

Inheritance of the Value of Peace in Post-Conflict Areas Based on Indigenous Knowledge

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ABSTRACT

This study examines the inheritance of peace values based on indigenous knowledge in the community of Langsa after the Aceh conflict. Conflict causes damage to tolerance, respect for all forms of difference, and social capital due to disruption of the inheritance of values. If these problems are not addressed immediately, there is a risk of creating new patterns of conflict in the future. This study was conducted with a phenomenological qualitative approach. Data was collected through in-depth interviews, observation, and documentation. The data analysis technique used is descriptive qualitative analysis, while the data processing steps are data reduction, data display, and conclusions and data verification. This study found that indigenous knowledge framed in Islamic law was effective in transmitting the values of peace in post-conflict Aceh. 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.

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1. INTRODUCTION

The Aceh conflict between Free Aceh Movement (GAM) and the Indonesian government, which took place in 1976-2005 caused the destruction of universal values such as tolerance (Rapp, Kijewski, & Freitag, 2019), the destruction of respect for all forms of ethnic, cultural, religious, and ideological differences. Conflict also causes damage to social capital and disrupts the inheritance of values (Abdullah, 2018). If these problems are not addressed immediately, there is a risk of creating new patterns of conflict in the future. This is supported by the results of Paul Collier's research which states that post-conflict peace is usually fragile and tends to repeat itself (Collier, Paul, Anke Hoeffler, 2008).

At present, Aceh is at peace and its people have established harmonious relations, especially in inter-ethnic relations which were torn apart during the conflict (Barter, 2015). The phenomenon that occurs at this time, the order of the Acehese society always runs systematically in a conflict-peace circle through a symbolic phenomenon that evokes the collective memory of the community towards the Aceh conflict (Masriadi, 2021). The cycle continues to revolve both planned and natural. When the cycle is in the realm of conflict, all potentials are "closed" to think about how to seek peace. When Aceh's condition was at a point of peace, there were people either intentionally or unintentionally "getting close" to return to the conflict. Post-conflict risks in Aceh are in the form of opportunities for horizontal conflicts to reoccur. Indications of horizontal conflict are very vulnerable to peaceful existence and will damage the structural joints of Acehese society (Apridar, 2015).

Post-conflict societies should give top priority to reducing the risk of new conflicts. Local participation is important to make the peace process sustainable because it has a background of knowledge and motivation of local actors (Wilén and Nina, 2011). The local participation to peacebuilding departs from the argument that the active involvement of local communities is important in building peace. Community approach in peacebuilding to complement the implementation of peacebuilding that has been carried out so far. Conflict prevention efforts in the context of restoring relations between communities after communal conflicts need to pay attention to a socio-cultural approach by applying - indigenous knowledge. Resolving problems in a traditional manner and the expression of *hadih maja* is a form of indigenous knowledge that is one form of local participation for reducing the risk of new conflicts in post-conflict Aceh.

Previous research on local role models, including the use of indigenous knowledge in post-conflict peace building, has been carried out by many researchers. The local role in peace building has been widely echoed after the widespread failure of top-down or liberal peace-building due to the dominant intervention of outsiders. These interventions actually damage local organizations and have implications for peace security (de Coning, 2016). The local role in peace building is very important because the local understand the situation better, so there is little need for intervention. Rudd and Ginty highlight the importance of local participation in peace building. Local in peace building as a step to increase the effectiveness of peace building as well as a means of emancipation and inclusion of local institutions (Ginty & Richmond, 2013; Leonardsson & Rudd, 2015). However, this paper does not discuss in depth about local forms so that there are many possibilities that can be explored to further explore forms of local participation in peace building.

Another researcher, Lee, explores how local resilience is manifested in post-conflict reconstruction. The main aim of Lee's work is to examine how local resilience is realized and what factors contribute to its formation from the perspective of community members. Taking the research background in Cambodia, the local community has developed and demonstrated their resilience through the reconstruction of Buddhist practice in a post-conflict environment. This study highlights two factors that determine the development of local resilience: ontological security and local leadership structures. Lee, S.'s study find that it is local communities who develop resilience based in part on their desire to maintain their ontological security and reduce/eliminate perceived threats to them (Lee, 2020).

