aceh education reform for peacebuilding. Accordingly, peace education was considered to include in religious and civic education at secondary schools. The fact had implications for differences in understanding and implementation of peace education at secondary schools. Therefore, future research needs to be carried out to understand the authority of the Aceh Province in reforming and restructuring national education to incorporate peace as long-term peacebuilding. The study highlights the reforming education system needed to develop a peace-related education curriculum in this region. The study suggests the Indonesian Government make a regulation that encourages the Aceh government to develop and implement peace education in secondary schools.

Keywords: *peace, peace education, school, policy, Aceh Government*

Introduction

Aceh armed conflict ended in 2005 through the negotiation mediated by the International Non-government Organization and Crisis Management Initiative (Shea, 2016). According to McLeod (2014), all aspects of human rights need to be interdependently met to gain and sustain an Aceh peaceful society. Human rights are undoubtedly closely related to peace and education, which is

fundamental to its achievement (Turan, 2020). However, differences in education lead to students varying occupations and wages in community development. Therefore, the collapse of education systems leads to the unsustainability of peaceful, prosperous, and productive societies (De Giusti, 2020).

Education promotes social emotions needed to underpin the peace process, such as sympathy for the suffering of others, compassion for victims, forgiveness for offenders, tolerance for different identities and cultures of others, optimism for the future, and bravery to encourage trust (Brewer, 2010). It addresses inequalities, overcoming prejudices, and fosters new values in institutions. Education in schools is viewed as an agent in developing and transforming cultural values among students from violent to peaceful, thereby eliminating the potential of violent conflict (Ritiau, 2017).

Peace education mainly eliminates direct, structural, and cultural types of violence (Cremin & Guilherme, 2016). According to Davies (2016), Mendenhall & Chopra (2016), and Tinker (2016), peace education is a soft essential tool used to bring positive peace in post-conflict areas. Therefore, there is a compelling need for conflict and conflict-related contexts (Tschirgi, 2011). Hence, through peace education, every human is equipped to understand conflict and peacebuilding to eliminate violence (Maleki & Komishani, 2014). Peace education functions to increase students' constructive conflict resolution, reduce aggressive behaviors, and enable students to have problem-solving skills (Ay, Keskin, & Akilli, 2019; Turk, 2018).

Aceh peace agreement, initially known as the Memorandum of Understanding (MoU), only resolved violent conflict in Aceh. Although this agreement terminated the vertical conflict, it led to the emergence of a horizontal conflict among the former GAM elites, foot-soldiers, and community groups (Ansori, 2012; Barron, Rahman, & Nugroho, 2013; Quayle, 2018). Aceh needs the implementation of a peace education policy by the Government to achieve a non-conflict society. Numerous NGOs such as UNICEF have initiated a peaceful education program by supporting a group of academics and activists grounded in the core of Islamic and the Acehnese social-cultural values. The curriculum was based on six fundamental principles: introspection and sincerity, rights and responsibilities, conflict and violence, democracy and justice, diversity of creations, and peace paths (Thalal, 2010).

In 2001 ninety-six high schools implemented the peace education curriculum with UNICEF's initiatives fully supported by the local Government and the Muslim religious leaders (ulama) (Ashton, 2002). Principals and teachers highly commended the implemented peace education curriculum outcomes, which have transformed students' views and attitudes. In the following year, the program was extended to 247 schools, targeting more than 75,000 students. Hence, the teaching manual was transformed into the Aqidah-Akhlak (Islamic faith and morals) curriculum in the Context of Peace Education, published in 2006. This program accommodates more Islamic principles and strengthens high school students' Islamic faith and morals (Husin, 2009). According to Wenger (2014), peace education covers the history of secondary school teachers and students at Aceh and the newly resolved conflict.

Peace education is undeniably an urgent factor used by students to positively transform and equip their mindset with a good and proper understanding of conflict and peace. Aceh is not the only region with deep unrest due to conflicting interests, ideas, political orientations, economic systems, and socio-cultural diversities. Hence, it is essential to reexamine the Acehnese traditional wisdom's symbols and mottoes, especially those related to peace issues such as reciprocity, care, tolerance, and justice. This reexamination tends to make these symbols and advice more meaningful and beneficial to transform the conflict (Maleki & Komishani, 2014).

Although the Aceh Peace Agreement has taken place for more than a decade, its education system is similar to other provinces in Indonesia. In addition, the Government is mandated to focus on succeeding in a national curriculum using a standard. According to Zainal (2016), some school principals and teachers stated that teaching peace education in a particular strategy makes it difficult for students to understand. Besides, the Indonesian Government does not consider the importance of peace education in post-conflict provinces, such as Maluku and Aceh (Wahyudin, 2018). This indicates difficulty in the formal implementation of peace education in schools situated in post-conflict regions. Therefore, to achieve this, a government policy is needed as a strong foundation and a step in the right direction that supports educational development over time (Tonich, 2021; Walter et al., 2021). This policy also tends to affect peace education initiatives (Zembylas et al., 2016) and legitimize its realization (Bal-Tar & Rosen, 2009).

Several studies demonstrated the essential role of peace education in peacebuilding to achieve a peaceful society after intractable conflict (Johnson & Johnson, 2006; Harris & Morrison, 2012; Bar-Tal & Rosen, 2014; Lauritzen, 2016; Tinker, 2016; Cremin & Bevington, 2017; Harber, 2018;

Hymel & Darwich, 2018; Cromwell, 2019; Bal-Tar et al. 2020; Abdi, 2020). They argue peace education can promote generations to a culture of peace, coexistence, and reconciliation that emerge from the long-term peacebuilding process. According to Smith et al. (2011), peace education is needed to support transformation processes related to changes in security, political institutions, economic regeneration, and social development within post-conflict societies. Therefore, it needs to be operated in three types. The first is a humanitarian response, which prioritizes children's protection and responses to the negative impacts of conflict on their education. The second is conflict-sensitive education that 'does no damage' and ensures that education does not reinforce inequalities. The third is education and peacebuilding, which tends to reform and contribute to political, economic, and social transformations in a post-conflict society. However, from 1989 to 2005, only 11 of 37 peace agreements defined education as a critical aspect to be addressed and used as a tool for peacebuilding (Tinker, 2016). The Aceh Peace Agreement was signed in 2005 that did not mention education as a factor. Therefore, this research analyzes the policies of the Aceh government in implementing peace education at secondary schools.

Research Questions

The study aims to explain Aceh Government's policy in response to implementing peace education in secondary schools. Therefore, the answers were found based on the following research questions:

1. What is the policy of the Aceh government in responding to the implementation of peace education in secondary schools?
2. How does Aceh Government's policy imply implementing peace education at secondary school?

Literature Review

Definition of peace education

Experts defined peace education differently overtimes. Tinker (2016) found some similar names for peace education, such as anti-nuclearism education, international understanding, citizenship, global education, environmental responsibility, communication skills, conflict resolution, critical pedagogy, life skills, democracy, gender coexistence and equality, human rights awareness, peacebuilding, and diversity tolerance. In addition, some peacebuilders involved the spiritual dimension of inner harmony, and this has increasingly recognized that a broader and more holistic approach to peace education is urgently needed (Clarke-Habibi, 2005). International actors use the latest concept of peace education as a peacebuilding tool for future generations to learn the right

strategies needed to handle conflict without violence and to ultimately maintain a culture of peace (Tinker, 2016).

Harris and Morrison (2012) defined peace education as philosophy and a process involving listening, reflection, problem-solving, cooperation, and conflict resolution skills. According to Assegaf (2016), peace education is a process that empowers the community to ensure they can overcome conflicts or problems creatively without violence. Ni'mah (2019) reported that peace education is directed towards developing human personality, respecting their rights, fundamental freedoms, mutual understanding, tolerance, and friendship with all nations, races, and inter-groups, leading to peace.

Furthermore, Asamonye et al. (2014); (Ofoegbu & Alonge, 2020) stated that peace education is a process of acquiring values, knowledge, and skills needed to develop attitudes and behavior for one to live in harmony with oneself, others, and the natural environment. Besides, Asamonye et al. (2014) defined it as a deliberate attempt to educate children and adults in conflict dynamics and promote peacemaking skills in homes, schools, and communities. It is used to create, maintain and manage positive attitudes towards peace among various levels and segments of society. This is similar to Ikehukwu (2014), which identified peace education as a process of promoting the knowledge, skills, attitudes, and values needed to bring about behavioral changes that would enable children, youth, and adults to prevent and resolve issues related to conflict and violence and create a conducive environment.

Furthermore, Smith and Ellison (2015) defined peace education through three educational functions in peacebuilding, as follows:

1. Education as a Peace Dividend: Education restoration services lead to public confidence in the capabilities of the state; hence, people tend to benefit from peace. However, it makes a positive contribution to peacebuilding, assuming it benefits all elements of society somewhat. Even educational provisions insensitive to local contexts are seen as coercion by the Government capable of undermining trust in the state with negative impacts.
2. Education Governance and Reform: Good governance across educational sectors creates excellent conditions for managing conflict constructively and addressing horizontal inequalities between groups. Therefore, it is necessary to balance power and function between the central Government and the decentralized regions.

3. Education as an Entry Point for Conflict Transformation and Peace Building: Social services education provides an entry point for addressing the underlying causes of conflict. Education programs have been examined as providing protection, overcoming inequality and redistribution, social cohesion, and transitional reconciliation and justice.

These definitions promoted peacemakers and activists to emphasize the importance of peace education. Therefore, presently, peace education is seen by policymakers as one of the precursors in ensuring the stability and health of a country, especially when it involves multicultural communities with various aspects of their background and educational level (Lafer & Tarman, 2019; Price, 2019; Tannous & Oueijan, 2011).

The Contents of Peace education

Brock (2011) stated that the post-conflict context provides an opportunity for educational agents to adopt a fundamentally new approach to peacebuilding. One way of directing education by adopting the literature on post-conflict reconstruction (Akulluezati et al., 2011). Therefore, (Harber, 2018; Higgins & Novelli, 2020; Novelli et al., 2014) stated that education is an essential means of supporting the transformation of society after an armed conflict. In addition, a divided society works towards peace; hence, it is widely recognized that education plays an essential role in fermenting community divisions or helping socio-political change, thereby leading to the reconstruction of community relations (Gill & Niens, 2014).

Bajaj (2016) stated that a critical aspect of educational transformation is introducing new subjects into the curriculum to create more peaceful individuals and societies. The peace education curriculum must cover seven core competencies, namely (1) critical thinking and analysis, (2) empathy and solidarity, (3) individual and collective bodies, (4) participatory and democratic engagement, (5) innovative education and communication strategies, (6) conflict resolution skills, and (7) continuous reflective exercise. Meanwhile, Cunningham (2014) reported that peace education requires subject matter for developing self-awareness and self-control. This is useful in building sympathy for others, sensitivity, and developing cooperation skills. In the conflict or post-conflict era, peace education needs to be directed to change the mindset of groups, mutual understanding, and responsibility for the suffering of others.

Furthermore, Bajaj and Hantzopoulos (2016) reported that peace education is not limited to subject curricula; instead, it requires a broader transformation of content, pedagogy, structure, educational

practices, relationships between educators and students, and educational outcomes measurement systems. Its curriculum is necessary and insufficient because it also needs to determine the best strategies to manage schools according to the way teachers and students behave. Furthermore, content and teaching methods throughout the curriculum need to reflect competence, peaceful behavior, democratic, inclusive, and participatory values.

Some Challenges of Peace Education

Conflict is one of the main challenges in implementing peace education. According to Novelli et al. (2014), most warring parties do not always accept peace education in conflict-affected areas. However, this education type is termed unnecessary in situations whereby the governments blame the conflict on other groups. Therefore, the principles of peace education are incompatible with the dominant ethos and structure of the school (Higgins & Novelli, 2020). Harber & Sakade (2009) stated that an authoritarian environment, driven by an assessment system in most schools, is not the right place for peace education to develop and prosper. Therefore, sometimes formal schools are not seen as the best means of developing peace education because there is a mismatch in the values and practices necessary for peacebuilding. This is in line with the physical punishment widely used due to the occurrence of educational practice (Harber, 2014).

Many students reject peace education because teacher-centered and dominant pedagogy is prevalent in schools (Zembylas et al., 2016). Several teachers do not receive peace education training; hence they are unskilled and undisposed to teach controversial issues needed in the classroom (Harber & Mncube, 2012). Furthermore, it is difficult to assess the impact and outcomes of this subject, which is generally about skills, values, and behaviors than knowledge (Harber & Sakade, 2009). According to Jäger (2015), peace education is faced with the challenges of making education programs and systems sensitive to conflict. It is in the context of conflict-sensitive education, which is defined as a process with three core elements, namely (1) Understanding the context in which education takes place, (2) Analyzing the two-way interaction between the context and educational programs and policies (development, planning, and delivery), and (3) Acting to minimize and maximize negative and positive impacts of education policies, respectively.

The Role of Peace Education

Education in post-conflict situations assists in changing the structures and strengthening the positive role by promoting expansion, equality, and different content of education to address the underlying causes of conflicts. This process needs long-term education programs and a more complex approach

to transform the education system (Novelli & Cardozo, 2008). According to Novelli & Smith (2011), education is essential for peacebuilding. UNESCO's Education for All Global Monitoring Report stated that "Intra-state armed conflict is often associated with grievance and perceived injustices linked to identity, faith, ethnicity, and region. Education makes a difference in all these areas, thereby tipping the balance in favor of peace or conflict." UNESCO has affirmed that education contributes to peace because "No country hopes to live in peace and prosperity unless it builds mutual trust among its citizens. This starts from the classroom, and schools need to be seen as places to spread the most important skills, such as tolerance, mutual respect, and the ability to live peacefully with others" (Lerch & Buckner, 2018; Smith, 2010).

In addition, King (2011) stated that schools contribute to peacebuilding and conflict prevention by restoring normality and helping to hope for a brighter future. Therefore, teachers play an essential role in transforming the structure of society, especially in post-conflict contexts (Lopes Cardozo & Hoeks, 2015; Shepler, 2011). Furthermore, Bevington et al. (2020); (Emkic, 2018) stated that the education sector is a crucial component in peacebuilding efforts and the initial recovery of a country experiencing conflict. Therefore, it is imperative to continue to provide education during emergencies as part of an early recovery strategy. Therefore, on this basis, education is defined as a sector used as part of a strategy to strengthen peace. A trend has emerged towards better integration in several post-conflict countries for poverty reduction and its peacebuilding strategy. According to Smith Ellison (2014), there are five rationalizations of the role of education for peacebuilding, namely (1) it provides training skills other than violence, (2) protects children, (3) helps rebuild normality, (4) helps make up the missing foundations, and (5) contributes to social transformation.

Methods

Design

This research used a case study design as a research procedure to address the research problem. The primary purpose of this study is to explore the chance for peace education and the Aceh Government's policy regarding the implementation of peace education at secondary schools. Thus, a qualitative approach was used to conduct this case. Creswell and Creswell (2017) noted that qualitative research is an approach used to explore and understand the meaning individuals or groups ascribe to a social or human problem. The research subject in a case study is often a program, an event, an activity, a person, or a group of people. Significantly, the subjects of this study were officials from the Government and schools who had the authority to carry out peace

education. They were sampled by purposive sampling to be interviewed in their offices in East Aceh and Aceh Province, Indonesia.

The case study design was considered proper to examine the research problem because this design is used in qualitative research, which means that researchers choose a phenomenon to investigate in depth. The design also leads the researcher to describe the phenomenon from the participants' point of view and describe the documents without intervening with the researcher. Besides, the researcher can follow the chronological flow of events concerning the research problems (Creswell & Poth, 2016). This study is part of a research project funded by the Ministry of Research, Technology, and Higher Education of Indonesia in 2018 and 2019.

Participants

The primary data were obtained from 17 participants, consisting of the head of the Aceh Education Agency's curriculum sub-division, Head of East Aceh District Education Office, five secondary school principals, and ten teachers of religious teachers and civic education teachers. The principals and teachers represented Senior High School, Vocational High School, and Religious High School, Madrasah Aliyah.

The participants were purposively sampled by considering their authority to engineer educational policy and teach peace through religious and civic education. The authors first contacted the authorized person of education agencies to meet the participants at schools easily. Besides, the authors also used social networks to meet them for interviews. The characteristics and demography of the participants are shown in table 1.

Table 1.

The characteristics and demography of the participants

| No | Position | Frequency | Location |
|----|---|-----------|---|
| 1 | Head of the Aceh Education Agency's curriculum sub-division | 1 | Aceh Province – Banda Aceh |
| 2 | Head of East Aceh District Education Office | 1 | East Aceh |
| 3 | School principal | 2 | Senior High School |
| | | 2 | Vocational High School |
| | | 1 | Religious High School (Madrasah Aliyah) |
| 4 | Religion education teacher | 5 | Senior High School (SMA Darul Aman and SMA Rantau Selamat), |

| | | | |
|---|-------------------------|---|---|
| 5 | Civic education teacher | 5 | Vocational High School (SMK I Peureulak and SMK Taman Fajar), and Religious High School (Madrasah Aliyah I) - East Aceh Senior High School (SMA Darul Aman and SMA Rantau Selamat), Vocational High School (SMK I Peureulak and SMK Taman Fajar), and Religious High School (Madrasah Aliyah I) - East Aceh |
|---|-------------------------|---|---|

Instrument and Data Collection

It is well-accepted in qualitative research that the researcher is the human instrument (Wa-Mbaleka, 2019). It means the researcher plays the main role in data collection; thus, the researcher designed the interview guide and involved directly in the field to collect data from the research participants—the interview guide used as the supporting instrument for data collection. However, in qualitative research, the interview guide is an essential instrument for the researcher to ensure that all critical issues to be discussed in conversation. This study used an unstructured interview (in-depth interview) guide, in which researchers were attentive to what the interviewees said and responded with follow-up questions and probes. The interviews were carried out face to face upon receiving the consent of participants.

Besides the interview guide, the researcher also equipped himself with writing and recording tools, such as a pen, notebook, and smart recorder. Thus, the researcher conducted interviews by asking open-ended questions and then recorded their answers or responses while writing down the main points deemed essential and relevant to the research problem. This way made the researcher easier to transcribe data after the interview process was completed.

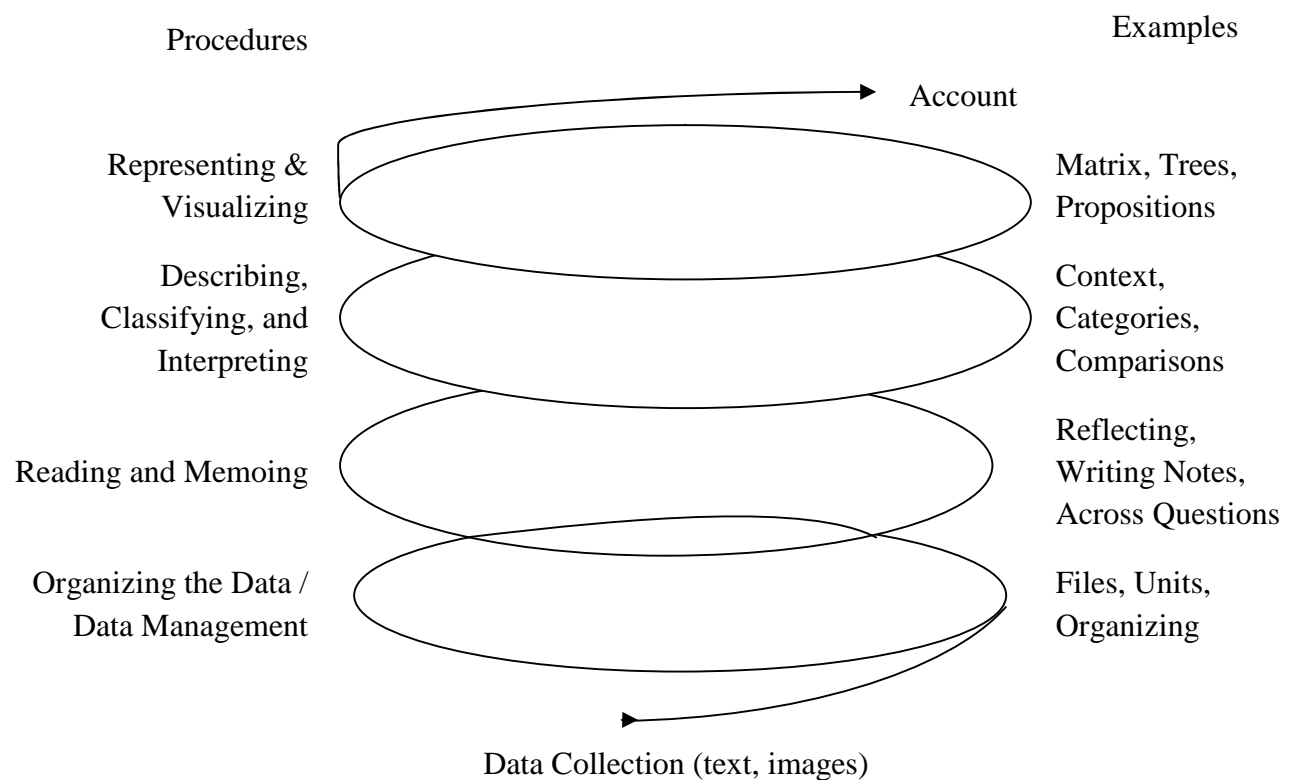
In addition, this study also used a document study technique to attain document data to address the research problem. The data was collected through searches on the google web and google scholar webs, such as document reports, research reports, and journal articles. The primary documents of this study were the Memorandum of Understanding between the Government of the Republic of Indonesia and the Free Aceh Movement, Aceh Government Regulation (Qanun Aceh) on education after the peace agreement, research reports on Aceh education reform, and research article on peace education in Aceh post-conflict. These data were mainly used to look at peace education chances and the Aceh government’s policies in implementing peace education in formal schools.

Data Analysis

This study adopted the data analysis technique developed by Creswell (2013). According to him, the data analysis process commonly used in qualitative research includes preparing and organizing the data (i.e., text data as in transcripts, or image data as in photographs), and reducing the data into themes through coding and condensing the codes, and finally representing the data in figures, tables, or a discussion. However, Creswell has modified a spiral of qualitative data analysis by referring to three previous well-known qualitative researchers (Madison, 2005; Huberman and Miles, 1994; Wolcott, 1994). The spiral analysis model shows four steps in analyzing qualitative data.

Figure 1.

The Data Analysis Spiral



Step 1: Organizing the Data or Data Management. The researcher organized the data into computer files. Besides, the researcher converted the files to appropriate text units (words and sentences) in word document transcripts.

Step 2: Reading and Memoing. The researcher read the transcripts in entirety several times to get a sense of the information and ideas from the participants before dividing them into parts, and then wrote notes or memos in the margins of transcripts.

Step 3: Describing, Classifying, and Interpreting Data. The researcher described the data into detailed descriptions by segmenting sentences into categories and then coded those categories based on themes. In addition, the researcher interpreted the themes in light of views of researchers and literature to have a general description.

Step 4: Representing and Visualizing the Data. The researchers represented the data found in the text and tabular (the description of the themes) into the narrative passages to make propositions and discussion.

Results

The policy of the Aceh government in responding to the implementation of peace education

The policy of the Aceh government in responding to the implementation of peace education in formal schools can be seen from the regulations issued relating to the implementation of education in Aceh, after the peace agreement between the Indonesian Government and the Free Aceh Movement, and the Indonesian Government passed a new law for Aceh, which is known with the Law on Governing Aceh (LoGA), number 11/2005. In addition, the policy regarding peace education can also be seen from the Aceh government's response to peace education programs implemented by civil society or non-governmental organizations as a long-term peacebuilding effort. These two aspects were categorized into responses to normative change and responses to sociological change.

The passing of the Law on Governing Aceh gives great hope for comprehensive education reform in Aceh because Aceh has regional privileges and specialties. The Government of Aceh has the authority to provide education following the Acehnese's characteristics, potential, and needs. Peace education is one of the urgent needs for Aceh to build a peaceful society after a protracted conflict. However, according to the research participant from the Aceh education office, the curriculum applied in schools is the Education Unit Level Curriculum (KTSP) and the 2013 Curriculum as implemented in schools throughout Indonesia. Even though the Aceh government has a specialization in education, it does not yet have its curriculum that reflects the uniqueness of Aceh from all its aspects, except that the Aceh language is taught through Local Content Subjects. The head of the curriculum sector stated:

"Actually, the Aceh Government since 2014 has started the process of compiling the Aceh curriculum, but it was stopped/delayed in 2015 because there was no budget for it. In 2017

it began to be reorganized to complete it in October 2018, and it was targeted to be disseminated in November. It was planned to be implemented in several schools as a pilot project in 2019. This curriculum is called the Aceh Curriculum, which encompasses Islamic education, peace education, and Acehese local wisdom.”

This statement is in line with the statement of the governor of Aceh, which was quoted by the mass media, "The Aceh government wished for the incorporation of Aceh history and peace agreement into the education curriculum, from elementary to senior high school" (Zainal et al., 2020). However, this contradicts the Government's policy regarding Aceh education which is articulated in Aceh government regulations (Qanun Aceh), which education reform in Aceh is more about strengthening Islamic education. As a result, the main education stakeholders in the district, such as education officials and teachers in schools, do not understand peace and its relationship with education. Some teachers interviewed do not understand peace education, and some teachers even understand peace is limited to a peace agreement. For instance, a teacher at a secondary school asked the researcher, "what is peace education? I have only heard about it now." Moreover, another East Aceh Education Office participant stated that "Aceh is now peaceful, so peace education is less relevant to be implemented in schools. Moreover, in East Aceh, there have never been brawls between students.

