Peace education trend in Indonesia: the journey of a thousand miles begins with one tentative step

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Abstract. Peace education is an education approach that promotes the knowledge, skills, attitudes and values needed to bring about behave changes that enable children, adolescents and adults to prevent violence and conflict. This study aims to enhance the concept of peace education by drawing on prior research. This study adopts a qualitative approach, utilizing literature review techniques. Despite being classified as a literature review, the study was conducted in phases to achieve significant results. This discussion focuses on four key themes School Management, Curriculum integration, School environment and Teacher Relation on implementation peace education in formal school in Indonesia. The article concludes with reflections concerning the strengthening of the evidence base for implementing peace education future operationalization.

Keywords: Education, peace, trend, Indonesia

INTRODUCTION

Peace education is still a vital need for humanity and nations round the world. This is because the world has not yet fully enjoyed a sense of security, a peaceful life without violence. Conflict and violence, even war, still colour various parts of the world (Nurcholish, 2018). Peace education has become a global movement in the effort to achieve world peace. The fate and future of a nation depend on the peace and justice it experiences. There is no peace without justice (Zainal et al., 2019). The achievement of conflict reconciliation must advance to the stage of peace education (Hasudungan et al., 2020). Sustainable peace is the main aspiration of a country with great diversity like Indonesia. Concrete efforts that can be made to achieve that peace are through the process of education (Lung et al., 2022). Building religious harmony among different groups is crucial to support peace. The importance of addressing social conflicts necessitates actionable steps. However, the role of religious education as practiced in the school classroom and environment in mitigating social conflict is neglected. In this context, multicultural religious education within school instruction is an important strategy for sustainable peace (Mashuri et al., 2024). Peace education as a pillar in building harmony and a concept in realizing the ideals of world peace.

The focus and target of peace education on anti-violence is a concept or approach to education that is important for all age groups to understand, including teenagers and school students at every level and educational unit. This is because they are always involved in dynamics in the form of conflict and often become both perpetrators and victims of violence (Rizki, 2023). Schultze-Kraft, M. notes that peace education is defined as a form of societal intervention aimed at resolving different forms of violence, injustice, and inequality (Schultze-Kraft, 2022). In educational institutions, each student has many differences, as reflected in society (Hatmoko & Mariani, 2022). Conflicts rooted in differences in society also occur in the world of education. Conflicts of differences are exacerbated due to the lack of teacher involvement in explaining these differences (Lumbanbatu et al., 2024). The Education Pathway is important in popularizing the discourse of peace. Especially to target the younger generation and students, so that they can appreciate differences.

Students learn to respect the differences between one individual and another, recognize the unique values they bring and understand that ethnic, religious and cultural diversity is a valuable asset in learning (Lumbanbatu et al., 2024). E. Ian Nasser suggests that establishing a culture of peace must first be constructed via shared meanings and constructions of what is appropriate or not based on the context of the conflict. Thus, the rationality of active agents who construct and generate knowledge is crucial to establishing and sustaining peace (Nasser & Berowa, 2024). For the life of modern, homogeneous and global society today requires an understanding of the importance of mutual respect, respect for each other. Thus, peace is the goal in Islam and the meaning of Islam is peace (Nahar et al., 2022).

Education remains the most viable tool for the transformation of human behaviour and development of the society (Jude, 2013). Instilling values of peace, especially issues of intolerance and conflict among students living

in areas rich in ethnic, cultural, and religious diversity (Manuputty et al., 2024). Prioritizing education without distinguishing individual backgrounds (religion, ethnicity, culture, and language) is the trust and hope of the Indonesian nation (Susilowati et al., 2023). Developing students' awareness regarding the importance of the conflict resolution education in learning social studies is the prominent principle in developing the design of the learning model in the education of conflict resolution (Ritiauw, 2017). The peaceful mindset of every human being continues to be encouraged by peace counsellors, students, and a culture of peace at and outside school (Supriyanto et al., 2024). Therefore, peace education and the instillation of peace values become a solution in building world peace through the education curriculum.

Peace education curriculum was the first of its kind to be developed in Indonesia, representing peace education. It promotes a positive, comprehensive peace encompassing peaceful relations with God the Creator, with oneself, with one's fellow humans, and with the environment. The Curriculum teaches communal peace in accordance with the positive Islamic approach, namely the absence of war and discrimination and the necessity of justice in society. This manual emphasizes that peace is neither a subjugation to situations nor a passive acceptance of injustice, discrimination, and war, but rather a recognition of these problems and addressing them in a peaceful manner. The Curriculum also stresses the importance of process and ends, since peace is both process and results, as reflected in active involvement of students in a system of learning by doing (Darni, 2016).