Previous researchers agree that local participation, such as using local organizations to using local figures, has successfully and effectively maintained community social resilience and created peace in the community with its various dynamics. However, local participation needs to be continuously encouraged so that, unlike Amare Shimglina, a well-known and formally recognized mediation and reconciliation mechanism for dealing with various conflicts in Jama Woreda, which is currently no longer being found due to challenges that arise from the community, formal justice actors and conciliators themselves (Tsfaye, 2021). In addition, the role of community leaders who are so central needs special attention because they are prone to bias because there are no written rules, and judgments are at the discretion of the appointed head or chairman (Loveness & Mathew, 2017). Local participation can encourage cooperation, solidarity, and tolerance to create a post-conflict multiethnic society to live in peace (Aulia Rahman, Wasino, 2020; Rahman, Arsal, & Amalia, 2022). However, in previous studies did not explain in

detail about the forms of local participation in peace building and how the process of inheritance on the value of peace to post-conflict generations. Indigenous knowledge and inheritance are important pillars in building peace in post-conflict areas so that post-conflict communities have good resilience to various kinds of disturbances that lead to the emergence of conflict. Based on the above background, the question of this research is how the inheritance of peace values based on indigenous knowledge in the community in Langsa after the Aceh conflict?

2. METHODS

The research was conducted in Langsa, Aceh Province, Indonesia with the following considerations: 1). Langsa is known as a region that tends to be peaceful during the Aceh conflict (Davies, 2006). 2). There has been a shift in social security based on data from the Langsa Kesbangpol in the last 5 years. 3). In Langsa, there are multi-ethnic communities that play a significant role in peace building. Langsa consists of 5 sub-districts and 66 villages. Langsa has an area of 262.41 Km².

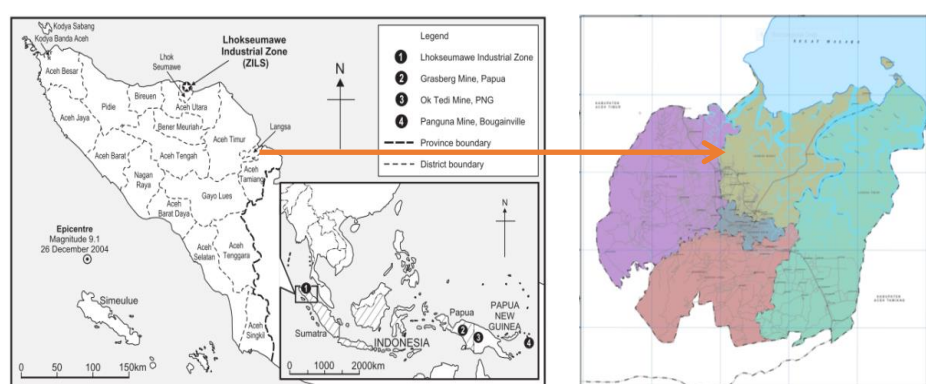


Figure 1. Langsa in Figures for 2020 (BPS Kota Langsa, 2019)

This research was conducted with a phenomenological qualitative approach. Phenomenology aims to interpret and explain the experiences experienced by a person in this life, including experiences when interacting with other people and the surrounding environment (Pollio, H. R., Henley, T. B., Thompson, C. J., & Thompson, 1997). Data was collected through in-depth interviews, observation, and documentation studies. Interviews were conducted using purposive sampling technique. Interviews were conducted with village heads, religious leaders, wiseman, and the Langsa community. As a complement, interviews were also conducted at the Langsa National and Political Unity Agency (Badan Kesatuan bangsa dan Politik Langsa), the Ulema Consultative Council (Majelis Permusyawaratan Ulama), Aceh Customary Council (Majelis Adat Aceh). Informants in the study considered their roles and functions in society. This research aims to observe and analyze the social conditions of the people in post-conflict Langsa, identify the types of conflicts and their settlement patterns, and examine the experiences and realities of peace building in communities based on local wisdom.

This study also observes and analyzes, and tries to develop the meaning of the noble values of post-conflict local knowledge from the research subjects. Specifically, this was done by emphasizing the relationship between hadih maja in the inheritance process and strengthening the values of peace in post-conflict Langsa. Observations were made in several locations where the value of peace was inherited, such as *meunasah* (*mushala*), mosques and places where community activities were held. The results of the documentation study obtained photos of the process of inheriting the value of peace.

The data were analyzed using the following stages: (1) Data Reduction, namely data analysis that directs, classifies, sharpens and discards unnecessary data. Data on the resolution of social conflicts, the inheritance of the value of peace will be stored. Irrelevant data will be ignored because it does not match the object of research. (2) Data Presentation, namely the existence of a data collection that is compiled and allows conclusions to be drawn. The presentation of the resulting data can be in the form of text, matrices,

graphs, and charts. Data on local knowledge for the inheritance of peace values are presented in tabular form for further analysis. Data related to the process of inheriting the value of peace is presented in the form of a flowchart to make it easier to understand. (3) Drawing Conclusions, namely the results obtained can be used to make decisions. The results obtained are the use of local knowledge to maintain peace in post-conflict areas using the *hadih maja*-based peace value inheritance approach.