The regulatory policies of the Aceh government in responding to normative chances for the implementation of peace education were summarized based on findings are shown in table 2.

Table 2.

Normative chances and Aceh Government's policies

| The Chances | | The Policies | |
|--|---|---|--|
| MoU Helsinki | LoGA | Qanun Aceh (Aceh Regulations) | Practices |
| Point 1.4.2, the legislature of Aceh redrafts the legal code for the community based on the universal principles of human rights on Civil and Political Rights | 1. Article 16/2/c, the Aceh government is obliged to provide quality education and add local content according to Islamic law. 2. Article 215, the education system in the Aceh is united with the | 1. Qanun, Aceh number 5/2008, the education system implemented in Aceh is based on the national standard that is modified by integrating Islamic values. 2. Qanun Aceh number 11/2014, the Education in Aceh is based on Islam and | 1. The Aceh Government had programs similar to peace education carried out by the Culture and Tourism Department. In 2012, it held a workshop to build teachers, communities, and youth's capacity on peace education and culture in all districts and cities in Aceh. 2. Aceh Mid-term |

| | | | |
|--|---|--|--|
| and Economic and Social and Cultural Rights. | national standard, which is adapted to the local community's characteristics, potential, and needs. 3. Article 216/ (1) and (2), every Acehnese has the right to quality and Islamic Education in line with science and technology developments. Education is carried out based on the principles of democracy and justice by upholding human rights, Islamic values, culture, and national diversity. | conducted in line with the national standard. 3. Qanun Aceh number 9/2015 amends and affirms the implementation of the Aceh Islamic Curriculum. 4. Qanun Aceh number 6/2015 on Badan Reintegrasi Aceh (BRA - Aceh Reintegration Office), education is one of the sectors handled by BRA, which works on the peace issue. | Development Plans (2012-2017) stated that Islamic Education covers all aspects of human life, including physical, mental, faiths, morals, emotional, aesthetic, and social aspects. 3. In 2018, the Aceh government launched an Islamic Curriculum in Aceh following the National Curriculum with additional compulsory subjects related to Islamic Education, which includes the Qur'an and hadith, faith and morals, Islamic law, the history of Islam, and Arabic language. 4. At the end of 2019, the Aceh Reintegration Agency (BRA), in collaboration with the Aceh Education Office, initiated the Aceh Peace Education Syllabus writing. This syllabus covers the history of the Aceh conflict, resolution, conception of peace, reintegration, post-conflict reconciliation, and the importance of negotiation and diplomacy. The Government planned to implement the syllabus through local content lessons in 2020. |
|--|---|--|--|

Table 2 shows that Aceh Peace Accord (MoU Helsinki) gives a chance for peace education through human rights concepts. The LoGA confirms it by adding a framework with Islamic values, Acehnese culture, needs, and Indonesian diversity. However, the Government responded it by

Qanun only confirms the conduction of Islamic values in line with the national educational system. Meanwhile, peace education was explicitly carried out by Aceh Reintegration Office, authorized to reintegrate various programs and activities to strengthen peace (article 14 (h) Qanun Aceh Number 6/2015). Unfortunately, it took nearly 15 years for the peace agreement to be signed.

Based on the facts, the researcher argues that the Government is not serious in systematically implementing peace education and was confirmed by the launch of Aceh Islamic Curriculum, which does not encompass peace education and the history of the region. In addition, arguably Aceh's special autonomy has given it a chance to construct Islamic identity in the education system's new context. Therefore, teachers need to integrate faiths, morals, and Sharia into every learning subject (Junaidi, 2020; Nazir, 2017). However, they denied implementing peace education and realized it was too late to ensure sustainability, whereas Thalal (2010) stated that peace education needs to be urgently implemented to guarantee its sustainability. Peace education targets three segments of the community, namely ex-combatants, government officers, as well as the military, and civilians. Teachers and students act as a civilian group at school and employ multicultural education to address ethnicity and ethnic diversities in Aceh.

Besides the normative chances, the policies of the Aceh government in responding to implement peace education are also explained through sociological chances based on the supports of civil society for implementing peace education. Through the curriculum unit of the education office, the Aceh government admitted that many organizations had played a role in post-conflict peace education in Aceh. The participant stated:

“We really appreciate the programs of civil society organizations in assisting the task of the Aceh government in building and restoring post-conflict Aceh. However, they proposed their respective concepts and programs to be adopted by the Government into the school curriculum. For example, an organization working in the field of human rights proposes human rights education, environmental organizations say environmental education needs to be adopted in the curriculum, and organizations engaged in peace education say peaceful education is crucial to be implemented in schools. There are even organizations that suggest anti-drug education should be adopted into the Aceh education curriculum. So if all these concepts must be implemented as a curriculum, it is very burdensome for students. We think that Islamic education already represents all the concepts of education.”

The appreciation of the Aceh government for non-governmental organizations can also be seen in the foreword of the peace education book or module that guides the organization in carrying out its program. This is as described in table 3

Table 3.*Sociological chance and Aceh Government's policies*

| The Chances | The Policies |
|---|--|
| Supports of Civil Society and Education Institutions | Recognition and Hopes |
| <ol style="list-style-type: none"> 1. During (2001) and after (2006) the conflict, UNICEF supported developing a pilot peace education course for secondary school students based on local cultural and Islamic values. 2. Since 2007, Peace Generation has cooperated with International and National Nongovernment organizations to train teachers and youths to teach peace in schools and communities. 3. In 2010, nine universities in Aceh collaborated to develop a conflict resolution education curriculum. 4. In 2015, universities throughout Aceh agreed to form a Network for Peace. | <ol style="list-style-type: none"> 1. After carefully examining this Peace Education Curriculum, the Head of the Regional Office of the National Education Department of Aceh fully supported its implementation as a pilot project for Secondary School during the 2001/2002 academic year. They hoped that peace education targeting public high schools in the province contributes to realizing a lasting solution to the conflict hampering Aceh. 2. Aceh Governor stated a foreword in publishing a book of 12 values of peace and stated that these values need to be taught to students with the possibility of reaching to all groups. Therefore, the expected parties need to support the implementation of the peace education program. |

Table 3 shows a strong will from civil society to implement peaceful education in formal schools. Their concepts and programs are suitable and recognized by the Government throughout the region. Sociologically, civil society plays an essential role in supporting and enabling Aceh Government to implement peace education in secondary school. However, the Government only appreciated their activities by rhetoric statements, and consequently, after their programs ended in 2019, the Government failed to follow it up, as explained in the previous section.

Several teachers who were trained about peace education admit that the concept of peace education taught and practiced by NGOs is important and relevant to be implemented in schools throughout Aceh because the material is in accordance with Islamic values and Acehnese culture. A religious teacher whom UNICEF trained in 2008 said that after receiving training in peace education materials in 2008, the modules given to him were taught in religious subjects. According to him, the materials in the peace education module have represented religious subject matter, especially faith and morals. Therefore, he argues that the peace education module is fundamental for every teacher

who teaches religious subjects, especially for *aqidah-akhlak* (faiths and morals) materials. In this case, the participants mentioned: "The education module distributed by UNICEF was complete specifically for *akidah-akhlak* material, and it was in accordance with the cultural values of the Acehnese."

If seen from the contents of the module, it is indeed very much in accordance with the participants' statements above. The Curriculum for Peace Education of UNICEF in 2002 consists of the following six chapters.

1. Introspection and sincerity, with the scope including "I look at myself," "I manage anger," "I am sorry and sincere," "me and my attitude," and "your mouth is your tiger."
2. Rights and Obligations, with the scope including "me and Education," "us and extortion," and "the state is our responsibility."
3. The Plurality of Creation, with the scope including "me and nature," "we live in diversity," and "we are different and the same."
4. Conflict and violence, with the scope, we are enemies to conflict, social inequality, and drugs.
5. Democracy and justice, with the scope we negotiate, social peace, and democracy, with respect to the law and economic justice.
6. The scope related the way to a peaceful family by craving solutions to problems in love and peace.

The module was revised in 2006 with a manual entitled "*Aqidah Akhlaq*" Curriculum in the Context of Peace Education, consisting of eleven chapters as follows:

1. The Qur'an is a mirror of my life, with subchapters, such as "I love the Quran," "the Qur'an is our guidelines," "the Qur'an and the humanitarian approach," "the Qur'an of the universe," and "me and nature."
2. The prophet is My Idol, with the following subchapters, "My prophet is a selected man," "we are progressors of the prophet's message," "my nature is zuhud," "we keep the mandate," and "I am sorry and sincere."
3. Science and charity, with subchapters, including "why the tsunami," "the impact of the tsunami and our solidarity," "is there compassion among us," "let us respect others," and "we are doomed."
4. Practice and the day of justice, with subchapters including "our deeds positive or negative," "let's reach the reward," "death very close," "doomsday comes," and "heaven Yes, No hell."

5. Negativity Adverse the Nation, with subchapters, such as “slander threatens our peace,” “my people were destroyed because of corruption,” “collusion and nepotism,” “I reject hedonistic and materialistic,” and “is our mutual help wrong?”
6. Life skills, with subchapters, including “we are educated teenagers,” “let’s be a wise person,” “we are the visionary generation,” “let’s be a teen leader,” and “I have self-esteem.”
7. Rights and Obligations, with subchapters, including “our rights and duties,” “we live in diversity,” and “we are different but the same.”
8. What's with the media, with subchapters including “educating our media?” “my favorite broadcast on television,” and “watching violence is saddening.”
9. The Problems of Contemporary Youth, with subchapters including “free sex, no way,” “Pornography drops our pride,” “Drug is my enemy,” and “depression is not my best friend.”
10. Introspection and Self-concept, with subchapters including “I look up,” “do not be afraid and anxious,” “Manage anger, strengthen yourself in grief, and attitude.”
11. Conflict and peace, with subchapters including “me and conflict,” “your mouth is your tribe,” “we manage conflict,” “we are democratic,” “we love peace,” and “religion is peace.”

In addition, the same thing was also found in the Peace Generation module. Peace Generation Curriculum covers twelve aspects; Self Acceptance (I am Proud to be Me), Prejudice (No Suspicion, No Prejudice), Racism (Different Cultures, Still Friends), Religious Tolerance (Different Beliefs do not have to result in Enemies), Sexism (Both Males and Females are Human), Wealth and Poverty (Wealthy not Proud, Poor not Insecure), Gangs and Cliques (If you are a Gentleman you do not need to be in a Gang), Diversity (The Beauty of Diversity), Understanding Conflict (Conflict makes you more Mature), Violence (Use your Brains, not your Brawn), Asking for Forgiveness (Not to Proud to Admit Wrong), and Forgiving Others (Not Stingy in Giving forgiveness) (Rusyana, 2012a, 2012b).

However, these programs were evaluated. It was concluded that they possess numerous similarities, which are not sustainable due to a lack of government funding and failure to integrate it into a holistic curriculum reform process (UNICEF, 2014). Aceh Government prioritized the implementation of the National Curriculum in 2013 and improved the quality of education. Therefore, peace education is “a discourse” among stakeholders and a priority of the Aceh education development.” According to education stakeholders’ peace education is better integrated into the subjects of social sciences, such as the natural sciences. Therefore, it does not add subjects in the curriculum structure that burdening students. Furthermore, the Aceh government paid more

attention to making an Aceh Islamic Curriculum, which is implemented in line with the national curriculum, as shown in table 2.

The Implications of Aceh Government's policy on implementing peace education at secondary schools

The previous data shows Aceh government has not made a firm policy to support the implementation of peace education in formal schools. This has implied a different understanding and implementation of peace education at secondary schools. A public senior high school teacher stated, "It is important to teach peace education as a special subject separately, by adding subjects to the national curriculum. If the material of the peace education module inserted into other subjects, it can only be absorbed 20-30 percent." Meanwhile, teachers at Vocational High Schools stated that "Religious education and citizenship education already include peace education in them. In addition, peace education can also be carried out through extracurricular activities such as scouting and Islamic arts and spiritual activities (such as joint Yasin recitation, speech, and Islamic studies)." The findings are detailed in table 4.

Table 4.

The Impacts of Aceh Government's policies on Implementing Peace Education at Secondary School

| No. | The Impacts of the Aceh Government's policies on peace education implementation |
|-----|---|
| 1 | Some secondary schools stated that peace education had been included in religious and civic education. Besides, this subject is also conducted through extracurricular activities, including scouts, artistic, and Islamic grouped activities, such as reading al-Quran (<i>Surah Yasin</i>) together, speeches, and other Islamic activities. Therefore, they perceived peace education subject as a subject not needed to be taught in a particular way. Moreover, some teachers perceived that peace education is not needed anymore because Aceh is peaceful. |
| 2 | Some secondary schools taught their students using the UNICEF Peace Education Curriculum. Teachers stated that religious subjects and civic education generally contained peace education. However, specific learning of peace education is strongly needed. Such as UNICEF peace education module is crucial for every teacher that teaches religious subjects, especially for faith and morals subjects. |

Table 4 shows that the Aceh Government's policies to respond on the normative and sociological chance have impacted different understanding with the implementation of peace education. Some schools need peace education to be conducted in a particular subject by supporting religious and civic education. In contrast, others stated that peace education was represented by religious and civic education without needing a particular subject.

Discussion

This study reveals that the peace agreement, the Law on Governing Aceh, and civil organization have given a chance to the Aceh Government to implement peace education at secondary schools. However, the Aceh government policy through the Qanun Aceh regarding the implementation of education in Aceh after the armed conflict has not reflected a clear path for implementing peace education in Aceh. The Qanun further shows that education in Aceh is implemented following national education standards and Islamic values. This happens because education officials and some teachers consider peace education to be represented by citizenship education and Islamic religious education, and some officials even think that peaceful education is no longer relevant to being taught in schools because Aceh is already peaceful. Even though Aceh post-conflict really needs peace education to build and maintain peace, so positive peace in Aceh can be realized. Davies (2016) argues that peace education enables to displace oppressive regimes and challenge the normalization of violence. It is similar to Buckland (2006); education has the potential to play a significant role both directly and indirectly in building peace. It restores countries to a positive development path and recovers the damage caused by civil war. Thus, peace education is an essential prerequisite for sustainable peace.

In addition, the study also shows that education reform for peace education as a way of building positive peace is not easy to achieve if human rights terminology represented the education element in a peace agreement. Moreover, the new law (LoGA) following the peace agreement does not arrange peace education to be implemented in the schools. By human rights concepts and the LoGA, the Government has interpreted education as limited to each citizen's basic social needs that must be met. The Government does not see education as the root cause of conflict and a source of power to transform conflict sustainably. Consequently, the relevant peace education frameworks to Acehnese culture and subjective values initiated by NGOs had fewer transformation effects on building positive peace in Aceh.

The findings are in line with Lauritzen (2013), the peace education is not initially grounded in national policy, and perceptions of irrelevance are two reasons for lack of motivation and an unwillingness to implement peace education in schools. The findings are also in accordance with Harber (2019), which stated that most empirical evidence of peace education implementation is negative in the light of political contexts, which are not supportive. Some peace education projects show the possibility of activities carried out with little or no evidence of systemic transformation.

However, besides the above reasons, this study argues that human rights concepts cannot be the proper foundation for post-conflict education reform to implement peace education. It needs to be initially grounded, clearly and explicitly stated in a peace agreement, and then restated in the law following the agreement as a mandate that requires the provincial government to make policies that encourage the implementation of peace education in schools. Dupuy (2008) and Poppema (2009) argued that the educational policies of former conflict states should be transformed depending on the agreements, such as the history and the causes of the war, as well as on the conflicting interests of the actors involved. Such this path was used in resolving a violent conflict in Colombia. Morales (2021) stated the Colombian Government and the guerrilla group *Fuerzas Armadas Revolucionarias* de Colombia (FARC) – the Revolutionary Armed Forces of Colombia reached a peace agreement, and education was set to be essential to promote peaceful relationships among young people and foster their active engagement in society. Accordingly, the Colombian Government created a peace and citizenship education course. It was called a Peace Lecture, and the course had a positive impact on the communities.

Nevertheless, this study does not question why the education aspect was not clearly regulated in the Aceh peace agreement. According to Dupuy (2008), there are three reasons an agreement has not included education as an essential aspect for long-term peacebuilding. Firstly, education is frequently viewed as a developmental rather than a humanitarian issue that needs to be addressed outside the peacemaking process. Secondly, individuals and parties involved in peacemaking processes are more concerned on the immediate cessation of direct violence and satisfying the demands of warring parties for a piece of the political pie than outlining long-term educational and sociopolitical reforms and responses. Finally, the conflict is classified as an identity, secessionist, revolutionary, or factional. Furthermore, educational specialists are not present during a peacemaking process, with education playing an essential role in the conflict outbreak.

Such the Aceh government's policies regarding peace education have implications on different models of peace education implementation at secondary schools. In East Aceh, for instance, secondary schools have implemented peace education in their perspectives. Some schools include peace education in religious and civic education. Besides, they view that peace education also has been conducted through extracurricular activities. These ways do not reach the goal of peace education optimally; bring about behavior changes that enable children, youth, and adults to prevent conflict and violence, both overt and structural, and resolve conflict peacefully. Further, create a conducive and peaceful environment at an intrapersonal, interpersonal, intergroup, national, or

international level (Das & Das, 2014; Eliasa et al., 2019). Thus, Aceh society is challenging to have positive peace, social, economic, political, and environment/ecology relationships (Navarro-Castro & Nario-Galace, 2010) and a spiritual dimension in their personality (Lederach, 2015).

It is undeniable that civic and religious education contain peaceful values, such as tolerance, empathy, democracy, justice and equality, fraternal, integrity, humanity, unity, solidarity, and ecology (Baidhawiy, 2014; Saputri, 2018; Sumardjoko & Musyiam, 2018; Wulandari, 2018). Somehow, peace education is related to material that includes peaceful values and attitudes, behaviors, and skills to peacefully respond and solve problems in efforts to meet the interests and needs. These all are integrated into the process, learning methods, and the school environment as well as the socio-cultural context of the community. Thus, the process of teaching these values is more effectively carried out by learning the local culture and wisdom (Ritiauw, 2017; Sumardjoko & Musyiam, 2018). This is in line with Hamid et al. (2020), which model of citizenship education learning in schools to achieve the literacy skills of citizenship culture and the ethos of peace in students on strengthening local culture, which is a strategic choice. Therefore, learning peace education represented by civic and religious education is less precise. This is because it needs to be carried out by combining into other lessons or taught separately, especially regarding conflicts and their resolution models. Formal education is the vital space for learning to accept diversity in society and to develop inclusive competence and skills among children, which are crucial to maintaining social solidarity, cohesion, and social peace (Fontana, 2016).

Based on the discussion, this study argues that using human rights concepts in a peace agreement does not encourage the decentralized government to reform the education system for peace education implementation optimally. The evidence, transforming Aceh Province into a Special Autonomy after the peace agreement in the decentralization context of Indonesia prevents the Aceh government from converting the region's Education System into a medium for long-term conflict transformation. It is similar to Fontana (2016), who stated that the decentralization and power-sharing model adopted after the conflict does not promote region actors to design and deliver educational services that contribute to long-term conflict management. However, Fontana did not link his argument to the peace agreement. Thus, this study argues that a peace agreement needs to arrange peace education concepts to encourage decentralized governments to make policies in formal peace education implementation. Then it should be followed by a central government regulation that explicitly describes the reform of the education system in former provinces of civil conflict.

Conclusion

After the Aceh conflict ended in 2005, the Aceh government did not make a single legal policy in the form of a regional regulation known as the Qanun Aceh to implement peace education. The Qanun that was passed more directed to Aceh education reform which strengthened the Islamic education system, but ignored the concept and peaceful education program that had been initiated by civil society organizations or non-governmental organizations, which in its implementation was appreciated by the Aceh government. Normatively, the peace agreement and the Aceh government law did not mandate it to reform Aceh's education within the framework of peaceful education. The peace agreement only regulates the implementation of human rights in general, and the Law on Governing Aceh mandates the implementation of Aceh education in accordance with the characteristics of Acehnese culture, Islamic values , and Indonesian national education standards. In addition, some officials in the Aceh education office do not understand peace education well, so they view citizenship education and religious education as sufficient to represent peace education.

The facts have implications for the implementation of peace education in secondary schools. The secondary schools in East Aceh have understood peace education and its implementation differently. Some see the need for peace education to be implemented specifically in one lesson added to the national law curriculum. Others see that peace education includes religious education and civic education as well as extracurricular school activities.

This study, however, has limitations in explaining local government policies in implementing peace education. One of them does not involve the governor of the Aceh government and the authorities in national education policy as interviewees. Therefore, future research needs to be carried out to examine why the Indonesian Government does not consider peace education an essential element to building a peaceful society in post-conflict provinces. Further studies need to consider why Aceh Government failed to follow up the NGOs' peace education concepts, including Islamic values and Acehnese culture.

The study suggests the Indonesian Government promotes the Aceh Government to make a policy that supports peace education implemented at schools in this region. Therefore, teachers need to be trained regularly to build their capacity to become peaceful and capable of transforming conflict, mitigating violence, and addressing adversaries among students and the community. Besides, the

curriculum needs to be ensured to include knowledge, attitudes, values, and skills of peace education to enhance students' understanding of their roles as peacebuilders in society.

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8. BUKTI KONFIRMASI REVIEW DAN HASIL REVIEW KEEMPAT

(3 JUNI 2021)

[JSSER] Editor Decision

2 pesan

Dr. Bulent Tarman <btarman@gmail.com>

3 Juni 2021 14.39

Kepada: Suadi Zainal <suadi@unimal.ac.id>

Cc: Saifuddin Yunus <saifuddinyunus@unimal.ac.id>, Fadli Jalil <fadli@unimal.ac.id>, Aizat Khairi <aizat@unikl.edu.my>

Suadi Zainal:

We have reached a decision regarding your submission to Journal of Social Studies Education Research, "The Policy of Local Government to Implement Peace Education at Secondary School Post Armed Conflict in Aceh Indonesia".

Our decision is to: "Revisions required".

There is still need to improve your paper and this is the final opportunity to make the required changes. Please see the comments of the reviewers given in the attached file and revise your manuscript by using the Track Changes feature of the Word program. Proofreading whole paper and remove spelling and grammar mistakes is necessary. Please also address each of the reviewer's comments point by point in a cover letter upon resubmission. Please revise your manuscript in 7 days and upload it through the online management system of the journal and please confirm your recipient of this message by replying to btarman@gmail.com

Best regards,

Bulent Tarman, Ph.D

Editor-in-Chief, JSSER

Journal of Social Studies Education Research<http://www.jsser.org/index.php/jsser>**JSSER-CHECK-THE POLICY-DONE.docx**

89K

Suadi Zainal Suadi, Zainal <suadi@unimal.ac.id>

6 Juni 2021 17.07

Kepada: "Dr. Bulent Tarman" <btarman@gmail.com>

Dear Prof. Bulent Tarman,

Thank you, I will do the required revisions

Regards,

Suadi Zainal

[Kutipan teks disembunyikan]

Some parts that need high accuracy have not been revised yet properly

The Policy of Local Government to Implement Peace Education at Secondary School Post Armed Conflict in Aceh Indonesia

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Abstract

This study aims to describe the policies adopted by the Aceh government in implementing peace education in secondary schools. In order to achieve the purpose, this study used the qualitative descriptive method with a case study design. This study involved 17 participants consists of officials of education office and teachers of civic and religious education. The data was collected with in-depth interview and study document, and then data was analyzed using Creswell's spiral data analysis. The result showed that the Aceh government did not use the normative and sociological chances to make a regulatory policy to implement peace education in schools. The regulatory policy focused more on implementing Islamic-based education following national standards. Because the Aceh peace agreement used the concept of human rights to regulate education in Aceh, and the new Law for Aceh does not explicitly regulate Aceh education reform for peacebuilding. Accordingly, peace education was considered to include in religious and civic education at secondary schools. The fact had implications for differences in understanding and implementation of peace education at secondary schools. Therefore, future research needs to be carried out to understand the authority of the Aceh Province in reforming and restructuring national education to incorporate peace as long-term peacebuilding. The study highlights the reforming education system needed to develop a peace-related education curriculum in this region. The study suggests the Indonesian Government make a regulation that encourages the Aceh government to develop and implement peace education in secondary schools.

Keywords: *peace, peace education, school, policy, Aceh Government*

Introduction

Aceh armed conflict ended in 2005 through the negotiation mediated by the International Non-government Organization and Crisis Management Initiative (Shea, 2016). According to McLeod (2014), all aspects of human rights need to be interdependently met to gain and sustain an Aceh peaceful society. Human rights are undoubtedly closely related to peace and education, which is fundamental to its achievement (Turan, 2020). However, differences in education lead to students varying occupations and wages in community development. Therefore, the collapse of education systems leads to the unsustainability of peaceful, prosperous, and productive societies (De Giusti, 2020).

Education promotes social emotions needed to underpin the peace process, such as sympathy for the suffering of others, compassion for victims, forgiveness for offenders, tolerance for different identities and cultures of others, optimism for the future, and bravery to encourage trust (Brewer, 2010). It addresses inequalities, overcoming prejudices, and fosters new values in institutions. Education in schools is viewed as an agent in developing and transforming cultural values among students from violent to peaceful, thereby eliminating the potential of violent conflict (Ritiauw, 2017).

