

Making Peace With History: Post-Conflict Teachers' Experiences In Aceh

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ABSTRACT

This research aimed to determine the implementation of peace education through history subjects and the development of historical materials for the development of national unity and peace. The research used the descriptive qualitative research method. The research subjects were teachers of history and students of class XII IPA 2 MAN 1 Banda Aceh. The research informants were teachers of non-history subjects and the principal of MAN 1 Banda Aceh. The validity of this research data used triangulation. The data analysis used the Miles and Huberman model: data reduction, data display, and conclusion verification data. The results showed that peace education through history learning was not carried out in classrooms but made use of the Aceh Peace Memorial Room. This room made it easier for students to directly access the events of the Aceh conflict and the peace process. This condition made it easier for students to directly understand the material on Overcoming the Threat of National Disintegration and its relation to peace in Aceh. In the early stages, the students toured the Aceh peace memorial room. They saw photos of Aceh's conflict and peace journey. After the tour, they continued to see two movies about 'Weaving Peace in Aceh' and 'Sustainability and Example of Aceh Peace'. Students reflected on these three activities by writing articles themed Aceh Peace Strengthens National Integration. The results of this paper were recorded as student work entitled 'Aceh Peace Strengthens National Integration' in which there were subtitles from student groups.

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1. INTRODUCTION

A long conflict has occurred in Aceh since the Gerakan Aceh Merdeka or GAM (the Free Aceh Movement) in 1976 with an armed separatist movement that had an urged to be separated from the Unitary State of the Republic of Indonesia. GAM is a separatist movement whose causal factor from its birth was due to the rise of Acehnese ethnic nationalism as an excess of the central government's highly centralized policy (Mastuti, 2001). This conflict had various motivations, personal, group, social contract failure and environmental scarcity (Rafiie et al., 2017). This mix of motives made the Aceh conflict put nearly 15,000 people to death from 1976 to 2005 (Adryamarthanino, 2021). Since the signing of the peace agreement on 25 August 2005 between the Indonesian Government and GAM, the conflict had gradually begun to end. The successful resolution of conflicts that occurred during the administration of President Susilo Bambang Yudhoyono was due to peace negotiations based on a communicative ratio of building trust and equality (Prasetyo & Sugihono, 2015). At the same time, when peace had not yet been so strong, the facts showed that teachers were returning to their jobs day after day, despite the security situation and threats they faced from students, communities, and armed groups, showing a strong commitment to their roles and responsibilities as educators (Lopes Cardozo & Shah, 2016; Shah & Cardozo, 2014). Teachers must use this condition to develop peace and peace through education. This is because education, as a peacemaker, has relatively little focus on the post-disaster and post-conflict agenda in Aceh (Winthrop & Matsui, 2013); still, even if there is one of those, it is due to promotion through donor activities in partnership with local governments (Shah & Cardozo, 2014).

Meanwhile, according to Johnson & Kalmthout (2006), education is increasingly accepted as an integral part of the humanitarian response in emergencies. It can help restore normalcy, protect the most vulnerable, provide psychosocial care, promote tolerance, unite divided communities and initiate peace-building and reconstruction processes, and most people instinctively recognize the role of education in preventing conflict and in building peace (Wedge, 2008). Peace starts from the minds of young people to become agents of positive change (Bajaj, 2019). This is because peace education in schools carries an implicit assumption that students are peacemakers, individually and in the future, collectively (Davies, 2016). Peace education taught in schools around the world has different emphases in different countries and may focus on peace studies, social justice, economic well-being (meeting basic needs), political participation (citizenship), non-violence, conflict resolution, disarmament, human rights and concern for the environment (Emkic, 2018). In addition, schools/madrasahs are potential nurseries for peace because school education involves the forming years in one's life and helps build a strong foundation. Due to the increasing conflict, raising awareness that spreads a culture of peace through education is very important. According to Ariyanto Azis (2017), education can help individuals and communities in conflict areas return to normal conditions, look after the most vulnerable people, provide psychosocial care, promote tolerance, unite divided communities, and start the reconstruction and peacebuilding processes. However, this effort requires quality education to provide hope and opportunity to children and youth and heal the divisions and trauma of war. A school can, and should, be a peaceful place (Kitala, 2020).