This article has five interrelated sections. The first is to identify conceptually local knowledge and peacebuilding. Second, we discuss the conditions during the Aceh conflict and its impact on society until now. Third, we discuss our main goal in this research, namely local knowledge and the inheritance of peaceful values, the fourth stage is discussion, and the fifth is closing. The last section contains the implications of the findings and suggestions for future studies.

3. FINDINGS AND DISCUSSION

3.1 *Indigenous Knowledge and Inheritance Peaceful Value: Customary Law As A Problem-Solving Instrument*

There are at least two approaches to solving problems among residents in Langsa. First, problem-solving is done using a simple approach that prioritizes mediation by the *geuchik* or village head and *tengku imuem* (religious leaders). Problem-solving at this stage is completed by prioritizing the charisma of community leaders. Community leaders have good knowledge of community conditions and customs, and culture, so that citizens have good trust in the results of decisions. The most straightforward dispute resolution practice, and this practice is recognized as a hereditary tradition that is still being used by the community. The involvement of the parties is usually limited, namely the disputing parties and the *Geuchik* himself, or if a *Geuchik* is needed – for example, to explore references and legal considerations that must be taken, the *Geuchik* will involve *Tengku Imuem* (religious leaders) and will be held in a short time. (interview with Z, village officer).

Based on observations, the problem that is solved by a simple approach is the resolution of land boundary disputes. In this study, we take the example of a case in Karanganyar village, Langsa. In settlement of land boundary disputes in Karanganyar village, the village religious leader acts as a mediator between the conflicting parties. In solving problems, the village religious leader begins by advising the form of *hadih maja* to the conflicting parties. After that, it continued with the community resolving land disputes. The next instrument to resolve the dispute is proof of ownership of land certificates issued by official state institutions. The instrument was strengthened by the statements of witnesses and the experience of the village religious leader regarding the history of land ownership and use in Karanganyar (interview with S, village religious leader).

The role of the village head as a customary holder and village leader and village religious leader as a religious leader is more prominent, and the nature of his activity is also more significant. Not infrequently, the village head or village religious leader will visit the homes of each party to the dispute to seek detailed information about the existing problems. This action is an effort made to reduce the tension over the dispute faced by the parties as well as a form of negotiation that *Geuchik* is trying to build to get a peace agreement (interview with R, village elder). When the headman or village religious leader has received sufficient information from both parties, the parties will be invited to meet in person. The meeting location is flexible, and it is not uncommon for headman house to be chosen as the most neutral place. In solving problems between village residents, the village head village priest always begins by conveying *hadis maja* about the importance of maintaining brotherhood and avoiding quarrels. Another piece of advice reminded that brotherhood and kinship are more than anything, so there should be no fighting between residents (interview with S, village religious leader).

The second approach is problem-solving through customary justice mechanisms. The implementation of customary justice is more systematic and refers to the customary court guidelines issued by the Aceh Customary Council. The implementation of the judiciary has a specific structure,

namely the presence of the head of the village as chairman of the judicial assembly and Tuha Peut Gampong, Imuem Meunasah and Ulama, Cendikiawan, and other traditional leaders as members. In the settlement of cases considered heavy and involving more people, Based on observations, a customary trial was conducted to resolve a dispute over a beating case between village wardens, which was caused by misunderstandings and temporary emotions that occurred in the village of Alue Pinang Timur, Langsa. After the beating, the victim and the perpetrator reported the beating to the village head. Because they report to each other, the village head decides to resolve the problem through a customary assembly. The customary trial is held at the village head's office, and the village head forms a panel of judges for the customary court. Based on Qanun No. 5 of 2003 concerning the Gampong Government, the village administration and Tuha Peut and Imuem Meunasah became the judges of peace. Customary courts in resolving disputes accommodate local culture and wisdom.

Furthermore, both parties were officially invited by the Gampong Customary Court judge to have their statements heard before the customary court session, which took place at the village office. At this stage, the Customary Court Judge gives each party the opportunity to submit their complaints and reports. After listening to both parties, the adat court judges and their apparatus ask for the parties' willingness to make peace. Here the Maja Hadih for peace is raised to advise the warring parties.

The next stage is the stage of proving and deepening the ongoing dispute. As in the previous stages, the Panel of Judges at the customary courts in the *gampong* still urges each party to settle down or make peace and not to dissolve this problem.

Fourth, from this traditional trial process, apart from paying attention to the evidence that emerged during the process, the *gampong* apparatus also traced the track record of each party, especially from the aspect of social relations between the two. According to the *gampong* apparatus, examining the social relations of each party is important to determine the resolution of disputes between the two. If each of them has good social relations with fellow citizens and actively participates in activities in the village and regularly participates in religious activities in the village such as congregational prayers and so on, then the parties are strengthened for a peaceful settlement without any sanctions, but if it turns out that one of the party or both do not meet the *gampong* standards as above, then both will be given direction and reinforcement to be active and participate in the *gampong* to reduce existing conflicts (interview with Z, village officer).