Peace education mainly eliminates direct, structural, and cultural types of violence (Cremin & Guilherme, 2016). According to Davies (2016), Mendenhall & Chopra (2016), and Tinker (2016), peace education is a soft essential tool used to bring positive peace in post-conflict areas. Therefore, there is a compelling need for conflict and conflict-related contexts (Tschirgi, 2011). Hence, through peace education, every human is equipped to understand conflict and peacebuilding to eliminate violence (Maleki & Komishani, 2014). Peace education functions to increase students' constructive conflict resolution, reduce aggressive behaviors, and enable students to have problem-solving skills (Ay, Keskin, & Akilli, 2019; Turk, 2018).

Aceh peace agreement, initially known as the Memorandum of Understanding (MoU), only resolved violent conflict in Aceh. Although this agreement terminated the vertical conflict, it led to the emergence of a horizontal conflict among the former GAM elites, foot-soldiers, and community groups (Ansori, 2012; Barron, Rahman, & Nugroho, 2013; Quayle, 2018). Aceh needs the implementation of a peace education policy by the Government to achieve a non-conflict society. Numerous NGOs such as UNICEF have initiated a peaceful education program by supporting a group of academics and activists grounded in the core of Islamic and the Acehnese social-cultural values. The curriculum was based on six fundamental principles: introspection and sincerity, rights and responsibilities, conflict and violence, democracy and justice, diversity of creations, and peace paths (Thalal, 2010).

In 2001 ninety-six high schools implemented the peace education curriculum with UNICEF's initiatives fully supported by the local Government and the Muslim religious leaders (ulama) (Ashton, 2002). Principals and teachers highly commended the implemented peace education curriculum outcomes, which have transformed students' views and attitudes. In the following year, the program was extended to 247 schools, targeting more than 75,000 students. Hence, the teaching manual was transformed into the Aqidah-Akhlaq (Islamic faith and morals) curriculum in the Context of Peace Education, published in 2006. This program accommodates more Islamic principles and strengthens high school students' Islamic faith and morals (Husin, 2009). According to Wenger (2014), peace education covers the history of secondary school teachers and students at Aceh and the newly resolved conflict.

Peace education is undeniably an urgent factor used by students to positively transform and equip their mindset with a good and proper understanding of conflict and peace. Aceh is not the only region with deep unrest due to conflicting interests, ideas, political orientations, economic systems, and socio-cultural diversities. Hence, it is essential to reexamine the Acehnese traditional wisdom's symbols and mottoes, especially those related to peace issues such as reciprocity, care, tolerance, and justice. This reexamination tends to make these symbols and advice more meaningful and beneficial to transform the conflict (Maleki & Komishani, 2014).

Although the Aceh Peace Agreement has taken place for more than a decade, its education system is similar to other provinces in Indonesia. In addition, the Government is mandated to focus on succeeding in a national curriculum using a standard. According to Zainal (2016), some school principals and teachers stated that teaching peace education in a particular strategy makes it difficult for students to understand. Besides, the Indonesian Government does not consider the importance of peace education in post-conflict provinces, such as Maluku and Aceh (Wahyudin, 2018). This indicates difficulty in the formal implementation of peace education in schools situated in post-conflict regions. Therefore, to achieve this, a government policy is needed as a strong foundation and a step in the right direction that supports educational development over time (Tonich, 2021; Walter et al., 2021). This policy also tends to affect peace education initiatives (Zembylas et al., 2016) and legitimize its realization (Bal-Tar & Rosen, 2009).

Several studies demonstrated the essential role of peace education in peacebuilding to achieve a peaceful society after intractable conflict (Johnson & Johnson, 2006; Harris & Morrison, 2012; Bar-Tal & Rosen, 2014; Lauritzen, 2016; Tinker, 2016; Cremin & Bevington, 2017; Harber, 2018; Hymel & Darwich, 2018; Cromwell, 2019; Bal-Tar et al. 2020; Abdi, 2020). They argue peace education can promote generations to a culture of peace, coexistence, and reconciliation that emerge from the long-term peacebuilding process. According to Smith et al. (2011), peace education is needed to support transformation processes related to changes in security, political institutions, economic regeneration, and social development within post-conflict societies. Therefore, it needs to be operated in three types. The first is a humanitarian response, which prioritizes children's protection and responses to the negative impacts of conflict on their education. The second is conflict-sensitive education that 'does no damage' and ensures that education does not reinforce inequalities. The third is education and peacebuilding, which tends to reform and contribute to political, economic, and social transformations in a post-conflict society. However, from 1989 to 2005, only 11 of 37 peace agreements defined education as a critical aspect to be addressed and used as a tool for peacebuilding (Tinker, 2016). The Aceh Peace Agreement was signed in 2005 that did not mention education as a factor. Therefore, this research analyzes the policies of the Aceh government in implementing peace education at secondary schools.

Research Questions

The study aims to explain Aceh Government's policy in response to implementing peace education in secondary schools. Therefore, the answers were found based on the following research questions:

1. What is the policy of the Aceh government in responding to the implementation of peace education in secondary schools?**[add your unit analysis] Variable+verb+setting of research**
2. How does Aceh Government's policy imply implementing peace education at secondary school?

Literature Review

Definition of peace education

Experts defined peace education differently overtimes. Tinker (2016) found some similar names for peace education, such as anti-nuclearism education, international understanding, citizenship, global education, environmental responsibility, communication skills, conflict resolution, critical pedagogy, life skills, democracy, gender coexistence and equality, human rights awareness, peacebuilding, and diversity tolerance. In addition, some peacebuilders involved the spiritual dimension of inner harmony, and this has increasingly recognized that a broader and more holistic approach to peace education is urgently needed (Clarke-Habibi, 2005). International actors use the latest concept of peace education as a peacebuilding tool for future generations to learn the right strategies needed to handle conflict without violence and to ultimately maintain a culture of peace (Tinker, 2016).

Harris and Morrison (2012) defined peace education as philosophy and a process involving listening, reflection, problem-solving, cooperation, and conflict resolution skills. According to Assegaf (2016), peace education is a process that empowers the community to ensure they can overcome conflicts or problems creatively without violence. Ni'mah (2019) reported that peace education is directed towards developing human personality, respecting their rights, fundamental freedoms, mutual understanding, tolerance, and friendship with all nations, races, and inter-groups, leading to peace.

Furthermore, Asamonye et al. (2014); (Ofoegbu & Alonge, 2020) stated that peace education is a process of acquiring values, knowledge, and skills needed to develop attitudes and behavior for one

to live in harmony with oneself, others, and the natural environment. Besides, Asamonye et al. (2014) defined it as a deliberate attempt to educate children and adults in conflict dynamics and promote peacemaking skills in homes, schools, and communities. It is used to create, maintain and manage positive attitudes towards peace among various levels and segments of society. This is similar to Ikechukwu (2014), which identified peace education as a process of promoting the knowledge, skills, attitudes, and values needed to bring about behavioral changes that would enable children, youth, and adults to prevent and resolve issues related to conflict and violence and create a conducive environment.

Furthermore, Smith and Ellison (2015) defined peace education through three educational functions in peacebuilding, as follows:

1. Education as a Peace Dividend: Education restoration services lead to public confidence in the capabilities of the state; hence, people tend to benefit from peace. However, it makes a positive contribution to peacebuilding, assuming it benefits all elements of society somewhat. Even educational provisions insensitive to local contexts are seen as coercion by the Government capable of undermining trust in the state with negative impacts.
2. Education Governance and Reform: Good governance across educational sectors creates excellent conditions for managing conflict constructively and addressing horizontal inequalities between groups. Therefore, it is necessary to balance power and function between the central Government and the decentralized regions.
3. Education as an Entry Point for Conflict Transformation and Peace Building: Social services education provides an entry point for addressing the underlying causes of conflict. Education programs have been examined as providing protection, overcoming inequality and redistribution, social cohesion, and transitional reconciliation and justice.

These definitions promoted peacemakers and activists to emphasize the importance of peace education. Therefore, presently, peace education is seen by policymakers as one of the precursors in ensuring the stability and health of a country, especially when it involves multicultural communities with various aspects of their background and educational level (Lafer & Tarman, 2019; Price, 2019; Tannous & Oueijan, 2011).

The Contents of Peace education

Brock (2011) stated that the post-conflict context provides an opportunity for educational agents to adopt a fundamentally new approach to peacebuilding. One way of directing education by adopting the literature on post-conflict reconstruction (Akulluezati et al., 2011). Therefore, (Harber, 2018; Higgins & Novelli, 2020; Novelli et al., 2014) stated that education is an essential means of supporting the transformation of society after an armed conflict. In addition, a divided society works towards peace; hence, it is widely recognized that education plays an essential role in fermenting community divisions or helping socio-political change, thereby leading to the reconstruction of community relations (Gill & Niens, 2014).

Bajaj (2016) stated that a critical aspect of educational transformation is introducing new subjects into the curriculum to create more peaceful individuals and societies. The peace education curriculum must cover seven core competencies, namely (1) critical thinking and analysis, (2) empathy and solidarity, (3) individual and collective bodies, (4) participatory and democratic engagement, (5) innovative education and communication strategies, (6) conflict resolution skills, and (7) continuous reflective exercise. Meanwhile, Cunningham (2014) reported that peace education requires subject matter for developing self-awareness and self-control. This is useful in building sympathy for others, sensitivity, and developing cooperation skills. In the conflict or post-

conflict era, peace education needs to be directed to change the mindset of groups, mutual understanding, and responsibility for the suffering of others.

Furthermore, Bajaj and Hantzopoulos (2016) reported that peace education is not limited to subject curricula; instead, it requires a broader transformation of content, pedagogy, structure, educational practices, relationships between educators and students, and educational outcomes measurement systems. Its curriculum is necessary and insufficient because it also needs to determine the best strategies to manage schools according to the way teachers and students behave. Furthermore, content and teaching methods throughout the curriculum need to reflect competence, peaceful behavior, democratic, inclusive, and participatory values.

Some Challenges of Peace Education

Conflict is one of the main challenges in implementing peace education. According to Novelli et al. (2014), most warring parties do not always accept peace education in conflict-affected areas. However, this education type is termed unnecessary in situations whereby the governments blame the conflict on other groups. Therefore, the principles of peace education are incompatible with the dominant ethos and structure of the school (Higgins & Novelli, 2020). Harber & Sakade (2009) stated that an authoritarian environment, driven by an assessment system in most schools, is not the right place for peace education to develop and prosper. Therefore, sometimes formal schools are not seen as the best means of developing peace education because there is a mismatch in the values and practices necessary for peacebuilding. This is in line with the physical punishment widely used due to the occurrence of educational practice (Harber, 2014).

Many students reject peace education because teacher-centered and dominant pedagogy is prevalent in schools (Zembylas et al., 2016). Several teachers do not receive peace education training; hence they are unskilled and undisposed to teach controversial issues needed in the classroom (Harber & Mncube, 2012). Furthermore, it is difficult to assess the impact and outcomes of this subject, which is generally about skills, values, and behaviors than knowledge (Harber & Sakade, 2009). According to Jäger (2015), peace education is faced with the challenges of making education programs and systems sensitive to conflict. It is in the context of conflict-sensitive education, which is defined as a process with three core elements, namely (1) Understanding the context in which education takes place, (2) Analyzing the two-way interaction between the context and educational programs and policies (development, planning, and delivery), and (3) Acting to minimize and maximize negative and positive impacts of education policies, respectively.

The Role of Peace Education

Education in post-conflict situations assists in changing the structures and strengthening the positive role by promoting expansion, equality, and different content of education to address the underlying causes of conflicts. This process needs long-term education programs and a more complex approach to transform the education system (Novelli & Cardozo, 2008). According to Novelli & Smith (2011), education is essential for peacebuilding. UNESCO's Education for All Global Monitoring Report stated that "Intra-state armed conflict is often associated with grievance and perceived injustices linked to identity, faith, ethnicity, and region. Education makes a difference in all these areas, thereby tipping the balance in favor of peace or conflict." UNESCO has affirmed that education contributes to peace because "No country hopes to live in peace and prosperity unless it builds mutual trust among its citizens. This starts from the classroom, and schools need to be seen as places to spread the most important skills, such as tolerance, mutual respect, and the ability to live peacefully with others" (Lerch & Buckner, 2018; Smith, 2010).

In addition, King (2011) stated that schools contribute to peacebuilding and conflict prevention by restoring normality and helping to hope for a brighter future. Therefore, teachers play an essential role in transforming the structure of society, especially in post-conflict contexts (Lopes Cardozo & Hoeks, 2015; Shepler, 2011). Furthermore, Bevington et al. (2020); (Emkic, 2018) stated that the education sector is a crucial component in peacebuilding efforts and the initial recovery of a country experiencing conflict. Therefore, it is imperative to continue to provide education during emergencies as part of an early recovery strategy. Therefore, on this basis, education is defined as a sector used as part of a strategy to strengthen peace. A trend has emerged towards better integration in several post-conflict countries for poverty reduction and its peacebuilding strategy. According to Smith Ellison (2014), there are five rationalizations of the role of education for peacebuilding, namely (1) it provides training skills other than violence, (2) protects children, (3) helps rebuild normality, (4) helps make up the missing foundations, and (5) contributes to social transformation.

Methods

Design

This research used a case study design as a research procedure to address the research problem. The primary purpose of this study is to explore the chance for peace education and the Aceh Government's policy regarding the implementation of peace education at secondary schools. Thus, a qualitative approach was used to conduct this case. Creswell and Creswell (2017) noted that qualitative research is an approach used to explore and understand the meaning individuals or groups ascribe to a social or human problem.

The case study design was considered proper to examine the research problem because this design is used in qualitative research, which means that researchers choose a phenomenon to investigate in depth. The design also leads the researcher to describe the phenomenon from the participants' point of view and describe the documents without intervening with the researcher. Besides, the researcher can follow the chronological flow of events concerning the research problems (Creswell & Poth, 2016). This study is part of a research project funded by the Ministry of Research, Technology, and Higher Education of Indonesia in 2018 and 2019.

This idea jumps, it is a part of participants. Locate in the first part of participants. Please use the consistent terms, subjects or participants. The research subject in a case study is often a program, an event, an activity, a person, or a group of people. Significantly, the subjects of this study were officials from the Government and schools who had the authority to carry out peace education. They were sampled by purposive sampling to be interviewed in their offices in East Aceh and Aceh Province, Indonesia.

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Participants

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This idea jumps, it is a part of participants. Locate in the first part of participants. Please use the consistent terms, subjects or participants. The research subject in a case study is often a program, an event, an activity, a person, or a group of people. Significantly, the subjects of this study were officials from the Government and schools who had the authority to carry out peace education. They were sampled by purposive sampling to be interviewed in their offices in East Aceh and Aceh Province, Indonesia.

The primary data were obtained from 17 participants, consisting of the head of the Aceh Education Agency's curriculum sub-division, Head of East Aceh District Education Office, five secondary school principals, and ten teachers of religious teachers and civic education teachers. The principals and teachers represented Senior High School, Vocational High School, and Religious High School, Madrasah Aliyah.

The participants were purposively sampled by considering their authority to engineer educational policy and teach peace through religious and civic education. The authors first contacted the authorized person of education agencies to meet the participants at schools easily. Besides, the authors also used social networks to meet them for interviews. The characteristics and demography of the participants are shown in table 1.

Table 1.

The characteristics and demography of the participants

| No | Position | Frequency | Location |
|----|---|-----------|---|
| 1 | Head of the Aceh Education Agency's curriculum sub-division | 1 | Aceh Province – Banda Aceh |
| 2 | Head of East Aceh District Education Office | 1 | East Aceh |
| 3 | School principal | 2 | Senior High School |
| | | 2 | Vocational High School |
| | | 1 | Religious High School (Madrasah Aliyah) |
| 4 | Religion education teacher | 5 | Senior High School (SMA Darul Aman and SMA Rantau Selamat), Vocational High School (SMK I Peureulak and SMK Taman Fajar), and Religious High School (Madrasah Aliyah I) - East Aceh |
| 5 | Civic education teacher | 5 | Senior High School (SMA Darul Aman and SMA Rantau Selamat), Vocational High School (SMK I Peureulak and SMK Taman Fajar), and Religious High School (Madrasah Aliyah I) - East Aceh |

Instrument and Data Collection

It is well-accepted in qualitative research that the researcher is the human instrument (Wa-Mbaleka, 2019). It means the researcher plays the main role in data collection; thus, the researcher designed the interview guide and involved directly in the field to collect data from the research participants—

the interview guide used as the supporting instrument for data collection. However, in qualitative research, the interview guide is an essential instrument for the researcher to ensure that all critical issues to be discussed in conversation. This study used an unstructured interview (in-depth interview) guide, in which researchers were attentive to what the interviewees said and responded with follow-up questions and probes.

Elaborate your interview guide first. Do not shift into data collection

The interviews were carried out face to face upon receiving the consent of participants.

Besides the interview guide, the researcher also equipped himself with writing and recording tools, such as a pen, notebook, and smart recorder.

Elaborate each clearly: why a pen, what note book (is it a field note; what smart recorder; what for; who used it, what purpose; what focus; what is the function after record]. You do not mention at glance like this. Methods section must be clearly defined so that other researchers can replicate clearly adapting your model.

This part is data collection. Please see, at first you mentioned unstructured interview, here you used open-ended questions without prior explanation.

Thus, the researcher conducted interviews by asking open-ended questions and then recorded their answers or responses while writing down the main points deemed essential and relevant to the research problem. This way made the researcher easier to transcribe data after the interview process was completed.

In addition, this study also used a document study technique to attain document data to address the research problem. The data was collected through searches on the google web and google scholar webs, such as document reports, research reports, and journal articles. The primary documents of this study were the Memorandum of Understanding between the Government of the Republic of Indonesia and the Free Aceh Movement, Aceh Government Regulation (Qanun Aceh) on education after the peace agreement, research reports on Aceh education reform, and research article on peace education in Aceh post-conflict. These data were mainly used to look at peace education chances and the Aceh government's policies in implementing peace education in formal schools.

Kindly please make this section into the following order of presentation

Research Instruments

- 1. Interview guide**
- 2. Field notes**
- 3. Document interpretation guide**

Data collection

- 1. Interview**
- 2. Document analysis**

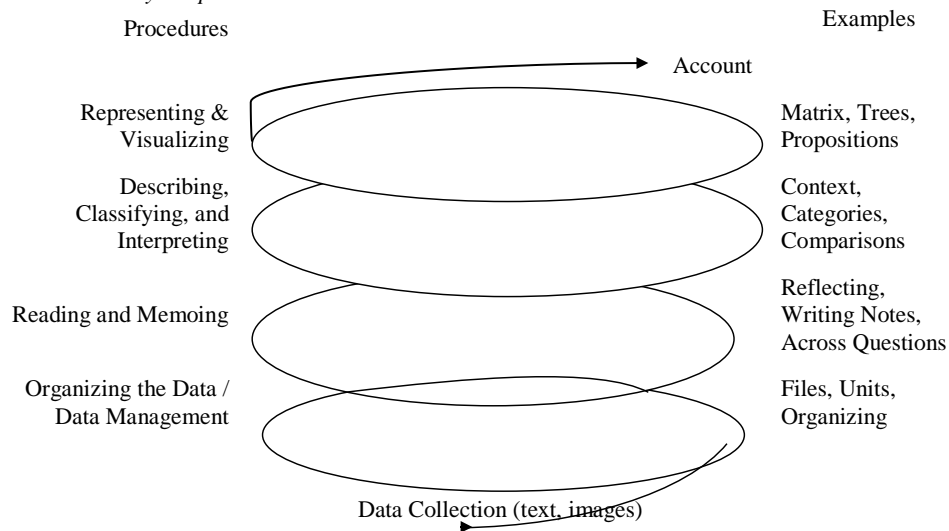
Data Analysis

Please note that a case study Creswell (2013) focuses on qualitative research in general, Miles and Huberman (1984) indicate general steps of qualitative data analysis without mentioning the themes.

If your design is a case study, you should rely upon basic theories on a case study by Yin (2009, 2014). Be consistent. The case study has a closed model with content analysis proposed by Zhang and Wildemuth (2009). The analysis steps include: (1) converting numeric data and text into narrative data, (2) determining themes in your unit analysis appropriate with your research questions, (3) defining rules of data coding system, (4) applying the rules of coding system into all narrative data you obtained from database from interview, and (5) verifying final data through triangulation to decide your final evidence

This study adopted the data analysis technique developed by Creswell (2013). According to him, the data analysis process commonly used in qualitative research includes preparing and organizing the data (i.e., text data as in transcripts, or image data as in photographs), and reducing the data into themes through coding and condensing the codes, and finally representing the data in figures, tables, or a discussion. However, Creswell has modified a spiral of qualitative data analysis by referring to three previous well-known qualitative researchers (Madison, 2005; Huberman and Miles, 1994; Wolcott, 1994). The spiral analysis model shows four steps in analyzing qualitative data.

Figure 1.
The Data Analysis Spiral



Step 1: Organizing the Data or Data Management. The researcher organized the data into computer files. Besides, the researcher converted the files to appropriate text units (words and sentences) in word document transcripts.

Step 2: Reading and Memoing. The researcher read the transcripts in entirety several times to get a sense of the information and ideas from the participants before dividing them into parts, and then wrote notes or memos in the margins of transcripts.

Step 3: Describing, Classifying, and Interpreting Data. The researcher described the data into detailed descriptions by segmenting sentences into categories and then coded those categories based on themes. In addition, the researcher interpreted the themes in light of views of researchers and literature to have a general description.

Step 4: Representing and Visualizing the Data. The researchers represented the data found in the text and tabular (the description of the themes) into the narrative passages to make propositions and discussion.

Your analysis should indicate how to find evidence for RQ 1 (state your themes, and unit of analysis) and RQ2 as well.

Results

The policy of the Aceh government in responding to the implementation of peace education

Indicate your themes first before quote to show response on PE

The policy of the Aceh government in responding to the implementation of peace education in formal schools can be seen from the regulations issued relating to the implementation of education in Aceh, after the peace agreement between the Indonesian Government and the Free Aceh Movement, and the Indonesian Government passed a new law for Aceh, which is known with the Law on Governing Aceh (LoGA), number 11/2005. In addition, the policy regarding peace education can also be seen from the Aceh government's response to peace education programs implemented by civil society or non-governmental organizations as a long-term peacebuilding effort. These two aspects were categorized into responses to normative chance and responses to sociological chance.

The passing of the Law on Governing Aceh gives great hope for comprehensive education reform in Aceh because Aceh has regional privileges and specialties. The Government of Aceh has the authority to provide education following the Acehnese's characteristics, potential, and needs. Peace education is one of the urgent needs for Aceh to build a peaceful society after a protracted conflict. However, according to the research participant from the Aceh education office, the curriculum applied in schools is the Education Unit Level Curriculum (KTSP) and the 2013 Curriculum as implemented in schools throughout Indonesia. Even though the Aceh government has a specialization in education, it does not yet have its curriculum that reflects the uniqueness of Aceh from all its aspects, except that the Aceh language is taught through Local Content Subjects. The head of the curriculum sector stated:

Indicate your number of data to show that you apply coding system

"Actually, the Aceh Government since 2014 has started the process of compiling the Aceh curriculum, but it was stopped/delayed in 2015 because there was no budget for it. In 2017 it began to be reorganized to complete it in October 2018, and it was targeted to be disseminated in November. It was planned to be implemented in several schools as a pilot project in 2019. This curriculum is called the Aceh Curriculum, which encompasses Islamic education, peace education, and Acehese local wisdom."

Commented [H3]: Why grey color?

Add brief context to explain your themes and meaning of your quote

This statement is in line with the statement of the governor of Aceh, which was quoted by the mass media, "The Aceh government wished for the incorporation of Aceh history and peace agreement into the education curriculum, from elementary to senior high school" (Zainal et al., 2020). However, this contradicts the Government's policy regarding Aceh education which is articulated in Aceh government regulations (Qanun Aceh), which education reform in Aceh is more about strengthening Islamic education. As a result, the main education stakeholders in the district, such as education officials and teachers in schools, do not understand peace and its relationship with education. Some teachers interviewed do not understand peace education, and some teachers even understand peace is limited to a peace agreement. For instance, a teacher at a secondary school asked the researcher, "what is peace education? I have only heard about it now." Moreover, another East Aceh Education Office participant stated that "Aceh is now peaceful, so peace education is less relevant to be implemented in schools. Moreover, in East Aceh, there have never been brawls between students.

The regulatory policies of the Aceh government in responding to normative chances for the implementation of peace education were summarized based on findings are shown in table 2.

Table 2.