In Indonesia awareness of peace education is starting to grow, even though the world of education is still struggling to find a more appropriate curriculum format. Changes from the 1984 curriculum, then the competency based curriculum, the education unit level curriculum, the 2013 curriculum, and the national curriculum are a challenge and at the same time an opportunity for the development of peaceful education. These curriculum changes allow the content of peace values to be increased or strengthened. The problem with peace education as a new concept is the need for more mature formulation of implementation strategies and consistency in their implementation (Syofiyana et al., 2023). A culture of peace is greatly needed in various aspects of life, including in the world of education (Fakhri, 2022). Peace education can be implemented in educational curriculum through different approaches, such as curricula centred around dialogue, education that emphasises values, programmes targeting the enhancement of life skills for individuals affected by post-conflict situations, adjustments to the national curriculum, and curricula that promote multiculturalism(Atsani & Hadisaputra, 2024).

Salomon states that peace education is difficult to conceptualize because various factors are interconnected and complex. Significant obstacles to peace education are presented (Salomon, G. 2011). The learning paradigm has also shifted from teacher-centered to student-centered where students are supposed to be free to speak their mind and teachers are to act as facilitators rather than being mere transmitters of knowledge(Amirrachman, 2012). There are two ideas of transformative Islamic education according to Abdurrahman Wahid's thoughts, namely peace education and multicultural education(Samsudin et al., 2021).

LITERATURE REVIEW

Based on the presentation regarding the reality of peace education implementation. So far peace education in Indonesian schools has been implemented a lot, both public and private schools, however the implementation that was achieved was not maximal. Previous research has been extensively conducted to investigate the implementation of peace education related to school management, school curriculum, school environment, and teacher practices. However, the studies still focus on units and levels of education, such as the implementation of peace education module training (for example, Ernawati et al, 2023; Edwin M.B et al, 2021).

Several other researchers are also studying about peace education based on local wisdom (for example, Anju Nofarof Hasudungan, 2020; Marselus Ruben Payong, 2023; Aulia Rahman, 2023). In addition, several previous studies have also been conducted with a focus on peace education and conflict resolution skills for students. (for example, Firman Daud Lenjau Lung et al, 2022; Khairur Rizki et al, 2023). However, there is still little research focused on comprehensively studying the trends in peace education. Therefore, this research seeks to explore and provide an overview. (School Management, Curriculum integration, School environment and Teacher Relation) about the research trends in the implementation of peace education.

METHOD

This was a literature study (Abbas, 2022). Documents are obtained from theses and scientific journals by means of primary data obtained first collected and then grouped in each island in Indonesia. The scattered data is then taken from some locations as a sample from the area within an island with the criteria of taking data from public and private schools. The data obtained in the field is quite a lot, for that it needs to be recorded carefully and in detail (data reduction). Then, the data collection technique was done qualitatively by tabulating (data display). The data analysis technique was carried out by in-depth analysis of peace education in public and private (Islamic) schools in Indonesia then concluded.

RESULTS AND DISCUSSIONS

It timely now to evaluate what currently know about peace education implementation and operationalization. Intending to inform such endeavours, these paper reports findings from a thematic review of research literature since its inception in 2017. It is also supporting and inhibiting factors for the implementation of peace education in formal schools in Indonesia. The review scrutinized the academic and public discussion via four key themes, School Management, Curriculum integration, School environment and Teacher Relation. Further, a more deliberate aim of the review was to identify whether there is a need for further research and, if so, to identify useful foci for future studies.

School Management

Educational constructs can make a positive contribution to creating a peaceful school environment (Darmawan, 2024). The peace education strategy implemented by the school is broadly integrated in the form of the curriculum, learning processes, student welfare improvement, student social relations, school facilities and infrastructure, as well as collaboration with all parties (Fakhri, 2022). Wibowo stated that a school's culture plays an important role in supporting the professional development of teachers. This impact of school culture regarding supporting teacher development is categorized into four categories: institutional management; school environment; facilitation for learning; and relationships between teachers(Wibowo, 2020).

Providing peace education dissemination to teachers, the activity was conducted using counseling and discussion methods (Rahman & Ramli, 2022). Involving parents in peace education and violence prevention efforts in schools is very important. Schools can hold parent meetings, seminars, or workshops that engage them in understanding these issues and how they can support efforts at school (Rizki, 2023).