When disputes and disputes between the two parties have reached a common ground, then according to the customary practice prevailing in Aceh, the parties will be reconciled. This process is known as Peudame (making peace or making peace), suloh (way of peace or peace between two individuals who are at odds but not to the point of blood). It is different if the beating causes blood to come out, a Diet will be carried out (a type of peace with an element of substitution accompanied by peusijuek), as well as sayam and peusijuek (a type of peace between parties/community groups/between village in the conflict in which case the parties to the dispute become victims and bleeding. After the peusijuek is finished, it is followed by a procession of peumat jaroe (shaking hands) between the disputing parties. This activity is carried out (facilitated) by the village head, teugku imuem and the other community leaders.

Peumat jaroe is a symbol of improving relations between the disputing parties, with the hope that the conflict between them can end soon. Therefore, in the process of followers of Jaroe, the party facilitating said: "*Nyoe Kasep oh no bek na vengeance le, nyoe beujeut keu to establish a relationship, because of the religious teachings of geutanyoe.*" (The meaning: this problem has ended here and should not be extended anymore, this handshake is expected to be the beginning of a relationship because this is the teaching of our religion).

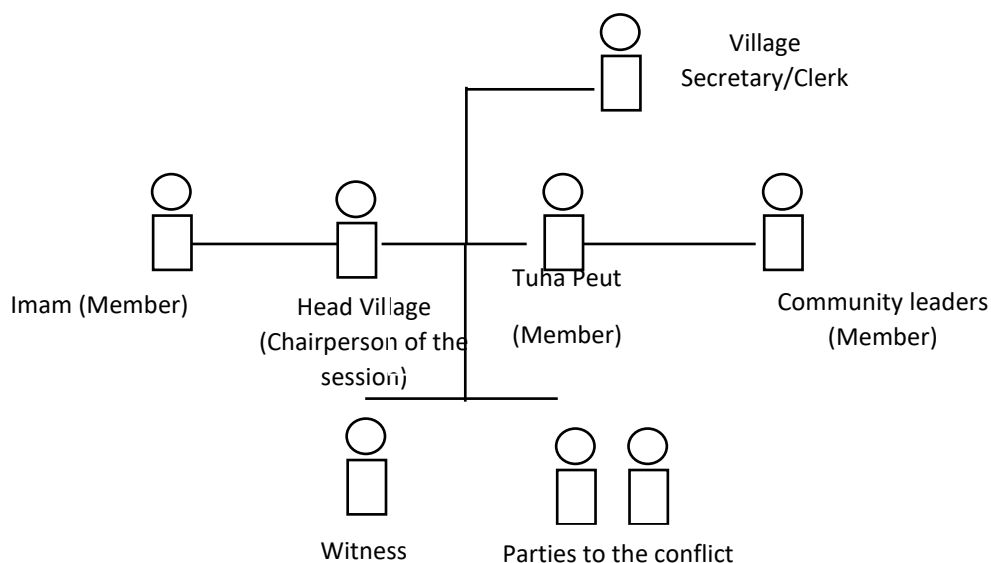


Figure 2. Situation of the Customary Court in Gampong

3.2 *Hadih Maja* as Value System in Maintaining Peace

Hadih Maja is one of the works of oral literature in Aceh. *Hadih maja* as an oral tradition developed from sociocultural life in which there is a concept of life that regulates humans to act subtly. *Hadih Maja* is a philosophy used as advice to guide humans in life. *Hadih Maja* was born from the practical experience of the Acehnese people and subsequently became a cultural product that grew and developed in everyday life. Furthermore, *hadih maja* became the work of the community to be practiced in their social environment.

Hadih maja is advice that displays Aceh's history and integrates teaching and literature elements. The historical aspect of *hadih maja* is to include stories or traditions of ancestors into *hadih maja*. *Hadih maja* is based on compliance with most of the customary provisions with no religious origin or connection, and failure to comply is believed to have dire consequences. *Hadih maja* is passed down from generation to generation. Initially, *hadih maja* was passed down through the words of parents, especially women, to be taught to their children as a means of education (Hurgronje, 1985). However, today, speakers of *hadih maja* do not only come from women.