Normative chances and Aceh Government's policies

| The Chances | | The Policies | |
|---|--|---|---|
| MoU Helsinki | LoGA | Qanun Aceh (Aceh Regulations) | Practices |
| Point 1.4.2, the legislature of Aceh redrafts the legal code for the community based on the universal principles of human rights on Civil and Political Rights and Economic and Social and Cultural Rights. | 1. Article 16/2/c, the Aceh government is obliged to provide quality education and add local content according to Islamic law. 2. Article 215, the education system in the Aceh is united with the national standard, which is adapted to the local community's characteristics, potential, and | 1. Qanun, Aceh number 5/2008, the education system implemented in Aceh is based on the national standard that is modified by integrating Islamic values. 2. Qanun Aceh number 11/2014, the Education in Aceh is based on Islam and conducted in line with the national standard. 3. Qanun Aceh number 9/2015 amends and affirms the | 1. The Aceh Government had programs similar to peace education carried out by the Culture and Tourism Department. In 2012, it held a workshop to build teachers, communities, and youth's capacity on peace education and culture in all districts and cities in Aceh. 2. Aceh Mid-term Development Plans (2012-2017) stated that Islamic Education covers all aspects of human life, including physical, mental, faiths, morals, emotional, |

| | | |
|--|--|---|
| needs. | implementation of the Aceh Islamic Curriculum. | aesthetic, and social aspects. |
| 3. Article 216/ (1) and (2), every Acehnese has the right to quality and Islamic Education in line with science and technology developments. Education is carried out based on the principles of democracy and justice by upholding human rights, Islamic values, culture, and national diversity. | 4. Qanun Aceh number 6/2015 on Badan Reintegrasi Aceh (BRA - Aceh Reintegration Office), education is one of the sectors handled by BRA, which works on the peace issue. | 3. In 2018, the Aceh government launched an Islamic Curriculum in Aceh following the National Curriculum with additional compulsory subjects related to Islamic Education, which includes the Qur'an and hadith, faith and morals, Islamic law, the history of Islam, and Arabic language. 4. At the end of 2019, the Aceh Reintegration Agency (BRA), in collaboration with the Aceh Education Office, initiated the Aceh Peace Education Syllabus writing. This syllabus covers the history of the Aceh conflict, resolution, conception of peace, reintegration, post-conflict reconciliation, and the importance of negotiation and diplomacy. The Government planned to implement the syllabus through local content lessons in 2020. |

Table 2 shows that Aceh Peace Accord (MoU Helsinki) gives a chance for peace education through human rights concepts. The LoGA confirms it by adding a framework with Islamic values, Acehnese culture, needs, and Indonesian diversity. However, the Government responded it by Qanun only confirms the conduction of Islamic values in line with the national educational system. Meanwhile, peace education was explicitly carried out by Aceh Reintegration Office, authorized to reintegrate various programs and activities to strengthen peace (article 14 (h) Qanun Aceh Number 6/2015). Unfortunately, it took nearly 15 years for the peace agreement to be signed.

Based on the facts, the researcher argues that the Government is not serious in systematically implementing peace education and was confirmed by the launch of Aceh Islamic Curriculum, which does not encompass peace education and the history of the region. In addition, arguably Aceh's special autonomy has given it a chance to construct Islamic identity in the education system's new context. Therefore, teachers need to integrate faiths, morals, and Sharia into every learning subject (Junaidi, 2020; Nazir, 2017). However, they denied implementing peace education and realized it was too late to ensure sustainability, whereas Thalal (2010) stated that peace education needs to be urgently implemented to guarantee its sustainability. Peace education targets three segments of the

community, namely ex-combatants, government officers, as well as the military, and civilians. Teachers and students act as a civilian group at school and employ multicultural education to address ethnicity and ethnic diversities in Aceh.

Besides the normative chances, the policies of the Aceh government in responding to implement peace education are also explained through sociological chances based on the supports of civil society for implementing peace education. Through the curriculum unit of the education office, the Aceh government admitted that many organizations had played a role in post-conflict peace education in Aceh. The participant stated:

Number and coding?

“We really appreciate the programs of civil society organizations in assisting the task of the Aceh government in building and restoring post-conflict Aceh. However, they proposed their respective concepts and programs to be adopted by the Government into the school curriculum. For example, an organization working in the field of human rights proposes human rights education, environmental organizations say environmental education needs to be adopted in the curriculum, and organizations engaged in peace education say peaceful education is crucial to be implemented in schools. There are even organizations that suggest anti-drug education should be adopted into the Aceh education curriculum. So if all these concepts must be implemented as a curriculum, it is very burdensome for students. We think that Islamic education already represents all the concepts of education.”

Add brief context to explain your themes and meaning of your quote

The appreciation of the Aceh government for non-governmental organizations can also be seen in the foreword of the peace education book or module that guides the organization in carrying out its program. This is as described in table 3

Table 3.
Sociological chance and Aceh Government's policies

| The Chances | The Policies |
|---|---|
| Supports of Civil Society and Education Institutions | Recognition and Hopes |
| <ol style="list-style-type: none"> 1. During (2001) and after (2006) the conflict, UNICEF supported developing a pilot peace education course for secondary school students based on local cultural and Islamic values. 2. Since 2007, Peace Generation has cooperated with International and National Nongovernment organizations to train teachers and youths to teach peace in schools and communities. 3. In 2010, nine universities in Aceh collaborated to develop a conflict resolution education curriculum. 4. In 2015, universities throughout Aceh agreed to form a Network for Peace. | <ol style="list-style-type: none"> 1. After carefully examining this Peace Education Curriculum, the Head of the Regional Office of the National Education Department of Aceh fully supported its implementation as a pilot project for Secondary School during the 2001/2002 academic year. They hoped that peace education targeting public high schools in the province contributes to realizing a lasting solution to the conflict hampering Aceh. 2. Aceh Governor stated a foreword in publishing a book of 12 values of peace and stated that these values need to be taught to students with the possibility of reaching to |

all groups. Therefore, the expected parties need to support the implementation of the peace education program.

Table 3 shows a strong will from civil society to implement peaceful education in formal schools. Their concepts and programs are suitable and recognized by the Government throughout the region. Sociologically, civil society plays an essential role in supporting and enabling Aceh Government to implement peace education in secondary school. However, the Government only appreciated their activities by rhetoric statements, and consequently, after their programs ended in 2019, the Government failed to follow it up, as explained in the previous section.

Several teachers who were trained about peace education admit that the concept of peace education taught and practiced by NGOs is important and relevant to be implemented in schools throughout Aceh because the material is in accordance with Islamic values and Acehnese culture. A religious teacher whom UNICEF trained in 2008 said that after receiving training in peace education materials in 2008, the modules given to him were taught in religious subjects. According to him, the materials in the peace education module have represented religious subject matter, especially faith and morals. Therefore, he argues that the peace education module is fundamental for every teacher who teaches religious subjects, especially for *aqidah-akhlak* (faiths and morals) materials. In this case, the participants mentioned: "The education module distributed by UNICEF was complete specifically for *akidah-akhlak* material, and it was in accordance with the cultural values of the Acehnese."

If seen from the contents of the module, it is indeed very much in accordance with the participants' statements above. The Curriculum for Peace Education of UNICEF in 2002 consists of the following six chapters.

1. Introspection and sincerity, with the scope including "I look at myself," "I manage anger," "I am sorry and sincere," "me and my attitude," and "your mouth is your tiger."
2. Rights and Obligations, with the scope including "me and Education," "us and extortion," and "the state is our responsibility."
3. The Plurality of Creation, with the scope including "me and nature," "we live in diversity," and "we are different and the same."
4. Conflict and violence, with the scope, we are enemies to conflict, social inequality, and drugs.
5. Democracy and justice, with the scope we negotiate, social peace, and democracy, with respect to the law and economic justice.
6. The scope related the way to a peaceful family by craving solutions to problems in love and peace.

The module was revised in 2006 with a manual entitled "*Aqidah Akhlaq*" Curriculum in the Context of Peace Education, consisting of eleven chapters as follows:

1. The Qur'an is a mirror of my life, with subchapters, such as "I love the Quran," "the Qur'an is our guidelines," "the Qur'an and the humanitarian approach," "the Qur'an of the universe," and "me and nature."
2. The prophet is My Idol, with the following subchapters, "My prophet is a selected man," "we are progressors of the prophet's message," "my nature is zuhud," "we keep the mandate," and "I am sorry and sincere."
3. Science and charity, with subchapters, including "why the tsunami," "the impact of the tsunami and our solidarity," "is there compassion among us," "let us respect others," and "we are doomed."

4. Practice and the day of justice, with subchapters including "our deeds positive or negative," "let's reach the reward," "death very close," "doomsday comes," and "heaven Yes, No hell."
5. Negativity Adverse the Nation, with subchapters, such as "slander threatens our peace," "my people were destroyed because of corruption," "collusion and nepotism," "I reject hedonistic and materialistic," and "is our mutual help wrong?"
6. Life skills, with subchapters, including "we are educated teenagers," "let's be a wise person," "we are the visionary generation," "let's be a teen leader," and "I have self-esteem."
7. Rights and Obligations, with subchapters, including "our rights and duties," "we live in diversity," and "we are different but the same."
8. What's with the media, with subchapters including "educating our media?" "my favorite broadcast on television," and "watching violence is saddening."
9. The Problems of Contemporary Youth, with subchapters including "free sex, no way," "Pornography drops our pride," "Drug is my enemy," and "depression is not my best friend."
10. Introspection and Self-concept, with subchapters including "I look up," "do not be afraid and anxious," "Manage anger, strengthen yourself in grief, and attitude."
11. Conflict and peace, with subchapters including "me and conflict," "your mouth is your tribe," "we manage conflict," "we are democratic," "we love peace," and "religion is peace."

In addition, the same thing was also found in the Peace Generation module. Peace Generation Curriculum covers twelve aspects; Self Acceptance (I am Proud to be Me), Prejudice (No Suspicion, No Prejudice), Racism (Different Cultures, Still Friends), Religious Tolerance (Different Beliefs do not have to result in Enemies), Sexism (Both Males and Females are Human), Wealth and Poverty (Wealthy not Proud, Poor not Insecure), Gangs and Cliques (If you are a Gentleman you do not need to be in a Gang), Diversity (The Beauty of Diversity), Understanding Conflict (Conflict makes you more Mature), Violence (Use your Brains, not your Brawn), Asking for Forgiveness (Not to Proud to Admit Wrong), and Forgiving Others (Not Stingy in Giving forgiveness) (Rusyana, 2012a, 2012b).

However, these programs were evaluated. It was concluded that they possess numerous similarities, which are not sustainable due to a lack of government funding and failure to integrate it into a holistic curriculum reform process (UNICEF, 2014). Aceh Government prioritized the implementation of the National Curriculum in 2013 and improved the quality of education. Therefore, peace education is "a discourse" among stakeholders and a priority of the Aceh education development." According to education stakeholders' peace education is better integrated into the subjects of social sciences, such as the natural sciences. Therefore, it does not add subjects in the curriculum structure that burdening students. Furthermore, the Aceh government paid more attention to making an Aceh Islamic Curriculum, which is implemented in line with the national curriculum, as shown in table 2.

The Implications of Aceh Government's policy on implementing peace education at secondary schools

-show your themes first indicating what topics you deemed proper as implication

The previous data shows Aceh government has not made a firm policy to support the implementation of peace education in formal schools. This has implied a different understanding and implementation of peace education at secondary schools. A public senior high school teacher stated, "It is important to teach peace education as a special subject separately, by adding subjects to the national curriculum. If the material of the peace education module inserted into other subjects, it can only be absorbed 20-30 percent." Meanwhile, teachers at Vocational High Schools stated that

"Religious education and citizenship education already include peace education in them. In addition, peace education can also be carried out through extracurricular activities such as scouting and Islamic arts and spiritual activities (such as joint Yasin recitation, speech, and Islamic studies)." The findings are detailed in table 4.

Table 4.

The Impacts of Aceh Government's policies on Implementing Peace Education at Secondary School

| No. | The Impacts of the Aceh Government's policies on peace education implementation |
|-----|---|
| 1 | Some secondary schools stated that peace education had been included in religious and civic education. Besides, this subject is also conducted through extracurricular activities, including scouts, artistic, and Islamic grouped activities, such as reading al-Quran (<i>Surah Yasin</i>) together, speeches, and other Islamic activities. Therefore, they perceived peace education subject as a subject not needed to be taught in a particular way. Moreover, some teachers perceived that peace education is not needed anymore because Aceh is peaceful. |
| 2 | Some secondary schools taught their students using the UNICEF Peace Education Curriculum. Teachers stated that religious subjects and civic education generally contained peace education. However, specific learning of peace education is strongly needed. Such as UNICEF peace education module is crucial for every teacher that teaches religious subjects, especially for faith and morals subjects. |

Table 4 shows that the Aceh Government's policies to respond on the normative and sociological chance have impacted different understanding with the implementation of peace education. Some schools need peace education to be conducted in a particular subject by supporting religious and civic education. In contrast, others stated that peace education was represented by religious and civic education without needing a particular subject.

Discussion

This part should be a summary of your findings

To discuss your results, please indicate that you will address your first RQ and the second RQ

This study reveals that the peace agreement, the Law on Governing Aceh, and civil organization have given a chance to the Aceh Government to implement peace education at secondary schools. However, the Aceh government policy through the Qanun Aceh regarding the implementation of education in Aceh after the armed conflict has not reflected a clear path for implementing peace education in Aceh. The Qanun further shows that education in Aceh is implemented following national education standards and Islamic values. This happens because education officials and some teachers consider peace education to be represented by citizenship education and Islamic religious education, and some officials even think that peaceful education is no longer relevant to being taught in schools because Aceh is already peaceful. Even though Aceh post-conflict really needs peace education to build and maintain peace, so positive peace in Aceh can be realized. Davies (2016) argues that peace education enables to displace oppressive regimes and challenge the normalization of violence. It is similar to Buckland (2006); education has the potential to play a significant role both directly and indirectly in building peace. It restores countries to a positive development path and recovers the damage caused by civil war. Thus, peace education is an essential prerequisite for sustainable peace.

In addition, the study also shows that education reform for peace education as a way of building positive peace is not easy to achieve if human rights terminology represented the education element in a peace agreement. Moreover, the new law (LoGA) following the peace agreement does not

arrange peace education to be implemented in the schools. By human rights concepts and the LoGA, the Government has interpreted education as limited to each citizen's basic social needs that must be met. The Government does not see education as the root cause of conflict and a source of power to transform conflict sustainably. Consequently, the relevant peace education frameworks to Acehese culture and subjective values initiated by NGOs had fewer transformation effects on building positive peace in Aceh.

The findings are in line with Lauritzen (2013), the peace education is not initially grounded in national policy, and perceptions of irrelevance are two reasons for lack of motivation and an unwillingness to implement peace education in schools. The findings are also in accordance with Harber (2019), which stated that most empirical evidence of peace education implementation is negative in the light of political contexts, which are not supportive. Some peace education projects show the possibility of activities carried out with little or no evidence of systemic transformation.

However, besides the above reasons, this study argues that human rights concepts cannot be the proper foundation for post-conflict education reform to implement peace education. It needs to be initially grounded, clearly and explicitly stated in a peace agreement, and then restated in the law following the agreement as a mandate that requires the provincial government to make policies that encourage the implementation of peace education in schools. Dupuy (2008) and Poppema (2009) argued that the educational policies of former conflict states should be transformed depending on the agreements, such as the history and the causes of the war, as well as on the conflicting interests of the actors involved. Such this path was used in resolving a violent conflict in Colombia. Morales (2021) stated the Colombian Government and the guerrilla group *Fuerzas Armadas Revolucionarias* de Colombia (FARC) – the Revolutionary Armed Forces of Colombia reached a peace agreement, and education was set to be essential to promote peaceful relationships among young people and foster their active engagement in society. Accordingly, the Colombian Government created a peace and citizenship education course. It was called a Peace Lecture, and the course had a positive impact on the communities.

Nevertheless, this study does not question why the education aspect was not clearly regulated in the Aceh peace agreement. According to Dupuy (2008), there are three reasons an agreement has not included education as an essential aspect for long-term peacebuilding. Firstly, education is frequently viewed as a developmental rather than a humanitarian issue that needs to be addressed outside the peacemaking process. Secondly, individuals and parties involved in peacemaking processes are more concerned on the immediate cessation of direct violence and satisfying the demands of warring parties for a piece of the political pie than outlining long-term educational and sociopolitical reforms and responses. Finally, the conflict is classified as an identity, secessionist, revolutionary, or factional. Furthermore, educational specialists are not present during a peacemaking process, with education playing an essential role in the conflict outbreak.

Such the Aceh government's policies regarding peace education have implications on different models of peace education implementation at secondary schools. In East Aceh, for instance, secondary schools have implemented peace education in their perspectives. Some schools include peace education in religious and civic education. Besides, they view that peace education also has been conducted through extracurricular activities. These ways do not reach the goal of peace education optimally; bring about behavior changes that enable children, youth, and adults to prevent conflict and violence, both overt and structural, and resolve conflict peacefully. Further, create a conducive and peaceful environment at an intrapersonal, interpersonal, intergroup, national, or international level (Das & Das, 2014; Eliasa et al., 2019). Thus, Aceh society is challenging to have positive peace, social, economic, political, and environment/ecology relationships (Navarro-Castro & Nario-Galace, 2010) and a spiritual dimension in their personality (Lederach, 2015).

It is undeniable that civic and religious education contain peaceful values, such as tolerance, empathy, democracy, justice and equality, fraternal, integrity, humanity, unity, solidarity, and ecology (Baidhaw, 2014; Saputri, 2018; Sumardjoko & Musyiam, 2018; Wulandari, 2018). Somehow, peace education is related to material that includes peaceful values and attitudes, behaviors, and skills to peacefully respond and solve problems in efforts to meet the interests and needs. These all are integrated into the process, learning methods, and the school environment as well as the socio-cultural context of the community. Thus, the process of teaching these values is more effectively carried out by learning the local culture and wisdom (Ritiauw, 2017; Sumardjoko & Musyiam, 2018). This is in line with Hamid et al. (2020), which model of citizenship education learning in schools to achieve the literacy skills of citizenship culture and the ethos of peace in students on strengthening local culture, which is a strategic choice. Therefore, learning peace education represented by civic and religious education is less precise. This is because it needs to be carried out by combining into other lessons or taught separately, especially regarding conflicts and their resolution models. Formal education is the vital space for learning to accept diversity in society and to develop inclusive competence and skills among children, which are crucial to maintaining social solidarity, cohesion, and social peace (Fontana, 2016).

Based on the discussion, this study argues that using human rights concepts in a peace agreement does not encourage the decentralized government to reform the education system for peace education implementation optimally. The evidence, transforming Aceh Province into a Special Autonomy after the peace agreement in the decentralization context of Indonesia prevents the Aceh government from converting the region's Education System into a medium for long-term conflict transformation. It is similar to Fontana (2016), who stated that the decentralization and power-sharing model adopted after the conflict does not promote region actors to design and deliver educational services that contribute to long-term conflict management. However, Fontana did not link his argument to the peace agreement. Thus, this study argues that a peace agreement needs to arrange peace education concepts to encourage decentralized governments to make policies in formal peace education implementation. Then it should be followed by a central government regulation that explicitly describes the reform of the education system in former provinces of civil conflict.

[Specify in a strong claim your novelty here](#)

Conclusion

After the Aceh conflict ended in 2005, the Aceh government did not make a single legal policy in the form of a regional regulation known as the Qanun Aceh to implement peace education. The Qanun that was passed more directed to Aceh education reform which strengthened the Islamic education system, but ignored the concept and peaceful education program that had been initiated by civil society organizations or non-governmental organizations, which in its implementation was appreciated by the Aceh government. Normatively, the peace agreement and the Aceh government law did not mandate it to reform Aceh's education within the framework of peaceful education. The peace agreement only regulates the implementation of human rights in general, and the Law on Governing Aceh mandates the implementation of Aceh education in accordance with the characteristics of Acehese culture, Islamic values, and Indonesian national education standards. In addition, some officials in the Aceh education office do not understand peace education well, so they view citizenship education and religious education as sufficient to represent peace education.

The facts have implications for the implementation of peace education in secondary schools. The secondary schools in East Aceh have understood peace education and its implementation differently. Some see the need for peace education to be implemented specifically in one lesson added to the national law curriculum. Others see that peace education includes religious education and civic education as well as extracurricular school activities.

This study, however, has limitations in explaining local government policies in implementing peace education. One of them does not involve the governor of the Aceh government and the authorities in national education policy as interviewees. Therefore, future research needs to be carried out to examine why the Indonesian Government does not consider peace education an essential element to building a peaceful society in post-conflict provinces. Further studies need to consider why Aceh Government failed to follow up the NGOs' peace education concepts, including Islamic values and Acehese culture.

The study suggests the Indonesian Government promotes the Aceh Government to make a policy that supports peace education implemented at schools in this region. Therefore, teachers need to be trained regularly to build their capacity to become peaceful and capable of transforming conflict, mitigating violence, and addressing adversaries among students and the community. Besides, the curriculum needs to be ensured to include knowledge, attitudes, values, and skills of peace education to enhance students' understanding of their roles as peacebuilders in society.

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**9. BUKTI KONFIRMASI SUBMIT REVISI KEEMPAT DAN ARTIKEL YANG
DIRESUBMIT**

(14 JUNI 20210



Suadi Zainal Suadi, Zainal <suadi@unimal.ac.id>

Revised Manuscript

2 pesan

Suadi Zainal Suadi, Zainal <suadi@unimal.ac.id>
Kepada: Bulent Tarman <btarman@gmail.com>

13 Juni 2021 07.40

Dear Prof. Bulent Tarman,

I have uploaded a revised manuscript entitled "The Policy of Local Government to Implement Peace Education at Secondary School Post Armed Conflict in Aceh Indonesia." via the Online system of JSSER.

Hopefully, the revision has met the JSSER standard even though it is not at the highest level. I realize that the revision has not satisfied the reviewers because there are some parts that I did not revise because I considered it appropriate. Therefore, I hope to the editors, especially Prof. Bulent Tarman can accept it with a slightly independent decision, and does not depend entirely on the judgment of the reviewer. Since this is a final opportunity for me, I give the editor permission to edit it to meet the maximum JSSER standards. If it needs additional payment for that, I'll pay for it in pleasure.

I am sorry to send it back late. I thank you very much and to all the editorial boards of JSSER for giving me this very valuable opportunity. I also don't forget to thank the reviewers for their knowledge sharing and guidance. Hopefully, the revision experience that has been quite exhausting for me today will continue to be useful for developing and disseminating scientific knowledge.

Best Regards,

Dr. Suadi Zainal

bulent tarman <btarman@gmail.com>
Kepada: "Suadi Zainal Suadi, Zainal" <suadi@unimal.ac.id>

13 Juni 2021 20.55

Dear Dr. Suadi Zainal,

Thank you for your email. I received the revision files and read your comments. I already checked the revision files and see that there are still some areas that need to be improved. However, I do understand your kind efforts and believe in your sincerity. Therefore, I will consider all your explanations and make a decision and inform you accordingly soon.

Best regards,

[Kutipan teks disembunyikan]

--

Assoc. Prof.
Bulent TARMAN, Ph.D
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Cover Letter

Indonesia, 13 June 2021

Dear Editor-in-Chief and editorial board

Journal of Social Studies Education Research (<https://jsser.org>)

Greetings to all JSSER Team

The revisions requested by reviewers have taught me many valuable lessons. Therefore, I thank the reviewers. However, I apologize that there are some parts I did not revise entirely due to my consideration those are still relevant.

I have revised the title of the manuscript by adding the unit analysis "in Aceh Indonesia." So the title changed "The Policy of Local Government to Implement Peace Education at Secondary School Post Armed Conflict in Aceh Indonesia." Likewise, in the first research question, "post-armed conflict in Aceh" has been added.

In the instrument section and data collection method, I have elaborated several research questions as an interview guide and explained the instrument's functions. An explanation of the data collection process has also been presented in paragraphs according to the suggested systematics. While the data analysis technique, I still use Creswell's model, not replacing it with the one suggested by the reviewers because Creswell's model was suggested in the previous revision, and I consider it more relevant. In addition, the explanation of Zhang and Wildemuth's (2009) model is different from what was described by Zhang and Wildemuth in their book chapter (They propose eight steps data analysis are explained in <https://www.drghazi.net/media/drghazi/documentary8.pdf#page=329>).

Then, in the results section, I have added data and an explanation of the theme, but I don't do numbering and encoding the data with symbols anymore. Next, the discussion section has been revised by adding a summary of results at the beginning and adding one paragraph at the end to affirm the novelty of this study. Lastly, I have revised the reference section by checking back on the references used.

All sections I have revised are underlined and red automatically with the track changes menu. I realize that the revision has not satisfied the reviewers and reached the highest standard of a scientific article. But I do hope to Prof. Bulent Tarman (editor in chief), and the editorial board of JSSER can be kind enough to us to use their authority to receive our manuscript and publish it on JSSER.

We are very grateful to the JSSER editors and reviewers who have allowed us to publish the scientific manuscript.

Best regards,

Dr. Suadi Zainal

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The Policy of Local Government to Implement Peace Education at Secondary School Post Armed Conflict in Aceh Indonesia

Abstract

This study aims to describe the policies adopted by the Aceh government in implementing peace education in secondary schools. In order to achieve the purpose, this study used the qualitative descriptive method with a case study design. This study involved 17 participants consists of officials of education office and teachers of civic and religious education. The data was collected with in-depth interview and study document, and then data was analyzed using Creswell's spiral data analysis. The result showed that the Aceh government did not use the normative and sociological chances to make a regulatory policy to implement peace education in schools. The regulatory policy focused more on implementing Islamic-based education following national standards. Because the Aceh peace agreement used the concept of human rights to regulate education in Aceh, and the new Law for Aceh does not explicitly regulate Aceh education reform for peacebuilding. Accordingly, peace education was considered to include in religious and civic education at secondary schools. The fact had implications for differences in understanding and implementation of peace education at secondary schools. Therefore, future research needs to be carried out to understand the authority of the Aceh Province in reforming and restructuring national education to incorporate peace as long-term peacebuilding. The study highlights the reforming education system needed to develop a peace-related education curriculum in this region. The study suggests the Indonesian Government make a regulation that encourages the Aceh government to develop and implement peace education at secondary schools.

