

Implementation of Peace Education in Pluralistic Schools

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The purpose of this study was to describe the peace education applied in three multi-ethnic schools. This study is a qualitative research and takes place in Surakarta, Indonesia. Data were collected through in-depth interviews. Ten teachers from pluralistic schools in Surakarta participated in this research. The results show: firstly that the concept of peace education is integrated in curriculum. There are certain steps to integrate peace values into curriculum, namely: understanding history background social conflict in Surakarta, identifying conflict potentials among ethnic groups, implementing need assessment, deciding the objectives, preparing action plan, running program, monitoring program, and giving evaluation. Secondly, the schools should organize special activities to promote mutual understanding between Javanese and Chinese students, including: making multi-ethnic study groups, wearing the traditional clothe for students on certain days, exchanging gifts---where Javanese students give a special give toward Chinese students, and vice versa. Thirdly, the school system (principal, vice principal, teachers, and staff) has a significant role to support peace education, like making policy regarding to vision and mission of a pluralistic school, coordinating class teachers to make integrated curriculum and to make some supporting programs.

Keywords: peace education, pluralistic school, Javanese and Chinese

Java (Indonesia) is an island which is built on cultural diversity. This diversity appears in the area of ethnicity, traditions, languages and religions. On one side, this may be regarded as the strength of the society which needs to preserve, but it may also lead to conflict and disintegration. One of the conflicts is the Javanese and Chinese conflict happening in Surakarta, Central Java, in Indonesia.

Ethnic conflicts between Javanese and Chinese in Surakarta have become a part of conflict history in Indonesia. Since 1745 up to now, conflicts in big scale between Javanese and Chinese have occurred in Surakarta (Prihartanti, Taufik, & Thoyibi, 2009; Taufik, 2013). Since last ten years, the local government especially and the Indonesian government generally have done many efforts to reduce the potential conflicts, like encouraging activities between both Javanese and Chinese, socialization about the importance of togetherness at multicultural schools, and so on. Generally, the progress of these government run programs has been good, and they have been effective in reducing conflict potentials among both ethnic-groups. However, the conflict potentials still exists, mainly in the form of conflicts between Javanese and Chinese students at some pluralistic schools.

Taufik (2013) found that there was verbal abuse among students from different ethnic backgrounds, like a student calls others' ethnic friends with the name of their fathers, and also he/she calls them with negative terms addressed to insult other ethnic friends. For example, the Javanese applies the terms to the Chinese: "Ciduk" and "Cipo" which mean "impolite Chinese", and "mad Chinese". The Chinese, in return, address some terms to the Javanese: "Jaduk" (meaning impolite Javanese), "Asu" (dog), "lonthe" (prostitute). Sometimes, the

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Chinese makes extreme jokes about the Javanese. For example, they may call Javanese children “Jekpot” (*rejeki ngepot*), meaning that the economic level of the Javanese parent is low. These conditions make it difficult for the students from both ethnic backgrounds to socialize with each other. They rarely develop friendship, and hence the Javanese and the Chinese students often have miscommunication, and resort to verbal abuse for small problems often occur. A little incident can become a big problem if it involves people from two ethnic backgrounds, for instance the social riot in 1980 (Yudohusodo, 1985).

Parents of Javanese and Chinese children do not realize how much a typical interaction between their children is dangerous for the relationship between the Javanese and Chinese as a whole. They even infuse their children with negative attitudes (prejudice) toward the other ethnic people at the implicit level. For example, the Chinese parents warn their children to be careful if they have friends from Javanese origin (Taufik, 2008). This finding is in line with Hughes’ findings (see Hughes & Chen, 1997; Hughes & Johnson, 2001; and Hughes et. al., 2006). Hughes & Chen (1997) found that the parent’s message to their children related to the cultural history and heritage are more relatively common than communication on racial bias and discrimination or messages that might promote intergroup mistrust.

Since 1998 (after big riot in Surakarta), some pluralistic schools in Surakarta realized that their students should be educated in the art of peaceful living by developing peace values such as religious education, value education, moral education, and nation building education (Taufik, 2013). Some schools try to implement peace education programs for their pluralistic students. These programs are implemented in different ways based on the peace values, priority for which is built by each school.