Hadih maja is spoken by speakers at the implementation of traditions of birth, marriage, and death, recitation in the mosque, or rehearsing until the implementation of customary justice to solve a problem. *Hadih maja* that is expressed adjusts to the activities carried out because it aims to give messages to the community. The expression *hadih maja* is not outlined in religion, but if it is ignored, it is believed to cause havoc. *Maja hadith* speakers have greater freedom than book adaptations in telling the *maja hadith* narration. However, morally speaking, the speaker tries to stick to the original words as he was told. *Hadih maja* is customary knowledge mostly stored in people's minds and passed down from generation to generation by word of mouth rather than in written form and is susceptible to rapid changes (Sithole, 2007). *Hadih maja* is part of the moral values embedded in the Acehnese people. Human character has existed since birth, but the character needs to be formed so that humans can develop. Several factors that influence character include family, school, and social environment.

The Acehnese believe that order and peace can be maintained by maintaining *adat*. *Hadih Maja* is a form of local community participation that builds national integration in post-conflict Aceh. *Hadih maja* is a good teaching, explanation, and subtle satire that becomes a way of life. *Maja Hadith* is actualized and applied to the attitudes and behavior of the Acehnese people. *Hadih maja* has various

values, such as legal values, education, philosophy, ethics, and theology (Hakim, 2013). *Hadih maja* comes from the moral value of goodness in the life of the Acehnese people. In the belief of the Acehnese people, *Hadih maja* has a level of truth after the Qur'an and the hadith of the prophet (Ali, 2009). The message conveyed through *hadih maja* is persuasive so that the narrative is carried out gently and as much as possible, does not offend the interlocutor (Junaidi, Azrul Rizki, 2020).

Hadih maja is spoken by the elders because it is considered a wise person. In the philosophical literature, those who can bring out wisdom for others are called wise men. Based on interviews with informants, sending messages using *hadih maja* is easier to accept because it does not offend the interlocutor (Interview with ZK, villagers). *Hadih Maja* has two roles in passing down the value of national integration to the multiethnic society in Langsa after the conflict in Aceh. First, *hadih maja* is a message conveyed by wise people to resolve the warring parties. Second, *Hadih Maja* is a message conveyed by wise people to pass on the value of national integration. *Hadih maja* is a suggestion to educate and pass on moral values, including the value of national integration. In inheriting the value of integration, it is necessary to first identify the *maja* hadiths that have topics by the values of peace, such as unity, tolerance, and solidarity. *Hadih maja* Aceh was also presented to illustrate their trust in the customary justice mechanism. *Maja* hadith cannot be separated from Islamic values (Amalia, Mukhlis, & Yusrizal, 2018).

Hadih maja is a crystallization of the Acehnese people's thinking which contains the values of human quality, such as religious, philosophical, ethical, and aesthetic. *Hadih maja* is synonymous with traditional expressions or folk poetry in Acehnese language. *Hadih maja* keeps various Acehnese views on fundamental matters in an effort to maintain their existence as a distinctive ethnicity, both in terms of language, culture, character and religion. *Hadih* has value as a source of learning about work ethic (Mohammad Harun, Husaini Ibrahim, 2015) as well as internalizing the values of cooperation, loyalty, responsibility (Hildayani, Narawati, & Nugraheni, 2019).

Currently, the Aceh government has formalized indigenous knowledge through the institutionalization of socio-cultural bases. The product of the formalization of local wisdom is in the form of regional regulations (*qanun*). The formalization of indigenous knowledge is based on *Qanun* number 9 of 2008. The formalization of indigenous knowledge is a uniform pattern that aims to create collective compliance through local government regulations. The institutionalization of socio-cultural bases provides a positive structural advantage because indigenous knowledge is protected by the force of law that recognized by the state. This implies that indigenous knowledge is preserved from its authenticity and from its unique identity.

3.3 Indigenous Knowledge and Maintaining Peace in Post-Conflict Areas

Currently, indigenous knowledge is still practiced by the community. Customary courts and *hadih maja* are still used in solving problems at the community level. The practice of indigenous knowledge serves peace by passing on good values. Indigenous knowledge serves to maintain the social conditions of the community in order to remain harmonious by promoting mutual respect and appreciation.

This indigenous knowledge is maintained and developed to maintain peace at the community level, such as implementing customary justice, community leaders providing advice to conflicting parties using *maja* hadith, and religious leaders providing advice on peace and harmony in traditional public spaces such as mosques and *Menasha*. Traditional public spaces create a natural process of social interaction that gives birth to solid forms of commonality. Post-conflict Acehnese people believe that indigenous knowledge and the structures that support it, such as village heads, village priests, and other community leaders, have an essential role in maintaining peace.

Maintaining peace after the Aceh conflict cannot only rely on political policies carried out by the political elite. Political policies need to be well translated at the village level. Therefore, maintaining peace needs to be done at the village level. The village is the place of the lowest social interaction. Maintaining peace at the village level can be an indicator of the security of a region. Maintaining peace is the obligation of all parties, including the community at the village level. Harmonious social

interaction at the village community level is one of the key factors in creating social stability on a more enormous scope. The ability of village communities, with their indigenous knowledge, to maintain peace makes this important. The local community, with their knowledge, becomes an important element in realizing organic peace.