Curriculum and education play an important role in promoting peace education policies and practices. Therefore, an in-depth analysis of curricular and pedagogical work concerning issues of conflict and peace is necessary; Such analyzes need to recognize the multiple complexities and provide pedagogical resources for reconciling ethnic, racial, and religious differences in ways that promote understanding, social justice, and coexistence (McGlynn et al., 2009).

Schools and madrasahs in Aceh have already started the steps for peace education, actually. According to Wells (2002), a group of academics and activists have attempted to create a peace education curriculum based on the core beliefs of Islamic peace and rooted in the social and cultural characteristics of the Acehnese people to Islamic cultural values.

Research (Suadi et al., 2018) shows that the Aceh government education office has not yet developed the concept of peace education standards to be applied in schools in East Aceh. However, both national and international non-governmental organizations have stepped forward and implemented it in formal and non-formal education institutions. UNICEF and AusAID have facilitated the preparation of a peace

education textbook written by academics at UIN ar-Raniry in 2005. It has been implemented in many schools in East Aceh by incorporating peace education into Aqidah Akhlaq (creed and morality) subjects.

A study's results (Suadi Zainal et al., 2019) reveal that peace education has been implemented in two models in East Aceh. Some schools have taught peace education as a specific subject, and several other schools have integrated it into existing subjects. However, trained peace education teachers view that teaching peace education as a particular subject is more effective than integrating it into other subjects.

A study (S. Zainal et al., 2020) found that, first, the Aceh government was more focused on implementing Islamic-based education following national standards and had not considered normative and sociological opportunities to make policies that regulate the implementation of peace education in schools; the implementation of education Peace education in schools has not been implemented under the concept of peace education developed by peace experts and international organizations such as UNESCO (Suadi Zainal, 2016); some peace educations are separate and some are combined with other subjects, have been implemented in high school in East Aceh (Suadi Zainal et al., 2021).

A more operational definition refers to the research results by Jung & Oh (2019) which found the notion of peace education as a process of practicing relationships between individuals to find peace. This understanding brings the point that peace education is the duty of civil society at the heart of democracy and human rights in an interdependent world at the personal, local, national, and global levels (Guimarães-Iosif & Shultz, 2015; Hadi Santosa et al., 2021 ; Snauwaert, 2020).

These understandings show that peace education departs from philosophy, policy, science and learning practices characterized by love for all and the formation of a non-violent environment to ensure the passage of democracy and guarantee human rights at all levels. Peace Education has three components that refer to UNICEF (Manuchehr, 2011): conflict prevention, conflict resolution, and creating conditions conducive to peace.

Peace education aims to counter the culture of war by promoting a culture of peace. Peace education aspires to enable students to become responsible citizens who are open to differences, capable of empathy and solidarity, both within and across borders and social groups, and who can deconstruct the foundations of violence and take action to advance the prospects for peace (Brooks, 2021). The overall goal of Peace Education is to cultivate peaceful minds, prevent violence and war, and train conflict resolution skills (Aakre, 2021).

Completely, according to Ian Harirs quoted by Danesh (2006), there are ten goals of peace education, namely: appreciating the richness of the concept of peace, overcoming fear, providing information about the security system, understanding violent behavior or acts, developing intercultural understanding, providing future orientation, teaching peace as a process, promoting the concept of peace accompanied by social justice, stimulating respect for life, and ending violence. These ten goals seem to have affective, cognitive, and psychomotor sides.

The goal of peace education describes a vision of life without violence and hope for human manifestation (Carter, 2015) so that it can contribute to the process of change at any level by initiating cross-cultural dialogue, social attitudes that support non-violence, peaceful dispute resolution, acceptance of the rule of law, and multicultural understanding (Askerov, 2010). In addition, peace education needs to prepare students to develop an awareness of social and political responsibility to solve problems and achieve better living conditions for themselves and others. The approach emphasizes the critical dimension, questioning the existing structure, power, norms, and education values (Cabezudo & Haavelsrud, 2013).

Several experts offer several educational models. One of them (Emkic, 2018) is peace education as a separate subject, and peace education is integrated through other subjects. All models in the framework seek to make students aware of the need and usefulness of peace education in a contemporary context (Agnihotri, 2017) by providing space for the cultivation of values such as justice, solidarity, and respect (INEE, 2013), to form functioning students as future peacemakers individually and collectively (Davies, 2016).