The aims of this article were to describe the implementation of peace education at pluralistic schools, to identify the shapes of peace values that were taught by teachers at pluralistic schools, and to identify the role of school system to support implementation of peace education at a pluralistic school.

Peace education aims at creating students consciousness to behave peace, and to solve problems caused by injustice and violence (Harris, 2004). Peace education consists of two words, peace and education. Peace, like some psychological terms (empathy, happiness, etc) is difficult to define. Based on many literature reviews, Barash & Webel (2013) define peace as absence of war, or simultaneous presence of many desirable states of mind and society such as happiness, harmony, empathy, etc. The word “education” comes from “educare”, means to lead or to draw Harris (2004). Thus, peace education can be defined as growing positive attitude and behaviour with deliberate attempt to optimize peace values in students.

Method

Design and Participants

Based on the data characteristics and the research aims, this research used a qualitative approach. Data collection was done using in-depth interviews with 10 teachers of Junior High Schools from different ethnic backgrounds (Javanese and Chinese) in Surakarta. Participant recruitment was done based on their contribution towards the implementation of peace

education at their schools, namely: school principal and teachers who integrated peace values into their lessons in the class.

The respondent selection was conducted purposively in accordance with research objectives. The characteristics of participants are shown in Table 1.

Table 1

Characteristics of Respondents

Initials Name	Ethnicity	Age	Gender	Subject
SM	Javanese	40 years	Female	English
B	Chinese	51 years	Female	Indonesian
D	Chinese	35 years	Female	Headmaster
CM	Chinese	50 years	Male	Counselling
THP	Javanese	48 years	Male	Civics
R	Javanese	27 years	Female	Counselling
I	Javanese	27 years	Female	Counselling
A	Chinese	35 years	Male	Social Science
AT	Javanese	48 years	Male	History
N	Javanese	51 years	Male	Headmaster

Collecting Data

Data were collected in the duration of May 1 to August 31, 2015. The in-depth interview technique was used to collect data. The interview was conducted for around 120 to 180 minutes per participant. Recruitment of 10 participants allowed taking in-depth interviews and also follow-up interviews (for four participants who needed it). The interviews took place in the school where the participant worked, and interviews were recorded by audio-tape.

Based on the research aims, interviews were developed according to three themes: integrating peace values into lesson, forming of peace values practices, and identifying role of school system (school principal, school vision and mission), academic staffs (teachers), and students toward implementation of peace education. Some questions in interview are as follow: *“How do you integrate peace values into the lesson?”*; *“Can you describe shapes of peace values practice at your school?”*; *“How is role of school system toward peace building at your school?”*

Procedures

The steps of the research process were as follows: *first* step was classifying types of schools into two school groups these are pluralistic schools and non pluralistic schools. The definition of pluralistic school in this study is a school in which teachers and students stem from diverse ethnic, racial, and religion. Based on the definition, there are three schools; all of them are private schools. *Second*, identifying participants who have integrated peace values

into lessons, each school was represented by three or four teachers from different backgrounds (ethnic and religion). *Third*, selecting the participants who fill out informed consent, it is an important tool to confirm that participants understand what is meant to participate in this study. *Fourth* was conducting interviews with the teachers who were selected as research participants. *Fifth*, was classifying the data into special categories according to research objectives, namely: integrating peace values into lesson, shapes of peace values practices, and role of school system. *Sixth* was analyzing the data and writing the report.

Results

In accordance with the goal of this study, there were three main findings: *first*, when we compare the pluralistic schools, results showed that the best impact for teaching peace values was through integrating the value into curriculum or lessons. *Second*, we reviewed the various shapes of peace behaviour at school to reduce conflict potentials. *Third*, the role of school system toward implementation of peace values in school was discussed.

Integrating Peace Values into the Curriculum

Peace education in a school is principally in same line with character education. Character education program is broader than peace education program, or in other word peace education program is a part of character education program. The difference is in penetration of values. The intervention of peace education program focuses on value system of spirituality, morality, and humanity with penetration on peaceful attitude and behaviour in students (Brady, 2011; Lovat & Clement, 2008).