The post-conflict community in Langsa realizes maintaining peace by practicing customary justice when solving problems and using *hadih maja* expressions to advise the community to maintain peace. *Hadih Maja* has a close relationship with wise people. A lot of advice was given by parents in Aceh through *hadih maja*. In understanding epistemology, Irfani works to understand how parents or scholars can issue wise thoughts. The wise man's advice serves as advice that contains moral messages (Bustamam-ahmad, 2003). Based on interviews with informants, conveying messages using *hadih maja* is easier for the Acehnese to accept and understand. Even so, not everyone can understand the meaning if it is not interpreted or explained in detail (interviews with Id and R, village elder).

The author explores information from informants to obtain *hadih maja*, which is often used to pass down peaceful values in routine socialization activities or in solving a problem in society in regular socialization activities or in solving a problem. Informants interviewed included: Members of the ulama consultative assembly (MPU), Members of the Acehnese traditional assembly (MAA), Tuha peut, and village religious leader. Some *hadih maja* that are relevant to the values of peace in post-conflict communities in Aceh include:

Table 1. *Hadih Maja* and Peace Values

No	<i>Hadih Maja</i>	Means	Significancy
1.	<i>on balék baloe, ôn panjoe tasumpai plôk; geutanyo sabé keudroe-droe, peue pasai tameuantôk 'daun balek baloe, daun randu penyumpal kaleng</i>	We are brothers, why should we fight	Unity and unity in society
2	<i>ôn calô ôn beuradén, duek sama-sama, até laén-laén 'daun calô daun beuradén</i>	Although always together, but have a different heart	Unity and brotherhood in society
3	<i>Lam udep ta meusare, lam meugle tameubila, lam lampoh ta meutulong, lam meu blang ta meusyedara</i>	In life we must unite, everywhere we must always help each other	Maintain unity and brotherhood
4	<i>Teuga deungon le, beuhe deungon mufakat</i>	'we are strong when together	Solidarity

Source: 2021 research results

The process of inheriting the value of post-conflict peace is still done traditionally. Inheritance still involves social interaction between community leaders and the community. The inheritance of post-conflict peace values is important for conserving social values so they continue to live and develop in society. The conservation of the value of peace through indigenous knowledge impacts the social conditions of the post-conflict Acehnese people, who maintain a peaceful life by promoting unity, respecting differences, and not having tribal egos. The following is a scheme for the inheritance of peaceful values using *hadih maja*:

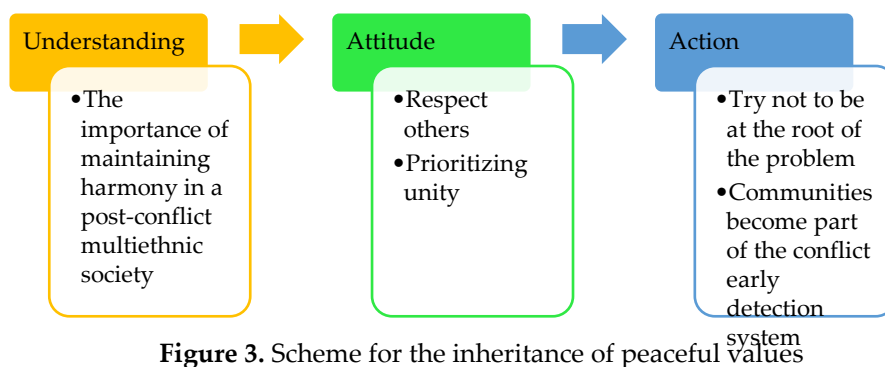


Figure 3. Scheme for the inheritance of peaceful values

Community leaders in Acehese society greatly influence the process of forming people's personalities. Reflected in the attitudes and behavior of individuals or groups. The big influence that is meant is because of his being respected, having an informal position or status, and his ancestry. While the big role is the ability and intelligence to influence a person or group of people, having the nature of empathy, integrity, and credibility of public figures.

The intensity of social interaction between community leaders and the community makes the inheritance of the value of peace run well. This also strengthens the position and role of community leaders as unifying figures at the community level. Although there have been various forums aimed at unity and integrity at the government level, cultural efforts with the spearhead of community leaders and indigenous knowledge in post-conflict Aceh effectively pass on the values of peace. Cultural efforts are relevant to local participation in maintaining peace and preventing the community's social conditions from remaining harmonious.

Indigenous knowledge, which has now been integrated into the framework of Islamic law, has increasingly made indigenous knowledge a good system for maintaining peace at the community level. Indigenous knowledge has been pushed into a system for solving a problem at the village level. Thus, local governments have several levels of problem-solving institutions to be resolved properly by promoting mutual respect and justice.