A study (Mishra, 2021) shows that peace education can be taught through intra-curricular, co-curricular, and extracurricular activities. Each has advantages and disadvantages. Verma (2017) argues that intra-curricular and co-curricular educators feel rushed because they are controlled and constrained to move beyond the limits set for them through the lesson schedule. Meanwhile, extracurriculars provide educators/teachers with the space to develop transformative lessons that are not in the daily lesson plans, thereby developing opportunities for their creative and highly critical students and planting the seeds to form peaceful global activists and citizens.

Peace education teaching strategies can take the form of jurisprudential investigations, social investigations, non-directive teaching, brainstorming, value analysis, awareness training, role-playing, value clarification, and others so that they can be used to foster peace attitudes and values (Misra, 2020). Besides, it teaches students the skills of analyzing conflict, including understanding the causes of conflict, identifying the level of conflict escalation, finding possible ways to resolve conflicts, clarifying the positions of conflicting parties, mapping conflicts; helping schoolchildren understand the difference between their own behavior and the behavior of separate individuals in different conflict situations and their impact on conflict escalation (Mishra, 2012).

According to Carter & Pickett (2014), the nature of the teaching of peace education is as follows.

Table 1. Components and implementation of peace education

Components	Implementation
Holistic	The amalgamation of aesthetics and all dimensions of the individual, including body, mind, emotion, and spirituality
Contextual	Responsive to current conditions
Community-Based	Interaction with community members, school partnerships with community members, and global connections
Sensitizing	Awareness of the perceptions and needs of others
Strong	Meaningful, integrative, value-based, challenging, and active
Critical	Higher-order thinking about relationships and sources of conflict
Narrow to Wide	The roots and extent of the conflict

An illustration of the teaching of peace can be seen in the following drawings and schemes (Nevarro-Castro & Nario-Galace, 2010):

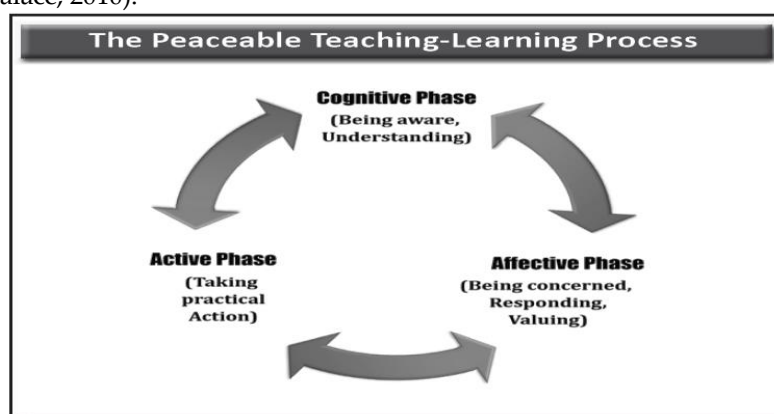


Fig. 1. Process of peace learning

Figure 1 shows that peace learning is related to cognitive, affective, and active stages. The three are interrelated so that three domains are created for students: knowledge, attitudes/values, and skills. The picture is as follows.