Keywords: *peace, peace education, school, policy, Aceh Government*

Introduction

Aceh armed conflict ended in 2005 through the negotiation mediated by the International Non-government Organization and Crisis Management Initiative (Shea, 2016). According to McLeod (2014), all aspects of human rights need to be interdependently met to gain and sustain an Aceh peaceful society. Human rights are undoubtedly closely related to peace and education, which is fundamental to its achievement (Turan, 2020). However, differences in education lead to students varying occupations and wages in community development. Therefore, the collapse of education systems leads to the unsustainability of peaceful, prosperous, and productive societies (De Giusti, 2020).

Education promotes social emotions needed to underpin the peace process, such as sympathy for the suffering of others, compassion for victims, forgiveness for offenders, tolerance for different identities and cultures of others, optimism for the future, and bravery to encourage trust (Brewer, 2010). It addresses inequalities, overcoming prejudices, and fosters new values in institutions. Education in schools is viewed as an agent in developing and transforming cultural values among students from violent to peaceful, thereby eliminating the potential of violent conflict (Ritiau, 2017).

Peace education mainly eliminates direct, structural, and cultural types of violence (Cremin & Guilherme, 2016). According to Davies (2016), Mendenhall & Chopra (2016), and Tinker (2016),

peace education is a soft essential tool used to bring positive peace in post-conflict areas. Therefore, there is a compelling need for conflict and conflict-related contexts (Tschirgi, 2011). Hence, through peace education, every human is equipped to understand conflict and peacebuilding to eliminate violence (Maleki & Komishani, 2014). Peace education functions to increase students' constructive conflict resolution, reduce aggressive behaviors, and enable students to have problem-solving skills (Ay, Keskin, & Akilli, 2019; Turk, 2018).

Aceh peace agreement, initially known as the Memorandum of Understanding (MoU), only resolved violent conflict in Aceh. Although this agreement terminated the vertical conflict, it led to the emergence of a horizontal conflict among the former GAM elites, foot-soldiers, and community groups (Ansori, 2012; Barron, Rahman, & Nugroho, 2013; Quayle, 2018). Aceh needs the implementation of a peace education policy by the Government to achieve a non-conflict society. Numerous NGOs such as UNICEF have initiated a peaceful education program by supporting a group of academics and activists grounded in the core of Islamic and the Acehnese social-cultural values. The curriculum was based on six fundamental principles: introspection and sincerity, rights and responsibilities, conflict and violence, democracy and justice, diversity of creations, and peace paths (Thalal, 2010).

In 2001 ninety-six high schools implemented the peace education curriculum with UNICEF's initiatives fully supported by the local Government and the Muslim religious leaders (*ulama*) (Ashton, 2002). Principals and teachers highly commended the implemented peace education curriculum outcomes, which have transformed students' views and attitudes. In the following year, the program was extended to 247 schools, targeting more than 75,000 students. Hence, the teaching manual was transformed into the Aqidah-Akhlaq (Islamic faith and morals) curriculum in the Context of Peace Education, published in 2006. This program accommodates more Islamic principles and strengthens high school students' Islamic faith and morals (Husin, 2009). According to Wenger (2014), peace education covers the history of secondary school teachers and students at Aceh and the newly resolved conflict.

Peace education is undeniably an urgent factor used by students to positively transform and equip their mindset with a good and proper understanding of conflict and peace. Aceh is not the only region with deep unrest due to conflicting interests, ideas, political orientations, economic systems, and socio-cultural diversities. Hence, it is essential to reexamine the Acehnese traditional wisdom's symbols and mottoes, especially those related to peace issues such as reciprocity, care, tolerance, and justice. This reexamination tends to make these symbols and advice more meaningful and beneficial to transform the conflict (Maleki & Komishani, 2014).

Although the Aceh Peace Agreement has taken place for more than a decade, its education system is similar to other provinces in Indonesia. In addition, the Government is mandated to focus on succeeding in a national curriculum using a standard. According to Zainal (2016), some school principals and teachers stated that teaching peace education in a particular strategy makes it difficult for students to understand. Besides, the Indonesian Government does not consider the importance of peace education in post-conflict provinces, such as Maluku and Aceh (Wahyudin, 2018). This indicates difficulty in the formal implementation of peace education in schools situated in post-conflict regions. Therefore, to achieve this, a government policy is needed as a strong foundation and a step in the right direction that supports educational development over time (Tonich, 2021; Walter et al., 2021). This policy also tends to affect peace education initiatives (Zembylas et al., 2016) and legitimize its realization (Bal-Tar & Rosen, 2009).

Several studies demonstrated the essential role of peace education in peacebuilding to achieve a peaceful society after intractable conflict (Johnson & Johnson, 2006; Harris & Morrison, 2012; Bar-Tal & Rosen; 2014; Lauritzen, 2016; Tinker, 2016; Cremin & Bevington, 2017; Harber, 2018; Hymel & Darwich, 2018; Cromwell, 2019; Bar-Tal et al. 2020; Abdi, 2020). They argue peace education can promote generations to a culture of peace, coexistence, and reconciliation that emerge from the long-term peacebuilding process. According to Smith et al. (2011), peace education is needed to support transformation processes related to changes in security, political institutions, economic regeneration, and social development within post-conflict societies. Therefore, it needs to be operated in three types. The first is a humanitarian response, which prioritizes children's protection and responses to the negative impacts of conflict on their education. The second is conflict-sensitive education that 'does no damage' and ensures that education does not reinforce inequalities. The third is education and peacebuilding, which tends to reform and contribute to political, economic, and social transformations in a post-conflict society. However, from 1989 to 2005, only 11 of 37 peace agreements defined education as a critical aspect to be addressed and used as a tool for peacebuilding (Tinker, 2016). The Aceh Peace Agreement was signed in 2005 that did not mention education as a factor. Therefore, this research analyzes the policies of the Aceh government in implementing peace education at secondary schools.

Research Questions

The study aims to explain Aceh Government's policy in response to implementing peace education in secondary schools. Therefore, the answers were found based on the following research questions:

1. What is the policy of the Aceh government in responding to the implementation of peace education at secondary schools [post-armed conflict in Aceh?](#)
2. How does Aceh Government's policy imply implementing peace education at secondary school?

Literature Review

Definition of peace education

Experts defined peace education differently overtimes. Tinker (2016) found some similar names for peace education, such as anti-nuclearism education, international understanding, citizenship, global education, environmental responsibility, communication skills, conflict resolution, critical pedagogy, life skills, democracy, gender coexistence and equality, human rights awareness, peacebuilding, and diversity tolerance. In addition, some peacebuilders involved the spiritual dimension of inner harmony, and this has increasingly recognized that a broader and more holistic approach to peace education is urgently needed (Clarke-Habibi, 2005). International actors use the latest concept of peace education as a peacebuilding tool for future generations to learn the right strategies needed to handle conflict without violence and to ultimately maintain a culture of peace (Tinker, 2016).

Harris and Morrison (2012) defined peace education as philosophy and a process involving listening, reflection, problem-solving, cooperation, and conflict resolution skills. According to Assegaf (2016), peace education is a process that empowers the community to ensure they can overcome conflicts or problems creatively without violence. Ni'mah (2019) reported that peace education is directed towards developing human personality, respecting their rights, fundamental freedoms, mutual understanding, tolerance, and friendship with all nations, races, and inter-groups, leading to peace.

Furthermore, Asamonye et al. (2014); (Ofoegbu & Alonge, 2020) stated that peace education is a process of acquiring values, knowledge, and skills needed to develop attitudes and behavior for one to live in harmony with oneself, others, and the natural environment. Besides, Asamonye et al. (2014) defined it as a deliberate attempt to educate children and adults in conflict dynamics and promote peacemaking skills in homes, schools, and communities. It is used to create, maintain and manage positive attitudes towards peace among various levels and segments of society. This is similar to Ikechukwu (2014), which identified peace education as a process of promoting the knowledge, skills, attitudes, and values needed to bring about behavioral changes that would enable children, youth, and adults to prevent and resolve issues related to conflict and violence and create a conducive environment.

Furthermore, Smith and Ellison (2015) defined peace education through three educational functions in peacebuilding, as follows:

1. Education as a Peace Dividend: Education restoration services lead to public confidence in the capabilities of the state; hence, people tend to benefit from peace. However, it makes a positive contribution to peacebuilding, assuming it benefits all elements of society somewhat. Even educational provisions insensitive to local contexts are seen as coercion by the Government capable of undermining trust in the state with negative impacts.
2. Education Governance and Reform: Good governance across educational sectors creates excellent conditions for managing conflict constructively and addressing horizontal inequalities between groups. Therefore, it is necessary to balance power and function between the central Government and the decentralized regions.
3. Education as an Entry Point for Conflict Transformation and Peacebuilding: Social services education provides an entry point for addressing the underlying causes of conflict. Education programs have been examined as providing protection, overcoming inequality and redistribution, social cohesion, and transitional reconciliation and justice.

These definitions promoted peacemakers and activists to emphasize the importance of peace education. Therefore, presently, peace education is seen by policymakers as one of the precursors in ensuring the stability and health of a country, especially when it involves multicultural communities with various aspects of their background and educational level (Lafer & Tarman, 2019; Price, 2019; Tannous & Oueijan, 2011).

The Contents of Peace education

Brock (2011) stated that the post-conflict context provides an opportunity for educational agents to adopt a fundamentally new approach to peacebuilding. One way of directing education by adopting the literature on post-conflict reconstruction (Akulluezati et al., 2011). Therefore, (Harber, 2018; Higgins & Novelli, 2020; Novelli et al., 2014) stated that education is an essential means of supporting the transformation of society after an armed conflict. In addition, a divided society works towards peace; hence, it is widely recognized that education plays an essential role in fermenting community divisions or helping socio-political change, thereby leading to the reconstruction of community relations (Gill & Niens, 2014).

Bajaj (2016) stated that a critical aspect of educational transformation is introducing new subjects into the curriculum to create more peaceful individuals and societies. The peace education curriculum must cover seven core competencies, namely (1) critical thinking and analysis, (2) empathy and solidarity, (3) individual and collective bodies, (4) participatory and democratic engagement, (5) innovative education and communication strategies, (6) conflict resolution skills,

and (7) continuous reflective exercise. Meanwhile, Cunningham (2014) reported that peace education requires subject matter for developing self-awareness and self-control. This is useful in building sympathy for others, sensitivity, and developing cooperation skills. In the conflict or post-conflict era, peace education needs to be directed to change the mindset of groups, mutual understanding, and responsibility for the suffering of others.

Furthermore, Bajaj and Hantzopoulos (2016) reported that peace education is not limited to subject curricula; instead, it requires a broader transformation of content, pedagogy, structure, educational practices, relationships between educators and students, and educational outcomes measurement systems. Its curriculum is necessary and insufficient because it also needs to determine the best strategies to manage schools according to the way teachers and students behave. Furthermore, content and teaching methods throughout the curriculum need to reflect competence, peaceful behavior, democratic, inclusive, and participatory values.

Some Challenges of Peace Education

Conflict is one of the main challenges in implementing peace education. According to Novelli et al. (2014), most warring parties do not always accept peace education in conflict-affected areas. However, this education type is termed unnecessary in situations whereby the governments blame the conflict on other groups. Therefore, the principles of peace education are incompatible with the dominant ethos and structure of the school (Higgins & Novelli, 2020). Harber & Sakade (2009) stated that an authoritarian environment, driven by an assessment system in most schools, is not the right place for peace education to develop and prosper. Therefore, sometimes formal schools are not seen as the best means of developing peace education because there is a mismatch in the values and practices necessary for peacebuilding. This is in line with the physical punishment widely used due to the occurrence of educational practice (Harber, 2014).

Many students reject peace education because teacher-centered and dominant pedagogy is prevalent in schools (Zembylas et al., 2016). Several teachers do not receive peace education training; hence they are unskilled and indisposed to teach controversial issues needed in the classroom (Harber & Mncube, 2012). Furthermore, it is difficult to assess the impact and outcomes of this subject, which is generally about skills, values, and behaviors than knowledge (Harber & Sakade, 2009). According to Jäger (2015), peace education is faced with the challenges of making education programs and systems sensitive to conflict. It is in the context of conflict-sensitive education, which is defined as a process with three core elements, namely (1) Understanding the context in which education takes place, (2) Analyzing the two-way interaction between the context and educational programs and policies (development, planning, and delivery), and (3) Acting to minimize and maximize negative and positive impacts of education policies, respectively.

The Role of Peace Education

Education in post-conflict situations assists in changing the structures and strengthening the positive role by promoting expansion, equality, and different content of education to address the underlying causes of conflicts. This process needs long-term education programs and a more complex approach to transform the education system (Novelli & Cardozo, 2008). According to Novelli & Smith (2011), education is essential for peacebuilding. UNESCO's Education for All Global Monitoring Report stated that "Intra-state armed conflict is often associated with grievance and perceived injustices linked to identity, faith, ethnicity, and region. Education makes a difference in all these areas, thereby tipping the balance in favor of peace or conflict." UNESCO has affirmed that education contributes to peace because "No country hopes to live in peace and prosperity unless it

builds mutual trust among its citizens. This starts from the classroom, and schools need to be seen as places to spread the most important skills, such as tolerance, mutual respect, and the ability to live peacefully with others" (Lerch & Buckner, 2018; Smith, 2010).

In addition, King (2011) stated that schools contribute to peacebuilding and conflict prevention by restoring normality and helping to hope for a brighter future. Therefore, teachers play an essential role in transforming the structure of society, especially in post-conflict contexts (Lopes Cardozo & Hoeks, 2015; Shepler, 2011). Furthermore, Bevington et al. (2020); (Emkic, 2018) stated that the education sector is a crucial component in peacebuilding efforts and the initial recovery of a country experiencing conflict. Therefore, it is imperative to continue to provide education during emergencies as part of an early recovery strategy. Therefore, on this basis, education is defined as a sector used as part of a strategy to strengthen peace. A trend has emerged towards better integration in several post-conflict countries for poverty reduction and its peacebuilding strategy. According to Smith Ellison (2014), there are five rationalizations of the role of education for peacebuilding, namely (1) it provides training skills other than violence, (2) protects children, (3) helps rebuild normality, (4) helps make up the missing foundations, and (5) contributes to social transformation.

Methods

Design

This research used a case study design as a research procedure to address the research problem. The primary purpose of this study is to explore the chance for peace education and the Aceh Government's policy regarding the implementation of peace education at secondary schools. Thus, a qualitative approach was used to conduct this case. Creswell and Creswell (2017) noted that qualitative research is an approach used to explore and understand the meaning individuals or groups ascribe to a social or human problem.

The case study design was considered proper to examine the research problem because this design is used in qualitative research, which means that researchers choose a phenomenon to investigate in depth. The design also leads the researcher to describe the phenomenon from the participants' point of view and describe the documents without intervening with the researcher. Besides, the researcher can follow the chronological flow of events concerning the research problems (Creswell & Poth, 2016). This study is part of a research project funded by the Ministry of Research, Technology, and Higher Education of Indonesia in 2018 and 2019.

Participants

The research participant in a case study is often a program, an event, an activity, a person, or a group of people. Significantly, the participants of this study were officials from the Government and schools who had the authority to carry out peace education. They were sampled by purposive sampling to be interviewed in their offices in East Aceh and Aceh Province, Indonesia.

The primary data were obtained from 17 participants, consisting of the head of the Aceh Education Agency's curriculum sub-division, Head of East Aceh District Education Office, five secondary school principals, and ten teachers of religious teachers and civic education teachers. The principals and teachers represented Senior High School, Vocational High School, and Religious High School, Madrasah Aliyah.

The participants were purposively sampled by considering their authority to engineer educational policy and teach peace through religious and civic education. The authors first contacted the authorized person of education agencies to meet the participants at schools easily. Besides, the authors also used social networks to meet them for interviews. The characteristics and demography of the participants are shown in table 1.

Table 1.

The characteristics and demography of the participants

| No | Position | Frequency | Location |
|----|---|-----------|---|
| 1 | Head of the Aceh Education Agency's curriculum sub-division | 1 | Aceh Province – Banda Aceh |
| 2 | Head of East Aceh District Education Office | 1 | East Aceh |
| 3 | School principal | 2 | Senior High School |
| | | 2 | Vocational High School |
| | | 1 | Religious High School (Madrasah Aliyah) |
| 4 | Religion education teacher | 5 | Senior High School (SMA Darul Aman and SMA Rantau Selamat), Vocational High School (SMK I Peureulak and SMK Taman Fajar), and Religious High School (Madrasah Aliyah I) - East Aceh |
| 5 | Civic education teacher | 5 | Senior High School (SMA Darul Aman and SMA Rantau Selamat), Vocational High School (SMK I Peureulak and SMK Taman Fajar), and Religious High School (Madrasah Aliyah I) - East Aceh |

Instrument and Data Collection

1. Research Instruments

It is well-accepted in qualitative research that the researcher is the human instrument (Wa-Mbaleka, 2019). It means the researcher plays the main role in data collection; thus, the researcher designed the interview guide and involved directly in the field to collect data from the research participants—the interview guide used as the supporting instrument for data collection. However, in qualitative research, the interview guide is an essential instrument for the researcher to ensure that all critical issues to be discussed in conversation. This study used an unstructured interview (in-depth interview) guide, in which researchers were attentive to what the interviewees said and responded with follow-up questions and probes. A few examples of guide questions are given below:

1. We are from Malikussaleh University Lhokseumawe, my name is...and this is my friend, his name is....May we know your name and position?
2. Does Aceh have a special education model after the peace agreement?
3. Is it important to implement peace education in secondary schools in Aceh?
4. To support peacebuilding, what is the appropriate Aceh education system?
5. What has been done to implement peace education at secondary schools in Aceh?
6. What do you think about the peace education program implemented by non-government organizations in Aceh?
7. Why was the program not adopted as peace education in Aceh schools?
8. How do schools in East Aceh implement peace education to support peacebuilding?

9. Does your school carry out peace education?

Besides the interview guide, the researcher also equipped himself with field note instruments to write and record conversation, such as a pen, notebook, and smart recorder. Pen and notebook were used to write in short what the interviewees responded related to research questions. Meanwhile, smart recorder was a smart phone recorder used to record whole conversations during interview.

2. Data Collection

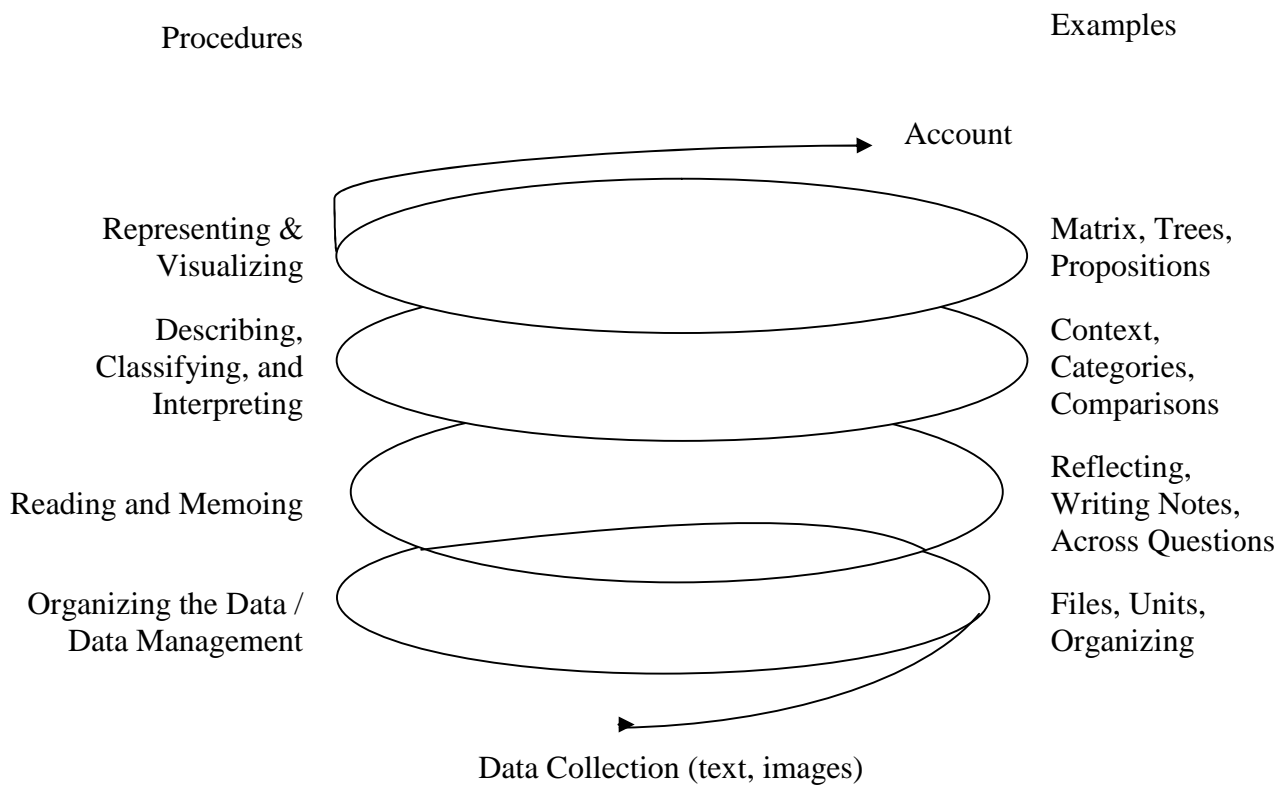
To obtain data in the field, the interviews were carried out face to face upon receiving the consent of participants. Thus, the researcher conducted interviews with unstructured interviews in which the questions were asked in open-ended questions without any set questions, except for guiding questions. The researcher asks open-ended questions based on the research topic and made the interview flow like a natural conversation. Besides, the researcher recorded their answers or responses while writing down the main points deemed essential and relevant to the research problem. This way made the researcher easier to transcribe data after the interview process was completed.

In addition, this study also used a document analysis technique to attain document data to address the research problem. The data was collected through searches on the google web and google scholar webs, such as document reports, research reports, and journal articles. The primary documents of this study were the Memorandum of Understanding between the Government of the Republic of Indonesia and the Free Aceh Movement, Aceh Government Regulation (Qanun Aceh) on education after the peace agreement, research reports on Aceh education reform, and research article on peace education in Aceh post-conflict. These data were mainly used to look at peace education chances and the Aceh government's policies in implementing peace education in formal schools.

Data Analysis

This study adopted the data analysis technique developed by Creswell (2013). According to him, the data analysis process commonly used in qualitative research includes preparing and organizing the data (i.e., text data as in transcripts, or image data as in photographs), and reducing the data into themes through coding and condensing the codes, and finally representing the data in figures, tables, or a discussion. However, Creswell has modified a spiral of qualitative data analysis by referring to three previous well-known qualitative researchers (Madison, 2005; Huberman and Miles, 1994; Wolcott, 1994). The spiral analysis model shows four steps in analyzing qualitative data.

Figure 1.
The Data Analysis Spiral



- Step 1: Organizing the Data or Data Management. The researcher organized the data into computer files. Besides, the researcher converted the files to appropriate text units (words and sentences) in word document transcripts.
- Step 2: Reading and Memoing. The researcher read the transcripts in entirety several times to get a sense of the information and ideas from the participants before dividing them into parts, and then wrote notes or memos in the margins of transcripts.
- Step 3: Describing, Classifying, and Interpreting Data. The researcher described the data into detailed descriptions by segmenting sentences into categories and then coded those categories based on themes. In addition, the researcher interpreted the themes in light of views of researchers and literature to have a general description.
- Step 4: Representing and Visualizing the Data. The researchers represented the data found in the text and tabular (the description of the themes) into the narrative passages to make propositions and discussion.

Results

The policy of the Aceh government in responding to the implementation of peace education

To succeed implementation of peace education in formal schools requires political support which is manifested in government policies. The Aceh Government's policy in responding to the implementation of post-armed conflict peace education in secondary schools can be seen from its response to the potential opportunities contained in the Aceh peace agreement and the new law for Aceh after the peace agreement, and the Aceh government's response to peace education programs initiated by civil society organization. These two aspects were categorized into the policies in response to normative chance and the policies in response to sociological chance.

In a normative context, the Aceh peace agreement, known as the Memorandum of understanding between the Indonesian Government and the Free Aceh Movement (MoU Helsinki) has provided a chance for the implementation of peace education through an explanation of the fulfillment of human rights for the people of Aceh. Meanwhile, the new law for Aceh, known as the Law on Governing Aceh (LoGA) has given a chance for peace education through the explanation that education Aceh is adapted to the local community's characteristics, potential, and needs.

The LoGA gives great hope for comprehensive education reform in Aceh because Aceh has regional privileges and specialties. The Government of Aceh has the authority to provide education following the Acehnese's characteristics, potential, and needs. Peace education is one of the urgent needs for Aceh to build a peaceful society after a protracted conflict. However, according to the research participant from the Aceh education office, the curriculum applied in schools is the Education Unit Level Curriculum (KTSP) and the 2013 Curriculum as implemented in schools throughout Indonesia. Even though the Aceh government has a specialization in education, it does not yet have its curriculum that reflects the uniqueness of Aceh from all its aspects, except that the Aceh language is taught through Local Content Subjects. The head of the curriculum sector stated:

"Actually, the Aceh Government since 2014 has started the process of compiling the Aceh curriculum, but it was stopped/delayed in 2015 because there was no budget for it. In 2017 it began to be reorganized to complete it in October 2018, and it was targeted to be disseminated in November. It was planned to be implemented in several schools as a pilot project in 2019. This curriculum is called the Aceh Curriculum, which encompasses Islamic education, peace education, and Acehnese local wisdom."