However, indigenous knowledge has limited functionality. So far, indigenous knowledge has only succeeded in solving domestic problems such as land tenure disputes, domestic violence, juvenile fights, and petty theft. Meanwhile, major problems such as allegations of religious blasphemy, environmental conflicts on a large scale, to differences in religious beliefs, have so far been resolved by the city government through dialogue involving the Aceh Customary Council (MAA), Ulema Consultative Council (MPU), and representatives of other local government institutions.

3.4 National integration education through the inheritance of peace values

3.4.1 Teachers as National Integration Education Agents

Teachers play an important role in national integration learning practices by instilling key values in national integration education, such as respect, tolerance, and togetherness. The values of national integration should be given more theoretically and philosophically. Key values in national integration education are negotiated in educational practice. The values of national integration in schools must be taught empirically and critically in the practice of social studies students. For this reason, teachers need to understand social conflict conceptually. Apart from that, teachers need to understand the curriculum being implemented.

In Aceh as a post-conflict region, teachers' good understanding of the Aceh conflict is an added value in the learning process for national integration. Teachers can include experiences during the Aceh conflict in lesson materials. The teacher's understanding of the concept of social conflict leads the teacher to deepen national integration materials using local materials. Some of the local material findings adopted by teachers in learning national integration are past experiences and facts about the

Aceh conflict, which contain the history of the multi-ethnic society in Aceh, the causes and impacts of the Aceh conflict, and safe conditions during the conflict.

3.4.2 Learning Materials for Experience-Based National Integration Education in Society

The social environment is a good source of learning about social studies (Hasyim, 2019; Widiastuti, 2017). The learning resources used in the social studies learning process will be easier for students to understand if the teacher uses the surrounding environment. The environment's potential is very varied, so it is a potential learning source that is easy for students to find and understand, such as ways of communicating between ethnic groups, interacting with multi-ethnic communities, community cooperation and inter-ethnic tolerance.

The use of language in inter-ethnic communication is a good example of peace education. The Langsa people have a unified language, namely Indonesian. Based on observations at school, students from various ethnic backgrounds communicate more using Indonesian than their ethnic languages. The use of Indonesian in various student activities is very dominant. However, this does not mean that students abandon their ethnic language. Students have several language skills outside of Indonesian and their ethnic languages. Acehnese ethnic students master the Javanese ethnic language. Students from Javanese ethnicity master the Acehnese language. Chinese students can speak Acehnese. Students with Minang ethnicity can speak Javanese and Acehnese. Students from the Mandailing ethnicity master Javanese and Acehnese. Students' multilingual abilities are gained from interacting with friends from different ethnic backgrounds. This shows that language diversity is something that can strengthen students' social ties.

Apart from language, social activities oriented towards peacebuilding are Rewang activities. Based on teacher interviews, rewang is a mutual cooperation activity originating from Javanese ethnic customs. Ethnic Javanese immigrants brought the Rewang tradition since Dutch colonialism in the 1910s. Currently, the rewang tradition still exists in Langsa. The term rewang is widely used by ethnic groups other than Javanese in every cooperation activity. Rewang reflects peacebuilding behaviour because in this activity, people are taught to help each other and work together without looking at ethnicity and race. During the rewang time, parents usually bring their children along to provide experience working together. The aim is to pass on the rewang tradition and cooperative competence to the next generation. In rewang activities, there will be interactive interactions between ethnic groups. In the rewang tradition, there are experiences of cooperation, cooperation and unity that can be taken as material for peace education.

Another social activity oriented towards peacebuilding is khanduri. Khanduri is a typical Acehnese tradition which involves many people in its implementation. Every khanduri activity is always associated with a certain event, so each activity is named after a certain situation. At least three khanduri can integrate multiethnic society in Langsa; khanduri laot, khanduri blang, and khanduri maulid. Khanduri is performed as an expression of gratitude to God. The khanduri tradition is reflected in the attitude of peacebuilding behaviour because it teaches togetherness, friendship, helping each other, and reducing disputes through traditional mechanisms.

Tolerance is an indicator of national integration. Based on interviews with social studies teachers, the social practice of tolerance that he had encountered in social relations in society was the involvement of a priest in building a Muslim house of worship in one of the villages in Langsa. The construction of places of worship is carried out jointly in the tradition of cooperation. Another practice of tolerance found is the distribution of sacrificial meat to non-Muslim communities during the Eid al-Adha celebration. The social practice of tolerance is a good experience for fostering unity in a multiethnic and multicultural society. The practice of tolerance that occurs in Langsa is a good experience in providing real experience of peacebuilding practices in the students' social environment.