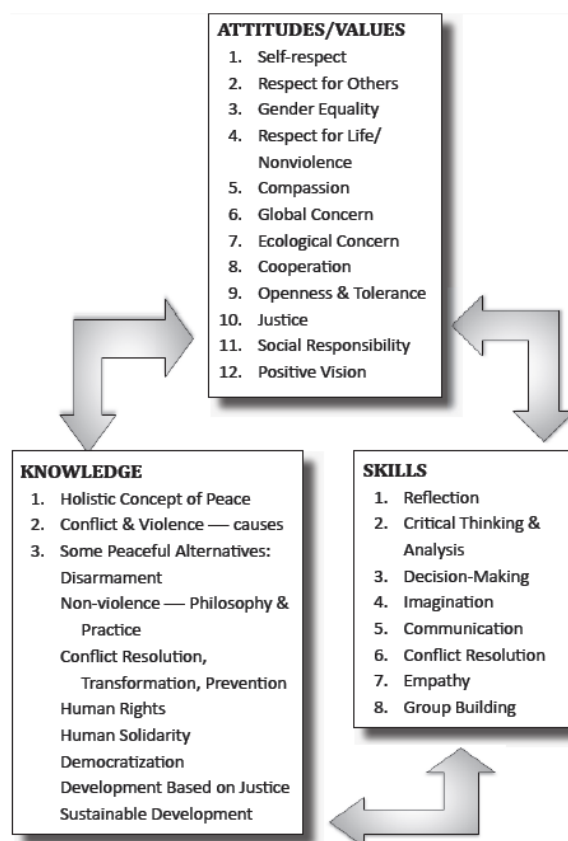


Fig. 2. Scheme of knowledge, values/attitudes, and skills

Figure 2 shows that knowledge, values/attitudes, and skills are interrelated, so peace education is considered successful. According to (Traveria, 2013), the method that can be used is through the socio-affective methodology. This method facilitates understanding and life experience through learning sequences that include conceptual and emotional content. It employs participatory and cooperative teaching strategies that promote reflection and critical thinking.

The participatory form is through the creation of a democratic dialogue between students, teachers, and students so that students can build critical thinking skills, as well as responsibility and tolerance so that students can eliminate prejudice and build trust in the social community they live in (Abdilla et al., 2019).

How important peace education is, especially in places that have been the location of conflicts related to GAM. Therefore, this study aims to determine the implementation of peace education through history subjects and the development of historical materials to build national unity and peace in one of the senior high schools in Aceh. This school is under the guidance of the Ministry of Religion, namely Madrasah Aliyah which teaches peace education combined with history subjects. More interestingly, the teaching is not carried out in a classroom but in a room that brings the text closer to the reality of the journey of peace in Aceh.

2. METHODS

This study used a qualitative descriptive research method to see the learning of peace education through the subject of History. The subjects of this study were students of Class XII IPA 2 MAN 2 Banda Aceh for the 2019/2020 academic year. The informants were teachers who teach History subjects and other teachers who were in the institution. This research tried to focus on observation, interviews and documentation. Thus, it did not provide any kind of treatment, or direct or indirect testing of the learning process. Details of the data collection techniques used in this study were as follows:

Direct observation by way of companionship during history learning, taking place six times in the Aceh Peace Memorial room at the Aceh BAKESBANGPOL when students were in the library room, the Sub-room for storing the memorandum of understanding between GAM and the Government of the Republic of Indonesia, or known as the Memorandum of Understanding (MoU). This memorandum of understanding was made as a poster affixed to the wall so that it could be clearly read by students and teachers and the chronological sub-space of the Aceh conflict that joined the collection of Aceh peace artifacts. After that, they accompanied the learning in the theater room when students saw the film "Merajut Damai Aceh" and "Keberlanjutan dan Teladan Perdamaian Aceh." Subsequent observations were made during face-to-face learning in an oval-shaped discussion room to discuss the learning process managed by the History teacher. Interviews were conducted with teachers and students of History subjects related to the deepening of data obtained from observations and documentation. The documentation used in the research was the History Learning Implementation Plan for class XII IPA 2 for the 2019/2020 school year, and the student literacy works as a result of learning under the main material.

The data analysis technique used the interactive analysis model developed by Miles et al. (2014). The data obtained at any time were analyzed before, during, and after being at the research site. When there was no data validity, it was strengthened by data collection tools or developing data by multiplying data sources.

3. FINDINGS AND DISCUSSION

Implementation of peace education through history subjects

Peace Education is included in the History subject in the main subject, namely Overcoming the Threat of National Disintegration and Its Relation to Peace in Aceh. Referring to the Learning Implementation Plan (RPP) document, one of the learning objectives is to examine the benefits of peace in Aceh as strengthening national integration for the sake of the integrity and sovereignty of the Unitary State of the Republic of Indonesia in the fifth cognitive realm and realizing literacy with the theme "Aceh Peace Strengthens Nation Integration for the sake of Sovereignty. The Unitary State of the Republic of Indonesia". Indonesia is in the second stage of the Psychomotor realm. The learning objectives are a reference for teachers to take students around the Aceh peace memorial room in the early stages. First, the teacher shows the stages of the Aceh conflict and peace process. Next, look at the types of weapons during the Aceh conflict. Then, they were invited to see the Aceh peace document, the Peace Agreement through the Helsinki MoU, between the Government of Indonesia and the Free Aceh Movement.