It is similar to the Head of Aceh Education Department's statement quoted by Zainal (2016), that peace education had been discussed and debated among stakeholders of Aceh education, but there was no decision and a clear implementation mechanism. Even some teachers believed that religious education and moral beliefs (aqidah-akhlak) covered peace education. Besides, peace education also can be taught through a subject local content, such as Aceh Cultural History.

The description illustrates that the Government of Aceh has tried to design a new Aceh education curriculum to respond to the mandate of the peace agreement and the new Aceh law, but the curriculum is more directed to the implementation of Islamic education in Aceh, rather than the implementation of peace education specifically, which can be intended to transform Aceh peace, from negative peace to positive peace, and supports sustainable peacebuilding.

However, Aceh governor's statement, which was quoted by the mass media, shows that there is a strong will to implement peace education at all levels of formal schools throughout Aceh. He stated that "The Aceh government wished to incorporate Aceh history and peace agreement into the education curriculum, from elementary to senior high school" (Zainal et al., 2020). In fact, this contradicts the Government's policy regarding Aceh education which is articulated in Aceh government regulations (Qanun Aceh), which education reform in Aceh is more about strengthening Islamic education. As a result, the main education stakeholders in the district, such as education officials and teachers in schools, do not understand peace and its relationship with education. Some teachers interviewed do not understand peace education, and some teachers even understand peace is limited to a peace agreement. For instance, a teacher at a secondary school asked the researcher, "what is peace education? I have only heard about it now." Moreover, another East Aceh Education Office participant stated that "Aceh is now peaceful, so peace education is less relevant to be implemented in schools. Moreover, in East Aceh, there have never been brawls between students.

The regulatory policies of the Aceh government in responding to normative chances for the implementation of peace education were summarized based on findings are shown in table 2.

Table 2.

Normative chances and Aceh Government's policies

| The Chances | | The Policies | |
|---|--|---|--|
| MoU Helsinki | LoGA | Qanun Aceh (Aceh Regulations) | Practices |
| Point 1.4.2, the legislature of Aceh redrafts the legal code for the community based on the universal principles of human rights on Civil and Political Rights and Economic and Social and Cultural Rights. | <ol style="list-style-type: none"> Article 16/2/c, the Aceh government is obliged to provide quality education and add local content according to Islamic law. Article 215, the education system in the Aceh is united with the national standard, which is adapted to the local community's characteristics, potential, and needs. Article 216/ (1) and (2), every Acehnese has the right to quality and Islamic Education in line with science and technology developments. | <ol style="list-style-type: none"> Qanun, Aceh number 5/2008, the education system implemented in Aceh is based on the national standard that is modified by integrating Islamic values. Qanun Aceh number 11/2014, the Education in Aceh is based on Islam and conducted in line with the national standard. Qanun Aceh number 9/2015 amends and affirms the implementation of the Aceh Islamic Curriculum. Qanun Aceh number 6/2015 on <i>Badan Reintegrasi Aceh</i> (BRA - Aceh Reintegration Office), education is one of the sectors | <ol style="list-style-type: none"> The Aceh Government had programs similar to peace education carried out by the Culture and Tourism Department. In 2012, it held a workshop to build teachers, communities, and youth's capacity on peace education and culture in all districts and cities in Aceh. Aceh Mid-term Development Plans (2012-2017) stated that Islamic Education covers all aspects of human life, including physical, mental, faiths, morals, emotional, aesthetic, and social aspects. In 2018, the Aceh government launched an Islamic Curriculum in Aceh following the National Curriculum with additional compulsory subjects related to Islamic Education, which includes |

| | | |
|--|--|--|
| <p>Education is carried out based on the principles of democracy and justice by upholding human rights, Islamic values, culture, and national diversity.</p> | <p>handled by BRA, which works on the peace issue.</p> | <p>the Qur'an and hadith, faith and morals, Islamic law, the history of Islam, and Arabic language.</p> <p>4. At the end of 2019, the Aceh Reintegration Agency (BRA), in collaboration with the Aceh Education Office, initiated the Aceh Peace Education Syllabus writing. This syllabus covers the history of the Aceh conflict, resolution, conception of peace, reintegration, post-conflict reconciliation, and the importance of negotiation and diplomacy. The Government planned to implement the syllabus through local content lessons in 2020.</p> |
|--|--|--|

Table 2 shows that Aceh Peace Accord (MoU Helsinki) gives a chance for peace education through human rights concepts. The LoGA confirms it by adding a framework with Islamic values, Acehnese culture, needs, and Indonesian diversity. However, the Government responded it by Qanun only confirms the conduction of Islamic values in line with the national educational system. Meanwhile, peace education was explicitly carried out by Aceh Reintegration Office, authorized to reintegrate various programs and activities to strengthen peace (article 14 (h) Qanun Aceh Number 6/2015). Unfortunately, it took nearly 15 years for the peace agreement to be signed.

Based on the facts, the researcher argues that the Government is not serious in systematically implementing peace education and was confirmed by the launch of Aceh Islamic Curriculum, which does not encompass peace education and the region's history. In addition, arguably, Aceh's special autonomy has given it a chance to construct Islamic identity in the education system's new context. Therefore, teachers need to integrate faiths, morals, and Sharia into every learning subject (Junaidi, 2020; Nazir, 2017). However, they denied implementing peace education and realized it was too late to ensure sustainability, whereas Thalal (2010) stated that peace education needs to be urgently implemented to guarantee its sustainability. Peace education targets three segments of the community, namely ex-combatants, government officers, as well as the military, and civilians. Teachers and students act as a civilian group at school and employ multicultural education to address ethnicity and ethnic diversities in Aceh.

Furthermore, in a sociological context, the policies of the Aceh government in responding to implement peace education are also explained through sociological chances based on the supports of civil society for implementing peace education. Through the curriculum unit of the education office, the Aceh government admitted that many organizations had played a role in post-conflict peace education in Aceh. The participant stated:

“We really appreciate the programs of civil society organizations in assisting the task of the Aceh government in building and restoring post-conflict Aceh. However, they proposed their respective concepts and programs to be adopted by the Government into the school curriculum. For example, an organization working in the field of human rights proposes human rights education, environmental organizations say environmental education needs to be adopted in the curriculum, and organizations engaged in peace education say peaceful education is crucial to be implemented in schools. There are even organizations that suggest anti-drug education should be adopted into the Aceh education curriculum. So if all these concepts must be implemented as a curriculum, it is very burdensome for students. We think that Islamic education already represents all the concepts of education.”

The description illustrates that the Aceh government is actually very supportive of peace education programs, including environmental education, human rights, and anti-drugs which are seen able to strengthen peace education. However, due to adding to the burden for students, Islamic education is considered adequate for peace education.

A similar thing has also been emphasized in the introductory of books or peace education modules compiled by civil society organizations, such as UNICEF and Peace Generation. The Aceh government appreciated peace education program of non-governmental organizations. It was shown in the foreword of the peace education books or modules that guide the organization in carrying out its program. This is as described in table 3

Table 3.

Sociological chance and Aceh Government’s policies

| The Chances Supports of Civil Society and Education Institutions | The Policies Recognition and Hopes |
|---|--|
| <ol style="list-style-type: none"> 1. During (2001) and after (2006) the conflict, UNICEF supported developing a pilot peace education course for secondary school students based on local cultural and Islamic values. 2. Since 2007, Peace Generation has cooperated with International and National Nongovernment organizations to train teachers and youths to teach peace in schools and communities. 3. In 2010, nine universities in Aceh collaborated to develop a conflict resolution education curriculum. 4. In 2015, universities throughout Aceh agreed to form a Network for Peace. | <ol style="list-style-type: none"> 1. After carefully examining this Peace Education Curriculum, the Head of the Regional Office of the National Education Department of Aceh fully supported its implementation as a pilot project for Secondary School during the 2001/2002 academic year. They hoped that peace education targeting public high schools in the province contributes to realizing a lasting solution to the conflict hampering Aceh. 2. Aceh Governor stated a foreword in publishing a book of 12 values of peace and stated that these values need to be taught to students with the possibility of reaching to all groups. Therefore, the expected parties need to support the implementation of the peace education program. |

Table 3 shows a strong will from civil society to implement peaceful education in formal schools. Their concepts and programs are suitable and recognized by the Government throughout the region. Sociologically, civil society plays an essential role in supporting and enabling Aceh Government to implement peace education in secondary school. However, the Government only appreciated their

activities by rhetoric statements, and consequently, after their programs ended in 2019, the Government failed to follow it up, as explained in the previous section.

Several teachers who were trained about peace education admit that the concept of peace education taught and practiced by NGOs is important and relevant to be implemented in schools throughout Aceh because the material is in accordance with Islamic values and Acehese culture. A religious teacher whom UNICEF trained in 2008 said that after receiving training in peace education materials in 2008, the modules given to him were taught in religious subjects. According to him, the materials in the peace education module have represented religious subject matter, especially faith and morals. Therefore, he argues that the peace education module is fundamental for every teacher who teaches religious subjects, especially for *aqidah-akhlak* (faiths and morals) materials. In this case, the participants mentioned: "The education module distributed by UNICEF was complete specifically for *akidah-akhlak* material, and it was in accordance with the cultural values of the Acehese."

If seen from the contents of the module, it is indeed very much in accordance with the participants' statements above. The Curriculum for Peace Education of UNICEF in 2002 consists of the following six chapters.

1. Introspection and sincerity, with the scope including "I look at myself," "I manage anger," "I am sorry and sincere," "me and my attitude," and "your mouth is your tiger."
2. Rights and Obligations, with the scope including "me and Education," "us and extortion," and "the state is our responsibility."
3. The Plurality of Creation, with the scope including "me and nature," "we live in diversity," and "we are different and the same."
4. Conflict and violence, with the scope, we are enemies to conflict, social inequality, and drugs.
5. Democracy and justice, with the scope we negotiate, social peace, and democracy, with respect to the law and economic justice.
6. The scope related the way to a peaceful family by craving solutions to problems in love and peace.

The module was revised in 2006 with a manual entitled "*Aqidah Akhlaq*" Curriculum in the Context of Peace Education, consisting of eleven chapters as follows:

1. The Qur'an is a mirror of my life, with subchapters, such as "I love the Quran," "the Qur'an is our guidelines," "the Qur'an and the humanitarian approach," "the Qur'an of the universe," and "me and nature."
2. The prophet is My Idol, with the following subchapters, "My prophet is a selected man," "we are progressors of the prophet's message," "my nature is zuhud," "we keep the mandate," and "I am sorry and sincere."
3. Science and charity, with subchapters, including "why the tsunami," "the impact of the tsunami and our solidarity," "is there compassion among us," "let us respect others," and "we are doomed."
4. Practice and the day of justice, with subchapters including "our deeds positive or negative," "let's reach the reward," "death very close," "doomsday comes," and "heaven Yes, No hell."
5. Negativity Adverse the Nation, with subchapters, such as "slander threatens our peace," "my people were destroyed because of corruption," "collusion and nepotism," "I reject hedonistic and materialistic," and "is our mutual help wrong?"
6. Life skills, with subchapters, including "we are educated teenagers," "let's be a wise person," "we are the visionary generation," "let's be a teen leader," and "I have self-esteem."
7. Rights and Obligations, with subchapters, including "our rights and duties," "we live in diversity," and "we are different but the same."

8. What's with the media, with subchapters including "educating our media?" "my favorite broadcast on television," and "watching violence is saddening."
9. The Problems of Contemporary Youth, with subchapters including "free sex, no way," "Pornography drops our pride," "Drug is my enemy," and "depression is not my best friend."
10. Introspection and Self-concept, with subchapters including "I look up," "do not be afraid and anxious," "Manage anger, strengthen yourself in grief, and attitude."
11. Conflict and peace, with subchapters including "me and conflict," "your mouth is your tribe," "we manage conflict," "we are democratic," "we love peace," and "religion is peace."

In addition, the same thing was also found in the Peace Generation module. Peace Generation Curriculum covers twelve aspects; Self Acceptance (I am Proud to be Me), Prejudice (No Suspicion, No Prejudice), Racism (Different Cultures, Still Friends), Religious Tolerance (Different Beliefs do not have to result in Enemies), Sexism (Both Males and Females are Human), Wealth and Poverty (Wealthy not Proud, Poor not Insecure), Gangs and Cliques (If you are a Gentleman you do not need to be in a Gang), Diversity (The Beauty of Diversity), Understanding Conflict (Conflict makes you more Mature), Violence (Use your Brains, not your Brawn), Asking for Forgiveness (Not to Proud to Admit Wrong), and Forgiving Others (Not Stingy in Giving forgiveness) (Rusyana, 2012a, 2012b).

However, these programs were evaluated. It was concluded that they possess numerous similarities, which are not sustainable due to a lack of government funding and failure to integrate it into a holistic curriculum reform process (UNICEF, 2014). Aceh Government prioritized the implementation of the National Curriculum in 2013 and improved the quality of education. Therefore, peace education is "a discourse" among stakeholders and a priority of the Aceh education development." According to education stakeholders' peace education is better integrated into the subjects of social sciences, such as the natural sciences. Therefore, it does not add subjects in the curriculum structure that burdening students. Furthermore, the Aceh government paid more attention to making an Aceh Islamic Curriculum, which is implemented in line with the national curriculum, as shown in table 2.

In sum, the description above indicates that the Aceh government's policy in implementing peace education seems ambiguous. On the one hand, he wants peace education to be carried out in schools specifically and supports peace education programs carried out by non-governmental organizations. However, on the other hand, the local regulations made do not explain peace education. These regulations explain more about Aceh Islamic education and the implementation of the national curriculum.

The Implications of Aceh Government's policy on implementing peace education at secondary schools

The ambiguous policy of the Aceh government regarding the implementation of peace education in schools has implicated differences in understanding peace education among education stakeholders in the district, and resulting in different implementations of peace education at secondary schools. A public senior high school teacher stated, "It is important to teach peace education as a special subject separately, by adding subjects to the national curriculum. If the material of the peace education module inserted into other subjects, it can only be absorbed 20-30 percent." Meanwhile, teachers at Vocational High Schools stated that "Religious education and citizenship education already include peace education in them. In addition, peace education can also be carried out

through extracurricular activities such as scouting and Islamic arts and spiritual activities (such as joint Yasin recitation, speech, and Islamic studies)." The findings are detailed in table 4.

Table 4.

The Implications of Aceh Government's policies on Implementing Peace Education at Secondary School

| No. | The Implications of the Aceh Government's policies on peace education implementation |
|-----|---|
| 1 | Some secondary schools stated that peace education had been included in religious and civic education. Besides, this subject is also conducted through extracurricular activities, including scouts, artistic, and Islamic grouped activities, such as reading al-Quran (<i>Surah Yasin</i>) together, speeches, and other Islamic activities. Therefore, they perceived peace education subject as a subject not needed to be taught in a particular way. Moreover, some teachers perceived that peace education is not needed anymore because Aceh is peaceful. |
| 2 | Some secondary schools taught their students using the UNICEF Peace Education Curriculum. Teachers stated that religious subjects and civic education generally contained peace education. However, specific learning of peace education is strongly needed. Such as UNICEF peace education module is crucial for every teacher that teaches religious subjects, especially for faith and morals subjects. |

Table 4 shows that the Aceh Government's policies to respond on the normative and sociological chance have implicated different understanding with the implementation of peace education. Some schools need peace education to be conducted in a particular subject by supporting religious and civic education. In contrast, others stated that peace education was represented by religious and civic education without needing a particular subject of peace education.

Discussion

Based on the findings show that the Aceh government's regulatory policies are not in line with its willingness to implement peace education and its appreciation of the peace education programs implemented by civil society organizations. As a result, education stakeholders in secondary school interpret and implement peace education differently based on their understanding of peace and peace education.

The Aceh government policy through the Qanun Aceh regarding the implementation of education in Aceh after the armed conflict has not reflected a clear path for implementing peace education in Aceh. The Qanun further shows that education in Aceh is implemented following national education standards and Islamic values. Even though Aceh post-conflict really needs peace education to build and maintain peace, so positive peace in Aceh can be realized. Davies (2016) argues that peace education enables to displace oppressive regimes and challenge the normalization of violence. It is similar to Buckland (2006); education has the potential to play a significant role both directly and indirectly in building peace. It restores countries to a positive development path and recovers the damage caused by civil war. Thus, peace education is an essential prerequisite for sustainable peace.

In addition, the study also shows that education reform for peace education as a way of building positive peace is not easy to achieve if human rights terminology represented the education element in a peace agreement. Moreover, the new law (LoGA) following the peace agreement does not arrange peace education to be implemented in the schools. Thus, the Government has interpreted education as limited to each citizen's basic social needs that must be met and not see education as the root cause of conflict and a source of power to transform conflict sustainably. Consequently, the

relevant peace education frameworks to Acehese culture and subjective values initiated by NGOs had fewer transformation effects on building positive peace in Aceh.

The findings are in line with Lauritzen (2013), the peace education is not initially grounded in national policy, and perceptions of irrelevance are two reasons for lack of motivation and an unwillingness to implement peace education in schools. The findings are also in accordance with Harber (2019), which stated that most empirical evidence of peace education implementation is negative in the light of political contexts, which are not supportive. Some peace education projects show the possibility of activities carried out with little or no evidence of systemic transformation.

Based on the description, further, this study argues that human rights concepts cannot be the proper foundation for post-conflict education reform to implement peace education. It needs to be initially grounded, clearly and explicitly stated in a peace agreement, and then restated in the law following the agreement as a mandate that requires the provincial government to make policies that encourage the implementation of peace education in schools. Dupuy (2008) and Poppema (2009) argued that the educational policies of former conflict states should be transformed depending on the agreements, such as the history and the causes of the war, as well as on the conflicting interests of the actors involved. Such this path was used in resolving a violent conflict in Colombia. Morales (2021) stated the Colombian Government and the guerrilla group *Fuerzas Armadas Revolucionarias* de Colombia (FARC) – the Revolutionary Armed Forces of Colombia reached a peace agreement, and education was set to be essential to promote peaceful relationships among young people and foster their active engagement in society. Accordingly, the Colombian Government created a peace and citizenship education course. It was called a Peace Lecture, and the course had a positive impact on the communities.

Nevertheless, this study does not question why the education aspect was not clearly regulated in the Aceh peace agreement. According to Dupuy (2008), there are three reasons an agreement has not included education as an essential aspect for long-term peacebuilding. Firstly, education is frequently viewed as a developmental rather than a humanitarian issue that needs to be addressed outside the peacemaking process. Secondly, individuals and parties involved in peacemaking processes are more concerned on the immediate cessation of direct violence and satisfying the demands of warring parties for a piece of the political pie than outlining long-term educational and sociopolitical reforms and responses. Finally, the conflict is classified as an identity, secessionist, revolutionary, or factional. Furthermore, educational specialists are not present during a peacemaking process, with education playing an essential role in the conflict outbreak.

Consequently, the Aceh government's policies regarding peace education have implications on different models of peace education implementation at secondary schools. In East Aceh, for instance, secondary schools have implemented peace education in their perspectives. Some schools include peace education in religious and civic education. Besides, they view that peace education also has been conducted through extracurricular activities. These ways do not reach the goal of peace education optimally; bring about behavior changes that enable children, youth, and adults to prevent conflict and violence, both overt and structural, and resolve conflict peacefully. Further, create a conducive and peaceful environment at an intrapersonal, interpersonal, intergroup, national, or international level (Das & Das, 2014; Eliasa et al., 2019). Thus, Aceh society is challenging to have positive peace, social, economic, political, and environment/ecology relationships (Navarro-Castro & Nario-Galace, 2010) and a spiritual dimension in their personality (Lederach, 2015).

It is undeniable that civic and religious education contain peaceful values, such as tolerance, empathy, democracy, justice and equality, fraternal, integrity, humanity, unity, solidarity, and ecology (Baidhawya, 2014; Saputri, 2018; Sumardjoko & Musyiam, 2018; Wulandari, 2018).

Somehow, peace education is related to material that includes peaceful values and attitudes, behaviors, and skills to peacefully respond and solve problems in efforts to meet the interests and needs. These all are integrated into the process, learning methods, and the school environment as well as the socio-cultural context of the community. Thus, the process of teaching these values is more effectively carried out by learning the local culture and wisdom (Ritiauw, 2017; Sumardjoko & Musyiam, 2018). This is in line with Hamid et al. (2020), which model of citizenship education learning in schools to achieve the literacy skills of citizenship culture and the ethos of peace in students on strengthening local culture, which is a strategic choice. Therefore, learning peace education represented by civic and religious education is less precise. This is because it needs to be carried out by combining into other lessons or taught separately, especially regarding conflicts and their resolution models. Formal education is the vital space for learning to accept diversity in society and to develop inclusive competence and skills among children, which are crucial to maintaining social solidarity, cohesion, and social peace (Fontana, 2016).

Based on the discussion, this study argues that using human rights concepts in a peace agreement does not encourage the decentralized government to reform the education system for peace education implementation optimally. The evidence, transforming Aceh Province into a Special Autonomy after the peace agreement in the decentralization context of Indonesia prevents the Aceh government from converting the region's Education System into a medium for long-term conflict transformation. It is similar to Fontana (2016), who stated that the decentralization and power-sharing model adopted after the conflict does not promote region actors to design and deliver educational services that contribute to long-term conflict management. However, Fontana did not link his argument to the peace agreement. Thus, this study highlights that a peace agreement needs to arrange peace education concepts to encourage decentralized governments to make policies in formal peace education implementation. Then it should be followed by a central government regulation that explicitly describes the reform of the education system in former provinces of civil conflict.

In the light of the discussions, this study emphasizes that Less obvious educational setting in the peace agreement (e.g., human rights concept for education reform) has implications for education reform policies that do not support the implementation of peace education in a particular way in schools although a former conflict province has been granted special autonomy, such Aceh. As a result, education stakeholders in schools implement peaceful education following their perspective in the context strengthen the national curriculum, and ignore the primary function of education in conflict-affected society to transform the conflict into a positive peace.

Conclusion

After the Aceh conflict ended in 2005, the Aceh government did not make a single legal policy in the form of a regional regulation known as the Qanun Aceh to implement peace education. The Qanun that was passed more directed to Aceh education reform which strengthened the Islamic education system, but ignored the concept and peaceful education program that had been initiated by civil society organizations or non-governmental organizations, which in its implementation was appreciated by the Aceh government. Normatively, the peace agreement and the Aceh government law did not mandate it to reform Aceh's education within the framework of peaceful education. The peace agreement only regulates the implementation of human rights in general, and the Law on Governing Aceh mandates the implementation of Aceh education in accordance with the characteristics of Acehnese culture, Islamic values, and Indonesian national education standards. In

addition, some officials in the Aceh education office do not understand peace education well, so they view citizenship education and religious education as sufficient to represent peace education.

The facts have implications for the implementation of peace education in secondary schools. The secondary schools in East Aceh have understood peace education and its implementation differently. Some see the need for peace education to be explicitly implemented in one lesson added to the national law curriculum. Others see that peace education includes religious education and civic education as well as extracurricular school activities.

This study, however, has limitations in explaining local government policies in implementing peace education. One of them does not involve the governor of the Aceh government and the authorities in national education policy as interviewees. Therefore, future research needs to be carried out to examine why the Indonesian Government does not consider peace education an essential element to build a peaceful society in post-conflict provinces. Further studies need to consider why Aceh Government failed to follow up the NGOs' peace education concepts, including Islamic values and Acehese culture.

The study suggests the Indonesian Government promotes the Aceh Government to make a policy that supports peace education implemented at schools in this region. Therefore, teachers need to be trained regularly to build their capacity to become peaceful and capable of transforming conflict, mitigating violence, and addressing adversaries among students and the community. Besides, the curriculum needs to be ensured to include knowledge, attitudes, values, and skills of peace education to enhance students' understanding of their roles as peacebuilders in society.

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**10. BUKTI KONFIRMASI ARTIKEL ACCEPTED DAN REVISI DALAM TEMPLAT
JSSER**

(14 JUNI 2021)

[JSSER] Editor Decision

3 pesan

Dr. Bulent Tarman <btarman@gmail.com>

14 Juni 2021 02.46

Kepada: Suadi Zainal <suadi@unimal.ac.id>

Cc: Saifuddin Yunus <saifuddinyunus@unimal.ac.id>, Fadli Jalil <fadli@unimal.ac.id>, Aizat Khairi <aizat@unikl.edu.my>

Suadi Zainal:

We have reached a decision regarding your submission to Journal of Social Studies Education Research, "The Policy of Local Government to Implement Peace Education at Secondary School Post Armed Conflict in Aceh Indonesia".

Our decision is to: "accept submission."

Thank you for taking the time to revise the manuscript and address the required revisions. Please expect to get further instructions to follow in the near future for the publication procedure.

Best regards,

Bulent Tarman, Ph.D
Editor-in-Chief, JSSER

Journal of Social Studies Education Research

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bulent tarman <btarman@gmail.com>

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Regards,

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Assoc. Prof.