Discussion

Practicing indigenous knowledge in maintaining peace in post-conflict Aceh is one form of inheriting peaceful values. These practices simultaneously shaped and strengthened local identities after the Aceh conflict. Something local turns out to have implications for maintaining post-conflict peace. The practice of indigenous knowledge succeeded in building and strengthening brotherly bonds. Practicing indigenous knowledge has implications for community integration regardless of differences.

Practicing indigenous knowledge has given birth to a new awareness of the importance of unity through adat mechanisms. The inheritance of peace values built by involving something close to the community has succeeded in forming strong bonds compared to just a formal approach because it has succeeded in solving basic problems at the grassroots level without taking a long time. The practice of indigenous knowledge also plays a role in preserving local culture and strengthening local identity. The use of cultural media in maintaining post-conflict peace can be done together with the development of the quality of community resources. The collaboration of various elements of the local community in maintaining peace is effective in eliminating potential conflicts.

The failure of indigenous knowledge to solve problems related to religion becomes homework for maintaining peace. Do not let maintaining and building peace through indigenous knowledge after the Aceh conflict only becomes a slogan that is not by the phenomenon. Therefore, efforts to maintain a peaceful situation after the Aceh conflict require the participation of all stakeholders. Communities and indigenous knowledge cannot stand alone to maintain peace. Contributions from all stakeholders are also needed to maintain peace by building an excellent system to overcome social problems that can arise at any time.

The function of limited indigenous knowledge to solve domestic problems at the village level needs to be encouraged to improve further. Indigenous knowledge needs to be continuously encouraged as a tool to maintain peace by passing down peaceful values in the community. Indigenous knowledge that has good quality values that are understood and addressed and carried out by the community. This has implications for the quality of positive values that can maintain peace and harmony in society. This, over time in the future latency, needs to be developed, maintained, and preserved its existence.

This study found that the coordination system between stakeholders was running well. Most people already understand the development of potential conflicts in the community. Potential conflicts that were detected received serious attention from the village government to the city government. As much as possible, the problems that arise are resolved in the village by presenting community leaders. In addition, there is good conflict mapping in stages from the village to the city level. A sound inter-stakeholder coordination system affects social cohesion and social capital, which functions to restore and strengthen social relations between communities. Post-conflict societies have a well-functioning level of trust, internal networks, values, and norms of fraternity. There has been a reduction in the behavior of mutual suspicion and distrust in social activities.

Maintaining a peaceful post-conflict situation needs to have the readiness of all stakeholders as an effective early prevention; create a shared understanding of the importance of maintaining peaceful conditions, strengthen the framework of traditional and social institutions as instruments in resolving conflicts and express them in policies that promote justice and community unity. The post-conflict early warning system in Aceh was built on a community basis. It effectively maintains sustainable social resilience (Santha, Gahana, & Aswin, 2014). If the scope of peace building is expanded, the practice of inheriting the value of peace based on local knowledge in a socio-cultural approach is evidence of the development of the quality of relations between communities after the conflict.

Furthermore, schools play an important role in practising national integration education because of intercultural interaction and learning (Komatsu, 2019). The practice of national integration education has important implications for utilizing education to encourage tolerance between groups and build peace (Russell & Quaynor, 2017). The practice of national integration education in schools utilizes the social environment as an important learning resource to foster students' sensitivity to conflict and build

peace and national integration. This agrees with research conducted by Lynn that peace-oriented education can be carried out using historical memory (Lynn, 2015). A learning approach built on local history will encourage critical analysis and cross-ethnic communication (Rubin, 2016).

4. CONCLUSION

The research concluded that indigenous knowledge was highly effective in transmitting the principles of peace in countries recovering from conflict. Indigenous knowledge has effectively restored harmonious principles. This study demonstrates that the transmission of peace ideals through local resources can foster the development of values that promote cohesion and acceptance. This practice fostered a culture characterised by tolerance and unity throughout the Acehese society after the conflict. Integrating local values into the promotion of peace fosters a sense of appreciation, care, and cultivation of these values among individuals. By harnessing local resources, the transmission of the importance of post-conflict peace can be sustained, hence ensuring a calm environment and timely identification of social disputes in post-conflict communities. The study findings also demonstrate the limitations of indigenous knowledge in transmitting pacifist principles about specific matters. This study suggests integrating things, such as indigenous knowledge, into the community to promote communal peace in post-conflict situations. The research findings serve as a task for stakeholders to create many opportunities for utilising community-based approaches in order to sustain peace following the Aceh conflict. Furthermore, national integration education prioritises the cultivation of personal and social abilities within the educational setting, with the aim of promoting reverence, acceptance, and unity. This poses a challenge to the theoretical framework of applied peace education programs, which typically limit their focus to the interpersonal level.

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