Implementation of the model is carried out through three main activities, namely intracurricular, cocurricular and extracurricular activities with an example approach and conditioning as well as insightful integrative inclusive. Implementation in the form of activity planning, implementation and evaluation. As for the existing constituents include good cooperation among school with the Foundation or caregivers and surrounding communities. While the constraints faced by the inadequate quality of human resources are owned by the school and also the limitations of existing education facilities(Yusufi, 2018).

Wibowo states that school cultural practices related to the implementation of school peace policies and teacher evaluations can support teachers in developing their capacity to teach peace. Schools are expected not only to have policies related to peace but also to implement them consistently. Such consistency will be able to encourage teachers' trust in the school's seriousness regarding the topic of peace and motivate teachers to study it. Additionally, school management should also evaluate teachers on their performance regarding the topic of peace. This evaluation can serve as a reflection for teachers to develop their ability to teach peace (Wibowo, 2022). The formation of peer support groups for peace education supports peer peace education in schools to increase interest, commitment, and active participation of students in peace education at school and to train students in strengthening peace education through practical activities that build a culture of acceptance and behavioral change among their peers at school (Aricindy et al., 2023). School management as fundamental part that support the implementation peace education.

Curriculum integration

Susan Fountain states that UNICEF defining peace education as a process of promoting the knowledge, skills, attitudes, and values necessary to bring about behavioral changes that will enable children, adolescents, and adults to (a) preventing conflict and violence, both overt and structural; (b) to resolve conflicts peacefully; and (c) to create conditions conducive to peace, whether at the intrapersonal, interpersonal, intergroup, national, or international level (Salsabila, 2017).

In the context of the curriculum, it is the planning of learning from the realm of ideas framed within the integrity of both profane and sacred matters to construct humans into devout servants (Salsabila, 2017). Planning is designed for the learning curriculum, implementation is delivered through learning activities using modules, appropriate learning media, and peace learning processes with various methods (Tacoh, 2017). Applying peace education should consider 1) objectives, 2) subject contents, 3) methods and strategies, 4) media, and 5) learning evaluation. Students also perceived and learned about peace education by addressing some related issues in their papers and a survey(Istiani & Anam, 2021). The specific goal of Islamic character formation is instilled through Islamic subjects, evident in the syllabus (lesson plan), which includes teachings on the purification of Islam (Istianah et al., 2024). Civic Education plays a positive role in creating a peaceful school environment by promoting cross-cultural understanding and preparing students to be active in the development of a civilized society. This approach proposes a reconstruction in the education system with the aim of creating a learning environment in Civic Education to teach Peace Education (Istianah et al., 2024).

Peace education, which includes building capacities to reduce violence and to sustain cooperative and equal relationships, can be constructed in schooling processes. Moreover, the learning stages need to incorporate various dimensions of peace contents or experiences as planned, acted, evaluated, learned and hidden within the classroom and school interactions. It is suggested that the multi-dimensional curriculum is likely to cohere with a comprehensive school framework for peaceful school life(Nurwanto & Habiby, 2020).

The implementation of a hidden curriculum based on local wisdom successfully increased tolerance and peace among students. local wisdom, as symbols of brotherhood across religions and regions, are integrated through collaborative activities among students that emphasize unity. Family values shape a culture of kinship in schools, creating an inclusive environment of mutual respect and solidarity to prevent conflict. Hidden curriculum based on local wisdom can be an effective strategy in creating a generation that is tolerant and upholds peace (Manuputty et al., 2024). The important values contained in local wisdom that can be used to promote a culture of peace for students (Payong, 2023).

The inheritance of the value of peace by using local resources can lead the community to values that maintain unity and tolerance. Utilizing local resources in passing on the value of post-conflict peace can maintain a peaceful situation and early detection of social conflicts(Rahman et al., 2023). Cultural values play an important role in building tolerance and peace among students. Cultural values serve as symbols of brotherhood across religions and regions, which are internalized through collaborative activities among students, emphasizing mutual cooperation, applied in project-based learning and community activities, encouraging cooperation and empathy. Integration of local culture as hidden curriculum in creating tolerant student characters and an educational environment that supports sustainable peace (Atsani & Hadisaputra, 2024).