The three stages above show the learning process that takes place when students are brought to the history of conflict and peace in Aceh. This was emphasized by a History teacher who stated, "The learning material I teach is about peace, starting from the period of conflict, the negotiation process, to the Peace Agreement between the Government of the Republic of Indonesia and GAM occurred on August 15, 2005. (RS/I-1/2020). The reason used is because the RPP discusses the material for Overcoming the Threat of National Disintegration (RS/D-1/2020). learn about the meaning and importance of peace that has lasted for approximately 15 years (RS/I-2/2020).

After the tour, the students watched two films Weaving Peace in Aceh and Sustainability and Example of Peace in Aceh to strengthen peace education materials through History subjects. Before that the teacher gave an introduction for 5, 41 minutes, then the students witnessed the sadness during the Aceh conflict and then they watched the second film "Aceh Sustainability and Peace Example" for 16:32 minutes. This film tells the story of the Aceh peace process after a long conflict and the Acehnese people's hopes for the peace process. Next, there is a discussion about the two films.

The learning activities above show that peace education through films makes it easier for students to understand and appreciate the Aceh conflict and peace process. This facility is under their statement, "The film made me understand that the conflict made it difficult for Aceh to progress. There is fear and worry all the time, and students find it difficult to focus on studying, and it is also difficult for people to find work (SQ/I-4/2020)." This statement implies that peace and tranquility are important for the progress of citizens everywhere. This is in line with another student's statement, "Aceh must always be at peace,

for a brighter future. (NR/I-5/2020).” These two statements of the students emphasized that, by watching movies about the Aceh conflict and peace process, there was a tendency for students to have a strong desire to maintain peace, wherever and whenever.

Development of historical materials for the development of national unity and peace

The learning activities are as follows: students make direct observations about the history of conflict and peace in Aceh as well as two films *Merajut Peace in Aceh* and *Sustainability and Example of Aceh Peace*, then they write reflections on the theme *Peace in Aceh Strengthening the Nation Integration in groups*, where each group consists of five student. This process was not carried out in the MAN 1 Banda Aceh classroom, but in the Aceh Peace Memorial Room at BAKESBANGPOL Aceh.



Fig. 3. Timeline of The Aceh Conflict



Fig. 4. The Classroom



Fig. 5. Watching the movie *Keberlanjutan dan Teladan Perdamaian Aceh*



Fig. 6. Discussing

This room is different from classrooms in madrasas because it is neatly arranged, with oval-shaped tables making the interaction between students and teachers very strong; there is also a photo as a medium for learning the history of conflict and peace in Aceh. There is also a wide-screen television to enhance understanding of the material. In this room, students are invited to start writing reflections during learning the history of conflict and peace in Aceh and then invited to discuss them critically.

The writing process and results were recorded as a student work entitled *Damai Aceh Penguat Integration Nation*, which included subtitles from the student group. This learning is very creative and fun for students because they learn directly in the right place that is directly related to the material being taught. This collection of student literacy can be used as reading material for students, teachers, and the

community; Of course, the teacher must carry out the editing process before printing the student literacy collection book.

The peace education integrated with the subjects carried out by the History teacher at MAN 1 Banda Aceh was indeed not easy due to the History subject itself. According to Page (2000), this was because the propositions of teaching peace through history should be discussed: 1) dependence on counterfactual history in trying to teach peace through history, 2) the nature of history centered on war, 3) the nature of history centered on violence, 4) the non-personalized construction of war in history, and 5) the historical nature that is centered on the past. This proposition makes it necessary to integrate peace education in history learning so that learning breakthroughs are needed. The breakthroughs in this research were as follows: the learning was not conducted in madrasa classrooms but utilized the Aceh Peace Memorial Room at the Main Building of the National Unity and Politics Agency (BAKESBANGPOL) of Aceh Province, instead. This room facilitated the students to directly access the events of the Aceh conflict and the peace process. This condition simplified the History teacher to directly explain the materials on Overcoming the Threat of National Disintegration and its relation to peace in Aceh. At first, the students toured the Aceh peace memorial room. They saw photos of Aceh's conflict and peace journey. This process made students understand the past to improve the future from conflict to peace. This is in line with Cole (2007) that an understanding of history is very important for society's ability to consider the difficult past for a more just future.