Bulent TARMAN, Ph.D

Editor-in-Chief, Research in Social Sciences and Technology (<http://ressat.org/index.php/ressat>)

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Kepada: bulent tarman <btarman@gmail.com>

Dear Prof. Bulent Tarman,

Thank you very much. I will do that

[Kutipan teks disembunyikan]

11. BUKTI KORFIRMASI SUBMIT REVISI DALAM TEMPLAT JSSER

(16 JUNI 2021)



Suadi Zainal Suadi, Zainal <suadi@unimal.ac.id>

ARTICLE IN TEMPLATE

4 pesan

Suadi Zainal Suadi, Zainal <suadi@unimal.ac.id>
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16 Juni 2021 17.44

Dear Prof Bulent Tarman,
Hereby I send you the final article that follows JSSER Template.

Thank you very much,

Best Regards,

Suadi Zainal

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The Policy of Local Government to Implement Peace Education at Secondary School Post Armed Conflict in Aceh Indonesia

Suadi Zainal¹, Saifuddin Yunus², Fadli Jalil³, Aizat Khairi⁴

Abstract

This study aims to describe the policies adopted by the Aceh government in implementing peace education in the secondary schools. It used the qualitative descriptive method with a case study design, whereby 17 participants consists of officials of education bureau and teachers of civic and religious education were involved in the study. The data was collected by in-depth interview and documentary study. The data was analyzed using Creswell's spiral data analysis. The study found that, firstly, the Aceh government focused more on implementing Islamic-based education in accordance with the national standards, and had not considered the normative and sociological chances to make a policy that regulated the implementation of peace education in the schools. Secondly, the Aceh peace agreement used the concept of human rights in regulating the education in Aceh, and therefore, the Law on Governing Aceh did explicitly regulate Aceh educational reform for peacebuilding. This had resulted in unanimous understanding and implementation of peace education at the secondary schools. Thus, there is a need for educational system reform in respect to peace-related education curriculum in the region. Finally, this study suggested for future research that focused on the regional government's authority in reforming and restructuring regional educational system that incorporated peace education as long-term peacebuilding vis-à-vis the central government.

Keywords: *Implementation, Peace Education, School, Policy, Aceh Government*

Introduction

Aceh armed conflict ended in 2005 through the negotiation mediated by the International Non-government Organization and Crisis Management Initiative (Shea, 2016). According to McLeod (2014), all aspects of human rights need to be interdependently met to gain and sustain an Aceh peaceful society. Human rights are undoubtedly closely related to peace and education, which is

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fundamental to its achievement (Turan, 2020). The collapse of education systems leads to the unsustainability of peaceful, prosperous, and productive societies (De Giusti, 2020).

Education promotes social emotions needed to underpin the peace process, such as sympathy for the suffering of others, compassion for victims, forgiveness for offenders, tolerance for different identities and cultures of others, optimism for the future, and bravery to encourage trust (Brewer, 2010). It addresses inequalities, overcoming prejudices, and fosters new values in institutions. Education in schools is viewed as an agent in developing and transforming cultural values among students from violent to peaceful, thereby eliminating the potential of violent conflict (Ritiauw, 2017).

Peace education mainly eliminates direct, structural, and cultural types of violence (Cremin & Guilherme, 2016). According to Davies (2016), Mendenhall & Chopra (2016), and Tinker (2016), peace education is a soft essential tool used to bring positive peace in post-conflict areas. Therefore, there is a compelling need for conflict and conflict-related contexts (Tschirgi, 2011). Hence, through peace education, every human is equipped to understand conflict and peacebuilding to eliminate violence (Maleki & Komishani, 2014). Peace education functions to increase students' constructive conflict resolution, reduce aggressive behaviors, and enable students to have problem-solving skills (Ay, Keskin, & Akilli, 2019; Turk, 2018). With peace education hopefully a peaceful society could be established.

With respects to Aceh, a region that had resolved its vertical conflict through the Memorandum of Understanding (MoU) in 2005, it had faced another horizontal conflict among the former GAM elites, foot-soldiers, and community groups (Ansori, 2012; Barron, Rahman, & Nugroho, 2013; Quayle, 2018). Making Aceh fallen into conflict society. Therefore, Aceh needs the implementation of a peace education policy by the Government to achieve a non-conflict society.

Numerous NGOs such as UNICEF have initiated a peaceful education program by supporting a group of academics and activists grounded in the core of Islamic and the Acehnese social-cultural values. The curriculum was based on six fundamental principles: introspection and sincerity, rights and responsibilities, conflict and violence, democracy and justice, diversity of creations, and peace paths (Thalal, 2010).

In 2001 ninety-six high schools³ had implemented the peace education curriculum with UNICEF's initiatives with full support of the local Government and the Muslim religious leaders (*ulama*) (Ashton, 2002). Principals and teachers strongly commended the implementation of peace education curriculum outcomes, which have transformed students' views and attitudes. In the following year, the program was extended to 247 schools, targeting more than 75,000 students. The teaching manual then was incorporated into the *Aqidah-Akhlaq* (Islamic faith and morals) curriculum, published in 2006. This program accommodated more Islamic principles to strengthen the high school students' Islamic faith and morals (Husin, 2009). However, Wenger (2014) argued that, peace education should also cover the history of Aceh and the newly resolved conflict. It is also essential to reexamine the Acehnese traditional wisdom's symbols and mottoes, especially those related to peace issues such as reciprocity, care, tolerance, and justice. This reexamination tends to make these symbols and advice more meaningful and beneficial to transform the conflict (Maleki & Komishani, 2014).

Although the Aceh Peace Agreement has taken place for more than a decade, its education system is similar to other provinces in Indonesia. In addition, the Government is mandated to focus on succeeding in a national standard curriculum. The Indonesian Government does not consider the importance of peace education in post-conflict provinces, such as Maluku and Aceh (Wahyudin, 2018). According to Zainal (2016), some school principals and teachers stated that teaching peace education in a particular strategy makes it difficult for students to understand. This indicates difficulty in the formal implementation of peace education in schools situated in post-conflict regions. Therefore, to achieve this, a government policy is needed as a strong foundation and a step in the right direction that supports educational development over time (Tonich, 2021; Walter et al., 2021). This policy also tends to affect peace education initiatives (Zembylas et al., 2016) and legitimize its realization (Bal-Tal & Rosen, 2009).

Several studies demonstrated the essential role of peace education in peacebuilding to achieve a peaceful society after intractable conflict (Johnson & Johnson, 2006; Harris & Morrison, 2012; Bar-Tal & Rosen, 2014; Lauritzen, 2016; Tinker, 2016; Cremin & Bevington, 2017; Harber, 2018; Hymel & Darwich, 2018; Cromwell, 2019; Bar-Tal et al. 2020; Abdi, 2020). They argue peace education can promote generations to a culture of peace, coexistence, and reconciliation

³ The term high school was used interchangeably with the secondary school

that emerge from the long-term peacebuilding process. According to Smith et al. (2011), peace education is needed to support transformation processes related to changes in security, political institutions, economic regeneration, and social development within post-conflict societies. Therefore, it needs to be operated in three types. The first is a humanitarian response, which prioritizes children's protection and responses to the negative impacts of conflict on their education. The second is conflict-sensitive education that 'does no damage' and ensures that education does not reinforce inequalities. The third is education and peacebuilding, which tends to reform and contribute to political, economic, and social transformations in a post-conflict society. From 1989 to 2005, only 11 of 37 peace agreements defined education as a critical aspect to be addressed and used as a tool for peacebuilding (Tinker, 2016). Similarly, the 2005 Aceh Peace Agreement, whereby education has been denied as an important part of peacebuilding. Therefore, it is important for this research to analyze the policies of the Aceh government in implementing peace education at the secondary schools.

Research Questions

As it has been discussed above, this study aims to address the following research questions:

1. How does the Aceh government's policy respond to the implementation of peace education at the secondary schools post-armed conflict in Aceh?
2. How does the implication of Aceh Government's policy on the implementing peace education at the secondary school?

Literature Review

Definition of peace education

Experts defined peace education differently overtimes. Tinker (2016) found some similar names for peace education, such as anti-nuclearism education, international understanding, citizenship, global education, environmental responsibility, communication skills, conflict resolution, critical pedagogy, life skills, democracy, gender coexistence and equality, human rights awareness, peacebuilding, and diversity tolerance. In addition, some peacebuilders involved the spiritual dimension of inner harmony, and this has increasingly recognized that a broader and more holistic approach to peace education is urgently needed (Clarke-Habibi, 2005). International actors use the latest concept of peace education as a peacebuilding tool for future generations to

learn the right strategies needed to handle conflict without violence and to ultimately maintain a culture of peace (Tinker, 2016).

Harris and Morrison (2012) defined peace education as philosophy and a process involving listening, reflection, problem-solving, cooperation, and conflict resolution skills. According to Assegaf (2016), peace education is a process that empowers the community to ensure they can overcome conflicts or problems creatively without violence. Ni'mah (2019) reported that peace education is directed towards developing human personality, respecting their rights, fundamental freedoms, mutual understanding, tolerance, and friendship with all nations, races, and inter-groups, leading to peace.

Furthermore, Asamonye et al. (2014); (Ofoegbu & Alonge, 2020) stated that peace education is a process of acquiring values, knowledge, and skills needed to develop attitudes and behavior for one to live in harmony with oneself, others, and the natural environment. Besides, Asamonye et al. (2014) defined it as a deliberate attempt to educate children and adults in conflict dynamics and promote peacemaking skills in homes, schools, and communities. It is used to create, maintain and manage positive attitudes towards peace among various levels and segments of society. This is similar to Ikechukwu (2014), which identified peace education as a process of promoting the knowledge, skills, attitudes, and values needed to bring about behavioral changes that would enable children, youth, and adults to prevent and resolve issues related to conflict and violence and create a conducive environment.

Furthermore, Smith and Ellison (2015) defined peace education through three educational functions in peacebuilding, as follows:

1. Education as a Peace Dividend: Education restoration services lead to public confidence in the capabilities of the state; hence, people tend to benefit from peace. However, it makes a positive contribution to peacebuilding, assuming it benefits all elements of society somewhat. Even educational provisions insensitive to local contexts are seen as coercion by the Government capable of undermining trust in the state with negative impacts.
2. Education Governance and Reform: Good governance across educational sectors creates excellent conditions for managing conflict constructively and addressing horizontal

inequalities between groups. Therefore, it is necessary to balance power and function between the central Government and the decentralized regions.

3. Education as an Entry Point for Conflict Transformation and Peacebuilding: Social services education provides an entry point for addressing the underlying causes of conflict. Education programs have been examined as providing protection, overcoming inequality and redistribution, social cohesion, and transitional reconciliation and justice.

These definitions promoted peacemakers and activists to emphasize the importance of peace education. Therefore, presently, peace education is seen by policymakers as one of the precursors in ensuring the stability and health of a country, especially when it involves multicultural communities with various aspects of their background and educational level (Lafer & Tarman, 2019; Price, 2019; Tannous & Oueijan, 2011).

The Contents of Peace education

Brock (2011) stated that the post-conflict context provides an opportunity for educational agents to adopt a fundamentally new approach to peacebuilding. One way of directing education by adopting the literature on post-conflict reconstruction (Akulluezati et al., 2011). Therefore, (Harber, 2018; Higgins & Novelli, 2020; Novelli et al., 2014) stated that education is an essential means of supporting the transformation of society after an armed conflict. In addition, a divided society works towards peace; hence, it is widely recognized that education plays an essential role in fermenting community divisions or helping socio-political change, thereby leading to the reconstruction of community relations (Gill & Niens, 2014).

Bajaj (2016) stated that a critical aspect of educational transformation is introducing new subjects into the curriculum to create more peaceful individuals and societies. The peace education curriculum must cover seven core competencies, namely (1) critical thinking and analysis, (2) empathy and solidarity, (3) individual and collective bodies, (4) participatory and democratic engagement, (5) innovative education and communication strategies, (6) conflict resolution skills, and (7) continuous reflective exercise. Meanwhile, Cunningham (2014) reported that peace education requires subject matter for developing self-awareness and self-control. This is useful in building sympathy for others, sensitivity, and developing cooperation

skills. In the conflict or post-conflict era, peace education needs to be directed to change the mindset of groups, mutual understanding, and responsibility for the suffering of others.

Furthermore, Bajaj and Hantzopoulos (2016) reported that peace education is not limited to subject curricula; instead, it requires a broader transformation of content, pedagogy, structure, educational practices, relationships between educators and students, and educational outcomes measurement systems. Its curriculum is necessary and insufficient because it also needs to determine the best strategies to manage schools according to the way teachers and students behave. Furthermore, content and teaching methods throughout the curriculum need to reflect competence, peaceful behavior, democratic, inclusive, and participatory values.

Some Challenges of Peace Education

Conflict is one of the main challenges in implementing peace education. According to Novelli et al. (2014), most warring parties do not always accept peace education in conflict-affected areas. However, this education type is termed unnecessary in situations whereby the governments blame the conflict on other groups. Therefore, the principles of peace education are incompatible with the dominant ethos and structure of the school (Higgins & Novelli, 2020). Harber & Sakade (2009) stated that an authoritarian environment, driven by an assessment system in most schools, is not the right place for peace education to develop and prosper. Therefore, sometimes formal schools are not seen as the best means of developing peace education because there is a mismatch in the values and practices necessary for peacebuilding. This is in line with the physical punishment widely used due to the occurrence of educational practice (Harber, 2014).

Many students reject peace education because teacher-centered and dominant pedagogy is prevalent in schools (Zembylas et al., 2016). Several teachers do not receive peace education training; hence they are unskilled and indisposed to teach controversial issues needed in the classroom (Harber & Mncube, 2012). Furthermore, it is difficult to assess the impact and outcomes of this subject, which is generally about skills, values, and behaviors than knowledge (Harber & Sakade, 2009). According to Jäger (2015), peace education is faced with the challenges of making education programs and systems sensitive to conflict. It is in the context of conflict-sensitive education, which is defined as a process with three core elements, namely (1) Understanding the context in which education takes place, (2) Analyzing the two-way interaction

between the context and educational programs and policies (development, planning, and delivery), and (3) Acting to minimize and maximize negative and positive impacts of education policies, respectively.

The Role of Peace Education

Education in post-conflict situations assists in changing the structures and strengthening the positive role by promoting expansion, equality, and different content of education to address the underlying causes of conflicts. This process needs long-term education programs and a more complex approach to transform the education system (Novelli & Cardozo, 2008). According to Novelli & Smith (2011), education is essential for peacebuilding. UNESCO's Education for All Global Monitoring Report stated that "Intra-state armed conflict is often associated with grievance and perceived injustices linked to identity, faith, ethnicity, and region. Education makes a difference in all these areas, thereby tipping the balance in favor of peace or conflict." UNESCO has affirmed that education contributes to peace because "No country hopes to live in peace and prosperity unless it builds mutual trust among its citizens. This starts from the classroom, and schools need to be seen as places to spread the most important skills, such as tolerance, mutual respect, and the ability to live peacefully with others" (Lerch & Buckner, 2018; Smith, 2010).

In addition, King (2011) stated that schools contribute to peacebuilding and conflict prevention by restoring normality and helping to hope for a brighter future. Therefore, teachers play an essential role in transforming the structure of society, especially in post-conflict contexts (Lopes Cardozo & Hoeks, 2015; Shepler, 2011). Furthermore, Bevington et al. (2020); (Emkic, 2018) stated that the education sector is a crucial component in peacebuilding efforts and the initial recovery of a country experiencing conflict. Therefore, it is imperative to continue to provide education during emergencies as part of an early recovery strategy. Therefore, on this basis, education is defined as a sector used as part of a strategy to strengthen peace. A trend has emerged towards better integration in several post-conflict countries for poverty reduction and its peacebuilding strategy. According to Smith Ellison (2014), there are five rationalizations of the role of education for peacebuilding, namely (1) it provides training skills other than violence, (2) protects children, (3) helps rebuild normality, (4) helps make up the missing foundations, and (5) contributes to social transformation.

Method

Research Design

This research used a case study design to address the research problem with a qualitative approach. Creswell and Creswell (2017) noted that qualitative research is an approach used to explore and understand the meaning individuals or groups ascribe to a social or human problem.

The case study design was considered proper to examine the research problem, because, it helps the researchers to investigate phenomenon in depth. It describes the phenomenon from the participants' point of view and analyzes the documents without researchers' intervention. In addition, the researchers can follow the chronological flow of events concerning the research problems (Creswell & Poth, 2016). In completing this study, its data had been partly benefited from a research project funded by the Ministry of Research, Technology, and Higher Education of Indonesia in 2018 and 2019.

Participants

The research participant in a case study could be a program, an event, an activity, a person, or a group of people. In this study, the participants were officials from the Government educational bureau and the secondary schools who had the authority to carry out the peace education. They were selected by purposive sampling that to be interviewed in their offices in East Aceh and Aceh Province, Indonesia.

The primary data were obtained from 17 participants, consisting of the head of the Aceh Education Bureau Curriculum sub-division, Head of East Aceh District Education Bureau, five secondary school principals, ten religious teachers and civic education teachers respectively. The principals and teachers of respective Senior High School, Vocational High School, and Religious High School, Madrasah Aliyah.

The researchers first contacted the authorized person of Education Bureau to meet the participants at schools easily. The former also used social networks to meet the latter for interviews. The characteristics and demography of the participants are shown in table 1.

Table 1.*The characteristics and demography of the participants*

| No | Position | Frequency | Location |
|----|---|-----------|---|
| 1 | Head of the Aceh Education Bureau curriculum sub-division | 1 | Aceh Province – Banda Aceh |
| 2 | Head of East Aceh District Education Office | 1 | East Aceh |
| 3 | School principal | 2 | Senior High School |
| | | 2 | Vocational High School |
| 4 | Religion education teacher | 1 | Religious High School (Madrasah Aliyah) |
| | | 5 | Senior High School (SMA Darul Aman and SMA Rantau Selamat), Vocational High School (SMK I Peureulak and SMK Taman Fajar), and Religious High School (Madrasah Aliyah I) - East Aceh |
| 5 | Civic education teacher | 5 | Senior High School (SMA Darul Aman and SMA Rantau Selamat), Vocational High School (SMK I Peureulak and SMK Taman Fajar), and Religious High School (Madrasah Aliyah I) - East Aceh |

Data Collection Tools

In qualitative research, the researcher is the human instrument (Wa-Mbaleka, 2019). It means the researcher plays the main role in data collection. The study used an unstructured interview (in-depth interview) guide, in which researchers were attentive to what the interviewees said and responded with follow-up questions and probes. Thus, the researchers designed the interview guide and involved directly in the field to collect data from the participants—the interview guide used as the supporting instrument for data collection. The interview guide is an essential instrument for the researchers to ensure that all critical issues were included in the conversation. A few examples of guide questions are given below:

1. We are from Malikussaleh University Lhokseumawe, my name is...and this is my friend, his name is...May we know your name and position?
2. Does Aceh have a special education model after the peace agreement?
3. Is it important to implement peace education in the secondary schools in Aceh?
4. To support peacebuilding, what is the appropriate Aceh education system?
5. What has been done to implement peace education at the secondary schools in Aceh?
6. What do you think about the peace education program implemented by non-government organizations in Aceh?
7. Why was the program not adopted as peace education in Aceh schools?
8. How do schools in East Aceh implement peace education to support peacebuilding?
9. Does your school carry out peace education?

Besides the interview guide, the researchers also equipped themselves with field note instruments to write and record the conversation, such as a pen, notebook, and smart recorder. Pen and notebook were used to write in short what the interviewees' responses related to research questions. Meanwhile, a smart recorder was a smart phone recorder used to record whole conversations during the interview.

Data Collection

The data were collected through face to face unstructured interviews with the consent of participants. It consisted of open-ended questions related to the research topic. As the conversation run naturally, the researchers recorded all responses, while at the same time wrote down the main points deemed essential and relevant to the research. This way made easier for the researchers to transcribe data upon the completion of the interview.

In addition, this study also used a document analysis technique to attain secondary data that addressed the research problems. The data were searched via the google and google scholar, such as document reports, research reports, and journal articles. The primary documents of this study included the Memorandum of Understanding between the Government of the Republic of Indonesia and the Free Aceh Movement, Aceh Government Regulation (Qanun Aceh) on education after the peace agreement, research reports on Aceh education reform, and research article on peace education in Aceh post-conflict. These data were mainly used to look at peace

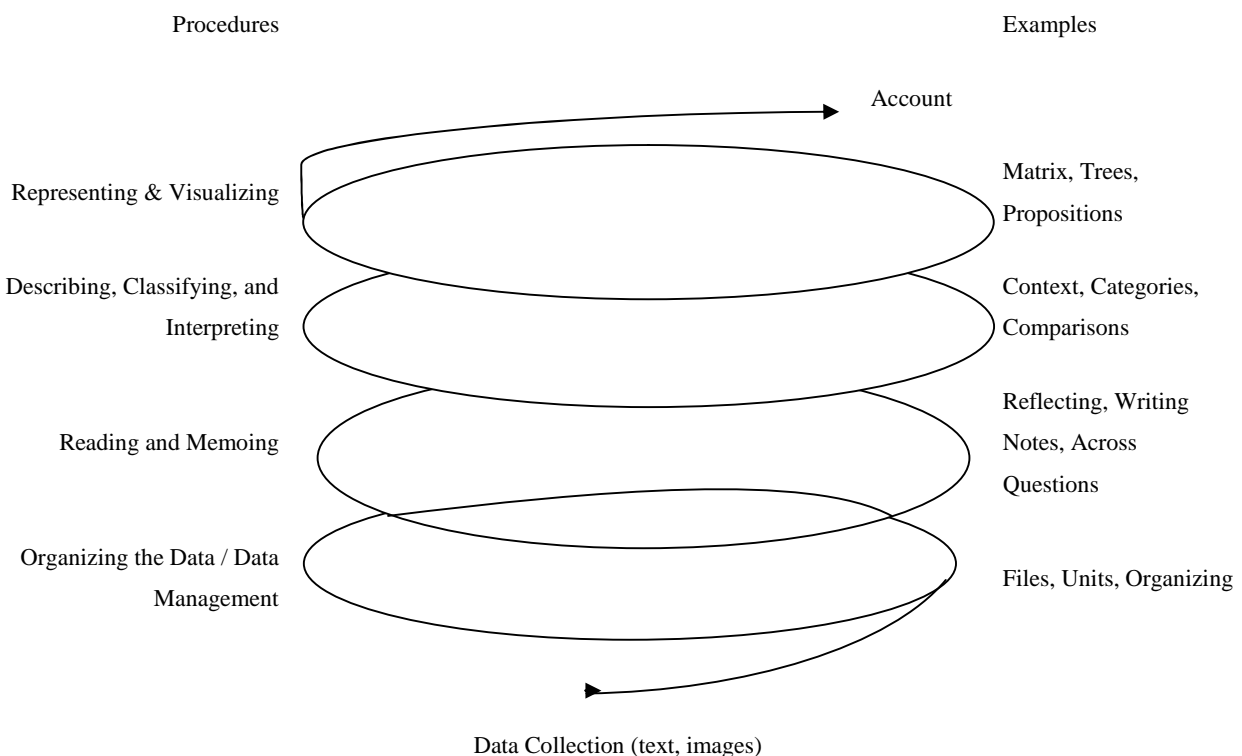
education chances and the Aceh government's policies on the implementation of peace education in formal schools.

Data Analysis

This study adopted the data analysis technique developed by Creswell (2013). The latter argued that, the data analysis process commonly used in qualitative research were firstly, preparing and organizing the data (i.e., text data as in transcripts, or image data as in photographs). Secondly, the data were reduced into themes by coding and condensing the codes, and finally representing the data in figures, tables, or a discussion. However, Creswell has modified a spiral of qualitative data analysis of three previous well-known qualitative researchers (Madison, 2005; Huberman and Miles, 1994; Wolcott, 1994), into the four steps spiral analysis model, see figure 1.

Figure 1.

The Data Analysis Spiral



Step 1: Organizing the Data or Data Management. The researcher organized the data into computer files. Besides, the researcher converted the files to appropriate text units (words and sentences) in word document transcripts.

Step 2: Reading and Memoing. The researcher read the transcripts in entirety several times to get a sense of the information and ideas from the participants before dividing them into parts, and then wrote notes or memos in the margins of transcripts.

Step 3: Describing, Classifying, and Interpreting Data. The researcher described the data into detailed descriptions by segmenting sentences into categories and then coded those categories based on themes. In addition, the researcher interpreted the themes in light of views of researchers and literature to have a general description.

Step 4: Representing and Visualizing the Data. The researchers represented the data found in the text and tabular (the description of the themes) into the narrative passages to make propositions and discussion.

Findings

The Aceh government's policy response to the implementation of peace education

The success of the implementation of peace education in formal schools requires political support in the form government policies that reflect the potential opportunities contained in the Aceh peace agreement, the LoGA, and peace education programs of the civil society organizations. These aspects were categorized into two policies that considered the normative and sociological chances.

In the normative context, the chance for the implementation of peace education is not only reflected in the Aceh peace agreement through the fulfillment of human rights for the people of Aceh, but also in the LoGA that postulates that, the Aceh education must adapt the local community's characteristics, potential, and needs. The LoGA expressively provides a hope for comprehensive education reform in Aceh, as one of an autonomous region with special privileges.