Social Sciences Education is part of the national education system that aims to build good citizens. It can be concluded that there are many good attitudes to be developed and to build a good society and world. These attitudes include: self-respect, tolerance, empathy, justice, honesty, not suspicious of each other, friendship, cooperation, mutual understanding, and justice. Basically, if world peace can be achieved, then conflict can be prevented ((Syahputra, 2020). The existence of social conflict material in Social Science which was then integrated with peace education based on culture valuse. Thus, students have improved both in terms of knowledge, skills and attitudes in understanding conflict and peace education through Social Science(Hasudungan, 2020).

The implementation of peace education module training contributes positively to the realization of religious moderation. The value of peace in general is a guideline specifically designed to enhance educators' competencies in teaching peace education to their students to achieve religious moderation. Thus, teachers gain in-depth knowledge and a paradigm shift related to peace, while also obtaining practical benefits on how to realize peace in their respective educational environments (Susilowati et al., 2023). The habituation module that will be used in PBM. Within it, the school's vision and mission, along with peace values and skills, are presented through extracurricular activities in various subjects so that students can internalize them (Nasution & Tambunan, 2021). Facilitating and mentoring have successfully helped the school produce important outputs that serve as the foundation for the development of modules for habituation/integration of peace skills and conflict resolution. Through the FGDs and workshops that were held, we successfully formulated the value and character content of the school's vision, habituation strategies, and presentation models (Nasution & Tambunan, 2021).

A comprehensive, basic, or deep and deeply rooted understanding of the concepts of peace and philoeirene is not an option but is imperative in nature to be instilled in every student. Strengthening contextual or relevant curriculum and commitment to implementing a peace-loving attitude is praxis in religious education in a pluralistic society(Sopakua & Hasugian, 2022). Integration into the Curriculum: One important step is to integrate the concepts of peace education and violence prevention into the school curriculum. This will ensure that this material not only becomes part of extracurricular programs but also an integral part of daily classroom learning. This allows students to gain a deeper and more sustainable understanding of the values of peace and violence (Rizki, 2023).

The learning stages need to incorporate various dimensions of peace contents or experiences as planned, acted, evaluated, learned and hidden within the classroom and school interactions. It is suggested that the multi-dimensional curriculum is likely to cohere with a comprehensive school framework for peaceful school life(Nurwanto & Habiby, 2020). Deradicalization of the curriculum in Indonesia is very depleted, deradicalization in education can be carried out with a pedagogical approach through careful planning in the curriculum for learning Islamic religious education(M. N. A. Saputra & Mubin, 2021).

School environment

Education, as one of the ways to empower society, plays a significant role in realizing harmony and peace in Indonesia's pluralistic society (Dinata et al., 2020). Peace education is one of the character development approaches aimed at fostering a culture of peace through three things: (1) reducing violence, (2) encouraging peaceful responses to conflicts, such as dialogue, avoiding confrontation, and showing tolerance, and (3) teaching self-control and restraint. The ideal environment for humans is peace. Initiatives to combat bullying in schools can build anti-bullying programs based on local wisdom values, creating comfort for students to realize a peaceful school (Istianah et al., 2024). A positive school condition encourages all students and teaching staff to feel like part of the school community and to contribute to maintaining the school's good condition (Dinana, 2021).

Susetyo et al., explaining that successful peace education in realizing peaceful schools often combines elements from both approaches. Although creating a safe and violence-free environment is an important aspect of comprehensive peace education, it is also crucial to foster a deep understanding of the root causes of conflict,

develop effective conflict management skills, and promote social justice. These various efforts aim to achieve sustainability that results in peace (Susetyo et al., 2022).

Peace education is a broad field of study with diverse definitions. Generally, peace education aims to teach the information, attitudes, values, and behavioral competencies necessary for resolving conflicts without violence and for building and maintaining togetherness and harmony (Eliasa et al., 2019). A culture of peace must be instilled from an early age in children to foster tolerance towards fellow living beings. One way to achieve this is through peace education conducted in the school environment with peers (Akbar et al., 2018). A culture of peace is greatly needed in various aspects of life, including in the world of education. However, in reality, a culture of violence is often found in schools, both in the form of direct and indirect violence (Buchori & Fakhri, 2018). Various habituation activities carried out involve various parties in their implementation, including the school principal, teachers, and also collaborating with the students' parents (Waldi & Luthfi, 2019). Follow-up Program: This program should not stop after the service activities are completed. On the contrary, a series of follow-up activities need to be designed and integrated into the school's annual schedule. For example, regular seminars on violence, conflict skills workshops, or events promoting peace values could be held (Rizki, 2023). The practice of school culture contributes to teachers' professional development for peace education(Wibowo, 2022). The integration between education curriculum 2013 packed in learning Islamic-based elementary school. Implementation of the model is carried out through three main activities, namely intracurricular, cocurricular and extracurricular activities with an example approach and conditioning as well as insightful integrative inclusive(Yusufi, 2018).