The integration of education in the History subject is more effective because it can reduce the number of subject students must take. In line with S. Zainal et al. (2020), that direct integration of peace education into subjects is more effective in increasing students' understanding of peace. In addition, peace education through history education is useful for conveying peace values and can be effectively conveyed in history learning. This is because both have the same goals: to form the character of mutual respect, tolerance, and love of peace (Santosa et al., 2021).

To develop the content of peace and conflict prevention, the students continued to watch two movies entitled *Merajut Damai Aceh* and *Keberlanjutan dan Teladan Perdamaian Aceh*. These two films taught the students both sides of conflict as well as peace. The difficulty lies in the contradictions of conflict and peace in the two films. This difficulty is like the finding of Zembylas & Loukaidis (2021) that peace and history education is difficult since the role of influence and emotion in power processes in particular being recognized by applying the idea of affective practice in pedagogy. However, movies as learning media can develop historical empathy so as not to prolong the conflict. This is following Alpargu et al. (2009) that, through the results of historical empathy, an individual will be able to understand other people with all their activities and motives. The teacher developed this historical empathy by discussing two movies about conflict and its peaceful resolution. This finding is in line with Subramanian (2016) that furthermore, after the teacher and students, movies and/or photographs helps create clear pictures in students' minds. This can be followed by a discussion of the message conveyed and the reactions of the students.

The two movies seen by students can also be accessed on YouTube so they can explore them after the learning meeting with the History teacher. This step makes it easier for students to pursue peace and social justice. This is in line with Brantmeier et al. (2020) that students will be exposed to tools that they can apply in pursuing peace and social justice by integrating social media into the peace education curriculum.

The students reflected the two activities carried out by the teacher and the students through writing with the theme *Aceh Peace Strengthens the National Integration* in groups; each group consisted of five students. The results were recorded as student work entitled *Aceh Peace Strengthens the National Integration*, in which there were subtitles from the student groups. This learning was very creative and fun for them because they learned directly to the right place related to the materials being taught.

From the beginning to the end of the materials, based on some figures above, the teacher showed was enthusiastic in assisting the students in learning about the history of conflict and peace in Aceh. This position made the teacher have the integrity of the theory and practice of teaching peace. This situation is

in line with Bretherton et al. (2003) that the teacher is important as a model of peaceful behavior, and their relationship with students is a strong aspect of the learning process. By applying the values of peace in relationships with teachers, students can experience an actual culture of peace.

Education for peace requires a very diverse teaching approach according to local and national needs. This requires creative, innovative, and active teachers in their pedagogical approach (Sindhi, 2016). This research shows that the History teachers of MAN did an out-of-the-box learning which woke the students' enthusiasm in learning history and peace according to the context.

This research also shows that madrasas/schools are potential nurseries for peace because the education involves the forming years in one's life, and helps build a strong foundation. Due to the increasing conflict, raising awareness that spreads a culture of peace through education is very important because the education for peace must be integrated into the curriculum, much depends on adequate teaching time for teachers to practice this integration.

4. CONCLUSION

The peace education through the History subject conducted by the History teacher at MAN Banda Aceh was out of the box. The common learning carried out in school/madrasa classrooms was conducted at the Aceh Peace Memorial Room in the Main Building of the National Unity and Politics Agency (BAKESBANGPOL) of Aceh Province. This room facilitated the students to directly access the events of the Aceh conflict and the peace process. This condition simplified the History teacher to directly understand the material on Overcoming the Threat of National Disintegration and its relation to peace in Aceh. The students were firstly toured the Aceh peace memorial room, then following by seeing the photographs of the Aceh conflict journey. Moreover, they continued to watch two movies entitled *Merajut Damai Aceh* and *Keberlanjutan dan Teladan Perdamaian Aceh*. The students reflected on these three activities by writing articles with the theme *Aceh Peace Strengthens National Integration* in groups, where each group consisted of five students. The results were recorded as student work entitled *Damai Aceh Penguat Integrasi Bangsa (Aceh Peace Strengthens the National Integration ~Eng.)* in which there were subtitles from student groups.

Limitations And Recommendations

The weakness in this study is that the researcher only focuses on one school, while in Aceh there are many equivalent high schools. Thus, the researcher recommends that other researchers can expand the number of samples so that various foundations of good peace education can be raised on the surface and become an example for other schools and even other countries that have experienced conflict.

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