Peace education is considered to be urgent for Aceh to build a peaceful society after such a protracted conflict. According to the participant of the Aceh education bureau - the head of the curriculum unit- that, the Aceh government has tried to develop the curriculum that reflects the uniqueness of Aceh, including the peace education, but only the Acehnese language has been realized. It is because of the ministerial decree that, that all schools have to implement the

Education Unit Level Curriculum (KTSP) and the 2013 Curriculum throughout Indonesia. He further said that:

"Actually, since 2014, the Aceh Government has started the process of designing the local wise curriculum, but it was stopped/delayed in 2015, because of the financial wise. Only in 2017, the curriculum was reorganized and completed it in October 2018, for it was targeted to be disseminated in November of the same year. It was planned to be implemented in several schools as a pilot project in 2019. This curriculum is called the Aceh Curriculum, which encompasses Islamic education, peace education, and Acehnese local wisdom."

Similarly, Zainal (2016), by quoting the Head of Aceh Education Bureau's statement argued that, peace education had been discussed and debated among stakeholders of Aceh education, but there was no decision and a clear implementation mechanism. Even some teachers believed that religious education and moral beliefs (*aqidah-akhlak*) have covered the peace education, or else, it can be taught in a local wise subject, such as Acehnese Cultural History.

Accordingly, the Government of Aceh has tried to design a new Aceh education curriculum as mandated by the peace agreement and the LoGA. The Governor of Aceh strongly committed to implement peace education at all levels of formal schools throughout Aceh. It is reflected in his saying that "The Aceh government wished to incorporate Aceh history and peace agreement into the education curriculum, from elementary to senior high school" (Zainal et al., 2020).

However, the curriculum reflects more on implementing Islamic education in Aceh rather than peace education specifically. The Government's policy regarding Aceh education which is articulated in Aceh regulations (Qanun Aceh) reflects that education reform in Aceh is more about strengthening Islamic education. As a result, the main education stakeholders in the district, such as education officials and teachers in schools, do not understand peace and its relationship with education. Some teachers interviewed do not understand peace education, and some teachers even understand peace in term of a peace agreement. For instance, a teacher at a secondary school asked the researcher, "what is peace education? I have only heard about it now." Moreover, another East Aceh Education Office participant stated that "Aceh is now

peaceful, so peace education is less relevant to be implemented in schools. In East Aceh, there have never been brawls between students.

The regulatory policies of the Aceh government in responding to normative chances for the implementation of peace education were summarized in table 2.

Table 2.

Normative chances and Aceh Government's policies

| The Chances | | The Policies | |
|---|---|---|---|
| MoU Helsinki | LoGA | Qanun Aceh (Aceh Regulations) | Practices |
| Point 1.4.2, the legislature of Aceh redrafts the legal code for the community based on the universal principles of human rights on Civil and Political Rights and Economic and Social and Cultural Rights. | <ol style="list-style-type: none"> Article 16/2/c, the Aceh government is obliged to provide quality education and add local content according to Islamic law. Article 215, the education system in the Aceh is united with the national standard, which is adapted to the local community's characteristics, potential, and needs. Article 216/ (1) and (2), every Acehnese has the right to quality and Islamic Education in line with science and technology developments. Education is carried out based on the principles of democracy and justice by upholding | <ol style="list-style-type: none"> Qanun, Aceh number 5/2008, the education system implemented in Aceh is based on the national standard that is modified by integrating Islamic values. Qanun Aceh number 11/2014, the Education in Aceh is based on Islam and conducted in line with the national standard. Qanun Aceh number 9/2015 amends and affirms the implementation of the Aceh Islamic Curriculum. Qanun Aceh number 6/2015 on <i>Badan Reintegrasi Aceh</i> (BRA - Aceh Reintegration Office), education is one of the sectors handled by BRA, which works on the peace issue. | <ol style="list-style-type: none"> The Aceh Government had programs similar to peace education carried out by the Culture and Tourism Department. In 2012, it held a workshop to build teachers, communities, and youth's capacity on peace education and culture in all districts and cities in Aceh. Aceh Mid-term Development Plans (2012-2017) stated that Islamic Education covers all aspects of human life, including physical, mental, faiths, morals, emotional, aesthetic, and social aspects. In 2018, the Aceh government launched an Islamic Curriculum in Aceh following the National Curriculum with additional compulsory subjects related to Islamic Education, which includes the Qur'an and <i>hadith</i>, faith and morals, Islamic law, the history of Islam, and Arabic language. At the end of 2019, the Aceh Reintegration Agency (BRA), in |

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| human rights, Islamic values, culture, and national diversity. | collaboration with the Aceh Education Office, initiated the Aceh Peace Education Syllabus writing. This syllabus covers the history of the Aceh conflict, resolution, conception of peace, reintegration, post-conflict reconciliation, and the importance of negotiation and diplomacy. The Government planned to implement the syllabus through local content lessons in 2020. |
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Table 2 shows that Aceh Peace Agreement (MoU Helsinki) gives a chance for peace education through human rights concepts. The LoGA confirms it by adding a framework with Islamic values, Acehese culture, needs, and Indonesian diversity. However, the Government responded it by Qanun that only confirms the conduction of Islamic values in line with the national educational system. Meanwhile, peace education was explicitly carried out by Aceh Reintegration Office, authorized to reintegrate various programs and activities to strengthen peace (article 14 (h) Qanun Aceh Number 6/2015).

Based on the facts, this study argues that the Government is not seriously in implementing peace education; instead it prefer to the launching of the Aceh Islamic Curriculum, which does not encompass peace education and the local history. It is arguably that being an autonomous region, Aceh has been given a chance to construct Islamic identity in the education system's new context. Teachers are required to integrate faiths, morals, and Sharia into every subject (Junaidi, 2020; Nazir, 2017). Despite of Thalal (2010) argument that peace education needs to be urgently implemented to guarantee the sustainability of peace, they denied the peace education. Peace education targets all segments of the community, namely the ex-combatants, government officers, the military, and the civilians. Teachers and students belong to a civilian group at school and employ multicultural education to address ethnicity and ethnic diversities in Aceh.

Furthermore, in a sociological context, the policies of the Aceh government in responding to implement peace education are also explained through sociological chances based on the supports of civil society in implementing peace education. Through the curriculum unit of the

education bureau, the Aceh government admitted that many organizations had taken a role in post-conflict peace education in Aceh. The participant stated that:

"We really appreciate the programs of civil society organizations in assisting the task of the Aceh government in building and restoring post-conflict Aceh. However, they proposed their respective concepts and programs to be adopted by the Government into the school curriculum. For example, an organization working in human rights proposed human rights education, environmental organizations said that environmental education needs to be adopted in the curriculum, and organizations engaged in peace education said that peace education is crucial to be implemented in schools. There were even organizations that suggested anti-drug education should be adopted into the Aceh education curriculum. So if all these concepts must be included in curriculum, it is very burdensome for students. We think that Islamic education already represents all the concepts of education."

Base on above description, the Aceh government is actually very supportive to peace education programs, including environmental education, human rights, and anti-drugs, which can strengthen peace education. However, due to students' burden, Islamic education is considered adequate for peace education.

A similar thing has also been emphasized in introductory books or peace education modules compiled by civil society organizations, such as UNICEF and Peace Generation. The Aceh government appreciated the peace education program of non-governmental organizations. It was shown in the foreword of the peace education books or modules that guide the organization in carrying out the program. This is as described in table 3

Table 3.

Sociological chance and Aceh Government's policies

| The Chances | The Policies |
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| Supports of Civil Society and Education Institutions | Recognition and Hopes |
| 1. During (2001) and after (2006) the conflict, UNICEF supported developing a pilot peace education course for | 1. After carefully examining this Peace Education Curriculum, the Head of the Regional Office of the National Education Department of Aceh fully supported |

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| secondary school students based on local cultural and Islamic values. | its implementation as a pilot project for Secondary School during the 2001/2002 academic year. They hoped that peace education targeting public high schools in the province contributes to realizing a lasting solution to the conflict hampering Aceh. |
| 2. Since 2007, Peace Generation has cooperated with International and National Nongovernment organizations to train teachers and youths to teach peace in schools and communities. | 2. Aceh Governor stated a foreword in publishing a book of 12 values of peace and stated that these values need to be taught to students with the possibility of reaching to all groups. Therefore, the expected parties need to support the implementation of the peace education program. |
| 3. In 2010, nine universities in Aceh collaborated to develop a conflict resolution education curriculum. | |
| 4. In 2015, universities throughout Aceh agreed to form a Network for Peace. | |

Table 3 shows a strong will from civil society to implement peace education in formal schools. Their concepts and programs are suitable and recognized by the Government throughout the region. Sociologically, civil society plays an essential role in supporting and enabling Aceh Government to implement peace education in secondary school. However, the Government only appreciated their activities by rhetoric statements, and consequently, after their programs ended in 2019, the Government failed to follow it up, as explained in the previous section.

Several teachers who were trained about peace education admit that the concept of peace education taught and practiced by NGOs is important and relevant to be implemented in schools throughout Aceh. The latter further explain that the material is in accordance with Islamic values and Acehnese culture. A religious teacher whom UNICEF trained in 2008 said that after receiving training in peace education in 2008, the modules given to him were taught in religious subjects. According to him, the materials of the peace education module have represented religious subject matter, especially faith and morals. Therefore, he argues that the peace education module is fundamental for every teacher who teaches religious subjects, especially for *aqidah-akhlak* (faiths and morals) subject. In this case, the participants mentioned: "The education module distributed by UNICEF was complete specifically for *akidah-akhlak* material, and it was in accordance with the cultural values of the Acehnese."

The Curriculum for Peace Education of UNICEF in 2002 consisted of the following six chapters.

1. Introspection and sincerity, with the scope including "I look at myself," "I manage anger," "I am sorry and sincere," "me and my attitude," and "your mouth is your tiger."

2. Rights and Obligations, with the scope including “me and Education,” “us and extortion,” and “the state is our responsibility.”
3. The Plurality of Creation, with the scope including “me and nature,” “we live in diversity,” and “we are different and the same.”
4. Conflict and violence, with the scope, we are enemies to conflict, social inequality, and drugs.
5. Democracy and justice, with the scope we negotiate, social peace, and democracy, with respect to the law and economic justice.
6. The scope related the way to a peaceful family by craving solutions to problems in love and peace.

The module was revised in 2006 with a manual entitled "*Aqidah Akhlaq*" Curriculum in the Context of Peace Education, covered eleven chapters as follows:

1. The Qur'an is a mirror of my life, with subchapters, such as "I love the Quran," "the Qur'an is our guidelines," "the Qur'an and the humanitarian approach," "the Qur'an of the universe," and “me and nature.”
2. The prophet is My Idol, with the following subchapters, “My prophet is a selected man,” “we are progressors of the prophet's message,” “my nature is zuhud,” “we keep the mandate,” and “I am sorry and sincere.”
3. Science and charity, with subchapters, including “why the tsunami,” “the impact of the tsunami and our solidarity,” “is there compassion among us,” “let us respect others,” and “we are doomed.”
4. Practice and the day of justice, with subchapters including “our deeds positive or negative,” “let's reach the reward,” “death very close,” “doomsday comes,” and “heaven Yes, No hell.”
5. Negativity Adverse the Nation, with subchapters, such as “slander threatens our peace,” “my people were destroyed because of corruption,” “collusion and nepotism,” “I reject hedonistic and materialistic,” and “is our mutual help wrong?”
6. Life skills, with subchapters, including “we are educated teenagers,” “let's be a wise person,” “we are the visionary generation,” “let's be a teen leader,” and “I have self-esteem.”
7. Rights and Obligations, with subchapters, including “our rights and duties,” “we live in diversity,” and “we are different but the same.”
8. What's with the media, with subchapters including “educating our media?” “my favorite broadcast on television,” and “watching violence is saddening.”

9. The Problems of Contemporary Youth, with subchapters including “free sex, no way,” “Pornography drops our pride,” “Drug is my enemy,” and “depression is not my best friend.”
10. Introspection and Self-concept, with subchapters including “I look up,” “do not be afraid and anxious,” “Manage anger, strengthen yourself in grief, and attitude.”
11. Conflict and peace, with subchapters including “me and conflict,” “your mouth is your tribe,” “we manage conflict,” “we are democratic,” “we love peace,” and “religion is peace.”

In addition to that, Peace Generation Curriculum covers twelve aspects; Self Acceptance (I am Proud to be Me), Prejudice (No Suspicion, No Prejudice), Racism (Different Cultures, Still Friends), Religious Tolerance (Different Beliefs do not have to result in Enemies), Sexism (Both Males and Females are Human), Wealth and Poverty (Wealthy not Proud, Poor not Insecure), Gangs and Cliques (If you are a Gentleman you do not need to be in a Gang), Diversity (The Beauty of Diversity), Understanding Conflict (Conflict makes you more Mature), Violence (Use your Brains, not your Brawn), Asking for Forgiveness (Not to Proud to Admit Wrong), and Forgiving Others (Not Stingy in Giving forgiveness) (Rusyana, 2012a, 2012b).

However, these programs were evaluated. It was concluded that they possess numerous similarities, which are not sustainable due to a lack of government funding and failure to integrate it into a holistic curriculum reform process (UNICEF, 2014). Aceh Government prioritized the implementation of the National Curriculum in 2013 and improved the quality of education. Therefore, peace education is “a discourse” among stakeholders and a priority of the Aceh education development.” According to education stakeholders’ peace education is better integrated into the subjects of social sciences, such as the natural sciences. Therefore, it does not add subjects in the curriculum structure that burdening students. Furthermore, the Aceh government paid more attention to making an Aceh Islamic Curriculum, which is implemented in line with the national curriculum, as shown in table 2.

In sum, the description above indicates that the Aceh government's policy in implementing peace education seems ambiguous. On the one hand, it wants peace education to be carried out in schools specifically and supports peace education programs carried out by non-governmental organizations. While on the other, the local regulations do not explain peace education. These

regulations explain more about Aceh Islamic education and the implementation of the national curriculum.

The Implications of Aceh Government's policy on implementing peace education at secondary schools

The ambiguous policy of the Aceh government regarding the implementation of peace education in schools has implicated differences in understanding peace education among education stakeholders in the district, and resulting in different implementations of peace education at secondary schools. A public senior high school teacher stated, "It is important to teach peace education as a special subject separately, by adding subjects to the national curriculum. If the material of the peace education module is inserted into other subjects, it can only be absorbed 20-30 percent." Meanwhile, teachers at Vocational High Schools stated that "Religious education and citizenship education already include peace education in them. In addition, peace education can also be carried out through extracurricular activities such as scouting and Islamic arts and spiritual activities (such as joint Yasin recitation, speech, and Islamic studies)." The findings are detailed in table 4.

Table 4.

The Implications of Aceh Government's policies on Implementing Peace Education at Secondary School

| No. | The Implications of the Aceh Government's policies on peace education implementation |
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| 1 | Some secondary schools teachers stated that peace education had been included not only in the religious and civic education, but also becoming part of extracurricular activities, including scouts, artistic, and Islamic grouped activities, such as reading al-Quran (<i>Surah Yasin</i>) together, public speaking, and other Islamic activities. They, therefore, believed that peace education as a subject that should not be taught in a particular way. What is more, Aceh is peaceful region. |
| 2 | Some secondary schools taught their students using the UNICEF Peace Education Curriculum. Teachers stated that religious subjects and civic education generally contained peace education. Hence, specific learning of peace education is strongly needed. Such as UNICEF peace education module is crucial for every teacher that teaches religious subjects, especially for faith and morals subjects. |

- Table 4 shows different understanding with the implementation of peace education. Some schools perceived that peace education has to be conducted in a particular subject beside religious and civic education. While, they are schools that considered peace education is no longer needed, because it has been represented by religious and civic education.

Discussion, Conclusion and Implications

Based on the above findings, the Aceh government's policies are not in consistent with its perception of the important of peace education and its appreciation of the peace education programs implemented by civil society organizations. As it is reflected in the Qanun of Aceh regarding implementing education in Aceh after the armed conflict has not reflected a clear path for implementing peace education in Aceh. The Qanun further stipulates that education in Aceh is implemented following national education standards and Islamic values. Despite the fact that, Aceh post-conflict reality indicates the needs for peace education to build and maintain peace, so positive peace in Aceh can be realized. Davies (2016) argues that peace education enables to displace oppressive regimes and challenge the normalization of violence. It is similar to Buckland (2006); education has the potential to play a significant role both directly and indirectly in building peace. It restores countries to a positive development path and recovers the damage caused by civil war. Thus, peace education is an essential prerequisite for sustainable peace.

In addition, the study also shows that the terminology human rights represented the education element in a peace agreement cannot be the milestone for peace education to be implemented. Similarly, the LoGA does not regulate specifically peace education to be implemented in the schools. The Government has interpreted education as limited to each citizen's basic social needs that must be met, but it fails to see the double sided implication of education, as the root cause of conflict and source of power to transform conflict sustainably. Consequently, the relevant peace education frameworks to Acehnese culture and subjective values initiated by NGOs had limited transformation effects on building positive peace in Aceh.

The findings are in line with Lauritzen (2013) that peace education is not initially grounded in national policy, and perceptions of irrelevance are two reasons for lack of motivation and an unwillingness to implement peace education in schools. The findings are also in accordance with

Harber (2019), who stated that most empirical evidence of peace education implementation is negative in the light of political contexts, which are not supportive. Some peace education projects show the possibility of activities carried out with little or no evidence of systemic transformation.

Furthermore, this study argues that human rights concepts cannot be the proper foundation for post-conflict education reform to implement peace education. It needs to be initially grounded, clearly and explicitly stated in a peace agreement, and then restated in the law following the agreement as a mandate that requires the provincial government to make policies that encourage the implementation of peace education in schools. Dupuy (2008) and Poppema (2009) argued that the educational policies of former conflict states should be transformed depending on the agreements, such as the history and the causes of the war, as well as on the conflicting interests of the actors involved. Such this path was used in resolving a violent conflict in Colombia. Morales (2021) stated the Colombian Government and the guerrilla group *Fuerzas Armadas Revolucionarias* de Colombia (FARC) – the Revolutionary Armed Forces of Colombia reached a peace agreement, and education was set to be essential to promote peaceful relationships among young people and foster their active engagement in society. Accordingly, the Colombian Government created a peace and citizenship education course. It was called a Peace Lecture, and the course had a positive impact on the communities.

Nevertheless, this study does not question why the education aspect was not clearly regulated in the Aceh peace agreement. According to Dupuy (2008), there are three reasons an agreement has not included education as an essential aspect for long-term peacebuilding. Firstly, education is frequently viewed as a developmental rather than a humanitarian issue that needs to be addressed outside the peacemaking process. Secondly, individuals and parties involved in peacemaking processes are more concerned with the immediate cessation of direct violence and satisfying the demands of warring parties for a piece of the political pie than outlining long-term educational and sociopolitical reforms and responses. Finally, the conflict is classified as an identity, secessionist, revolutionary, or factional. Moreover, educational specialists are not present during a peacemaking process, with education playing an essential role in the conflict outbreak.

Consequently, the Aceh government's policies regarding peace education have implications on different models of peace education implementation at secondary schools. In East Aceh, for instance, secondary schools have implemented peace education in their perspectives. Some schools include peace education in religious and civic education. They view that peace education also has been conducted through extracurricular activities. In such a case, the goal of peace education cannot be achieved optimally; bring about behavior changes that enable children, youth, and adults to prevent conflict and violence, both overt and structural, and resolve conflict peacefully. What is more, to create a conducive and peaceful environment at an intrapersonal, interpersonal, intergroup, national, or international level (Das & Das, 2014; Eliasa et al., 2019). Thus, it is challenging for the Acehnese to have positive peace, social, economic, political, and environment/ecology relationships (Navarro-Castro & Nario-Galace, 2010) and a spiritual dimension in their personality (Lederach, 2015).

It is undeniable that civic and religious education contain peaceful values, such as tolerance, empathy, democracy, justice and equality, fraternal, integrity, humanity, unity, solidarity, and ecology (Baidhawiy, 2014; Saputri, 2018; Sumardjoko & Musyiam, 2018; Wulandari, 2018). Somehow, peace education is related to material that includes peaceful values and attitudes, behaviors, and skills to peacefully respond and solve problems to meet the interests and needs. All these are integrated into the process, learning methods, and the school environment as well as the socio-cultural context of the community. The process of teaching these values is more effectively carried out by learning the local culture and wisdom (Ritiauw, 2017; Sumardjoko & Musyiam, 2018). This is in line with Hamid et al. (2020), which model of citizenship education learning in schools to achieve the literacy skills of citizenship culture and the ethos of peace in students on strengthening local culture, which is a strategic choice. Therefore, learning peace education represented by civic and religious education is less precise. It needs to be combined with other lessons or taught separately, especially regarding conflicts and their resolution models. Formal education is the vital space for learning to accept diversity in society and develop inclusive competence and skills among children, which are crucial to maintaining social solidarity, cohesion, and social peace (Fontana, 2016).

Based on the above discussion, this study argues that, although the human right is an important part of the peace agreement, it does not empower the Aceh government to reform the education

system that make a path for peace education to be implemented optimally. The central government restricted the Aceh government from converting its education system into a medium for long-term conflict transformation. It is similar to Fontana (2016), who stated that the decentralization and power-sharing model adopted after the conflict does not promote region actors to design and deliver educational services that contribute to long-term conflict management. However, Fontana did not link his argument to the peace agreement. Thus, this study highlights that a peace agreement needs to arrange peace education concepts to encourage decentralized governments to make policies in formal peace education implementation. Then it should be followed by a central government regulation that explicitly describes the reform of the education system in the formerly provinces of civil conflict.

In the light of the discussions above, this study emphasizes that less obvious educational setting in the peace agreement (e.g., human rights concept for education reform) has implications for education reform policies that do not support the implementation of peace education in a particular way in schools although a former conflict province is granted special autonomy, such as Aceh. As a result, education stakeholders in schools implement peace education following their perspective in strengthening the national curriculum and ignoring the primary function of education in conflict-affected society to transform the conflict into a positive peace.

This study, however, has some limitations in explaining local government policies in implementing peace education. Firstly, with respect to participant, the governor of Aceh, as the holder of regional authority, was not selected to be one of the interviewees, regarding the authority of Aceh government in reforming national education in relation to Aceh. Therefore, future research needs to be carried out to examine why the Indonesian Government does not consider peace education an essential element to build a peaceful society in post-conflict provinces. Further studies need to consider why Aceh Government failed to follow up the NGOs' peace education concepts, including Islamic values and Acehnese culture.

The study suggests that, the Indonesian Government should give a chance for the Aceh Government to make a policy that supports peace education that would be implemented at schools in Aceh. In so doing, firstly, teachers need to be trained regularly for their capacity building and competent in transforming conflict, mitigating violence, and addressing adversaries

among students and the community. Finally, the curriculum must compose of knowledge, attitudes, values, and skills of peace education to enhance students' understanding of their roles as peacebuilders in society.

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#3215 Summary

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Submission

| | |
|-----------------|---|
| Authors | Suadi Zainal, Saifuddin Yunus, Fadli Jalil, Aizat Khairi |
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| Section | Peace Education |
| Editor | Bulent Tarman  |
| Author comments | <p>Greetings for the day.</p> <p>I am Dr. Suadi Zainal as a Lecturer and Researcher in the field of Sociology and Peace Education, at Malikussaleh University, North Aceh, Indonesia.</p> <p>On this occasion I would like to submit a scientific paper of my best research results this year to your journal for publication. This manuscript is entitled: "Peace Education Policy in Post Armed Conflict Province"</p> <p>This paper is the result of a study by our team on a study on Peace Education from a former conflict administration area in Aceh province in Indonesia.</p> <p>Hopefully it can be a reference for other researchers in offering a model for peace education for all countries in the world. This research offers a concept and a policy formula to sustain a peace in a former conflict area in a sustainable manner so that peace can continue to exist and be realized forever in that area. Finally I hope this best manuscript will be interested for publication in your journal.</p> <p>We want to hear your answers.</p> <p>Warm regards,</p> <p>Dr. Suadi Zainal</p> <p>Department of Sociology, Universitas Malikussaleh, Aceh Utara, Indonesia</p> <p>E-mail: suadi@unimal.ac.id</p> |
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Title and Abstract

Title The Policy of Local Government to Implement Peace Education at Secondary School Post Armed Conflict in Aceh Indonesia

Abstract

This study aims to describe the policies adopted by the Aceh government in implementing peace education in secondary schools. In order to achieve the purpose, this study used the qualitative descriptive method with a case study design. This study involved 17 participants consists of officials of education office and teachers of civic and religious education. The data was collected with in-depth interview and study document, and then data was analyzed using Creswell's spiral data analysis. The result showed that the Aceh government did not use the normative and sociological chances to make a regulatory policy to implement peace education in schools. The regulatory policy focused more on implementing Islamic-based education following national standards. Because the Aceh peace agreement used the concept of human rights to regulate education in Aceh, and the new Law for Aceh does not explicitly regulate Aceh education reform for peacebuilding. Accordingly, peace education was considered to include in religious and civic education at secondary schools. The fact had implications for differences in understanding and implementation of peace education at secondary schools. Therefore, future research needs to be carried out to understand the authority of the Aceh Province in reforming and restructuring national education to incorporate peace as long-term peacebuilding. The study highlights the reforming education system needed to develop a peace-related education curriculum in this region. The study suggests the Indonesian Government make a regulation that encourages the Aceh government to develop and implement peace education in secondary schools.

Indexing

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