The implementation of tolerance education can be categorized based on the location, namely schools, boarding schools, youth communities, and families(Hadisaputra, 2020). The participation of the school to prevent and combat violence in the school environment. The parties are students, educators, education staff, student council officials, school administrators, canteen guards, security guards, UKS guards and cleaning staff. As for the outside scope of the school such as parents, police, surrounding schools and the community(Zulfa et al., 2022). Efforts to prevent violence in schools must focus on (a) providing clear guidance and (b) establishing measures to make schools safe and calm (Zulqarnain, 2017). Several things: the participation of the school to prevent and combat violence in the school environment. The parties are students, educators, education staff, student council officials, school administrators, canteen guards, security guards, UKS guards and cleaning staff(Zulfa et al., 2022).

Teacher Relation

Indonesia is one of the nations with a diverse cultural background, making it potentially face multidimensional conflicts. This condition requires intensive efforts, one of which is peace education. In the practice of peace education, the educator's role is not just to teach, but also to strive to instill peace values in the students. Peace education can be implemented not only at the secondary and higher education levels but is also very feasible to be implemented at the elementary education level (W. N. E. Saputra, 2016). Teachers as important agents in implementing the concept of peace education. Therefore, they need to receive appropriate training to teach this material effectively. With the improvement of their skills in facilitating discussions and understanding issues of violence, teachers can become strong role models for students (Rizki, 2023).

Peace education harmonizes three essential pillars in practice, namely students, educators, and parents. These three pillars are active actors in the process of inculcating noble values in building peace. The teacher's role as an educator of values and knowledge. As the young generation who will continue the nation's sustainability, students are expected to play a role in socializing the values of a culture of peace and anti-violence to their peers. Meanwhile, parents act as teacher partners to encourage, support, and develop the actualization or implementation of a culture of peace without violence(Machali & Rosyadi, 2022).

The factors supporting the internalization tolerance and peace values were qualified and competent teacher, active student extracurricular activities, fair access of facilities, cooperation among teachers, support from school principal, heterogeneous awareness(Usman & Widyanto, 2019). The learning methods used in the learning of Islamic religious education subjects in creating an interaction and integration between students who are different belief so that it leads to peaceful practices in the educational environment(Saihu & Aziz, 2020). To reduce the moral decline of elementary school students, the school installs character education of love for peace and nationalism through habituation, integration into learning, and through school culture(Erviana, 2021). Teacher competence is one of the most crucial in building peace education in school.

Educating is closely related to morals and character formation. When linked to the task of educating students in school, this aspect provides motivation to motivate, to learn and to follow the rules and regulations provided as a moral standard or mutually agreed-upon rules. Educating is not merely about transferring knowledge to students but about transferring faith and life values that accommodate all differences and humanity, which are equal in the eyes of God, and should be appreciated and respected through peaceful love (Sopakua & Hasugian, 2022). Social Science teachers had positive perception that peace education in Social Science learning can be used to reinforce social skill(Joebagio & Akhyar, 2019).

The influence that comes from children has a significant impact on the relationship between teachers and students, as well as the social skills and interactions of students in blending and socializing within the school

environment (Aditia, 2015). Community service activities were carried out in the form of participatory training involving all students in interactive activities. There are nine modules that are taught to the students. The activities use a constructivist approach through various methods, namely: storytelling, role-playing, brainstorming, group dynamics, discussions, dramatization, group work, case studies, and visualization (Lung et al., 2022). Building peace education through teacher involve had a big impact. Although, so far in same school it's still lack to be performed.

CONCLUSIONS

This paper has looked at a range of collaborative conversations regarding the peace education program in Indonesia which arise from members of school and policy makers or a head master. Reflecting upon the journey so far has highlighted the enormity of the task that lies ahead to build resilient communities, and notes that much research is still necessary to build a systematic image of school-Community engagement. Although the initial steps have been tentative mainly on School Management, Curriculum integration, School environment and Teacher Relation, and no doubt there will be many falls along the way, no matter how long the journey takes, and how arduous it may be, there is much anticipation that this will prove to be a positive experience for many students.

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