Based on the data, there are certain steps to integrate peace values into the curriculum: understanding the historical background of social conflict in Surakarta; identifying conflict potentials among ethnic groups; implementing need assessment; deciding the objectives; preparing action plan; running program; monitoring program; and evaluation. These are described further.

Understanding historical background. To make a comprehensive program, first of all the teachers learned about the background problem of ethnic conflict in Surakarta. Understanding of the history helped teachers in understanding the real problems and developing their program. In these activities teachers elaborated many sources of reference such as from history books, journal articles and other authentic sources.

Identifying conflict potentials. The second step was identifying conflict potentials among both ethnic groups. At least there were 10 big conflicts since the founding of Surakarta city in 1745, and ten other conflicts of a lower scale. At macro level, teachers identified conflict potentials in Surakarta as a whole, and at micro level they identified conflict potentials among different ethnic background students.

Implementing need assessment. The need assessment was required for studying important issues and problems faced by different ethnic group students. These activities covered: **demography**- how many Chinese and Javanese students, religion, and background

of their family (have direct experiences of ethnic conflict, and not); **impact**- how can the situation impact the relationship among students; **approaches**- what approach will be used; **school system support**-how do the school systems such as headmaster, teacher, school roles, school policies contribute towards the implementation of peace values in daily activities.

Deciding the objectives. The next step is deciding program objectives. Deciding objectives are important to show where the program will be run. The main program is to build good character by planting peace values. From that situation teacher decides the following objectives: shortening social distance among different background students, mediating small conflicts among student groups, organizing counselling service to prevent students from miss perception toward develop issues, and sharpening social sensitivity.

Preparing the action plan. This step is a series of activities to prepare the running program. The preparing program includes: preparing curriculum, training for teacher, preparing peace community programs, and modelling of teaching will be used.

Running the program. Peace education program was conducted based on learning calendar at school, and it will be evaluated per semester (six months). The activities were divided into two sides, namely: class room activities and co-curricular activities.

Monitoring the program. Monitoring the program is important because teachers will know how effectively the program is running. The monitoring activities were conducted by class teachers in sub-ordinate of curriculum coordinator.

Evaluating the program. The last phase is evaluation. The Aim of this phase is to identify the influence of the program toward the planting peace values. Unfortunately, the evaluation was conducted qualitatively where teachers observe the condition between before and after running peace education program. Generally, they said that the program is effective to reduce conflict potentials, indicators that can be observed are less bullying among students, less gap among student groups, mostly students behaviour are better than before. However since the evaluation was conducted qualitatively so the result may not be accurate.

Shapes of Peace Behaviour at School

To strengthen implementation of peace values by teaching class, teachers made some agendas, namely: 1) making multi-ethnic study groups where different background students were grouped into one group, it did to know more one another; 2) wearing the traditional cloth, on certain days (like Kartini days) each students, Javanese students wear Chinese or other ethnic cloth and vice versa Chinese students wear Javanese or other ethnic cloth. The program can bring both Javanese and Chinese students to make mutual understanding. Each student can feel what other ethnic person feel when they wear other ethnic clothes. It can reduce ethnocentrism from ethnic toward other ethnic; 3) exchanging the gifts, where Javanese students give a special gift to Chinese students and the Chinese students have to keep it, and vice versa. The all activities created positive peace values such as sociable activity (Matsuo, 2007), cooperation, sense of security, solidarity, loyalty, care, empathy (Taufik, 2013), and intimacy (Vescio, Sechrist, & Paolucci, 2003). Vescio et al. (2003) explained that intimacy is one of important peace values, that having many interactions among friends is negatively related with prejudice.

Maoz (2000) argued that peace values can be effective in reducing negative stereotypes and mutual prejudices, provided that certain conditions are met. Pettigrew & Tropp (2008) explained that intergroup contact is a strong and consistent predictor of reduced conflict as well as of pro-immigrant policy preferences. It can be concluded that positive peace values involved positive attitude and behaviour from one ethnic group toward other ethnic group, and in the future both ethnic groups will make cooperation and the peace will appear in the community.

The Role of School System

Learning process is not only in the class room, the teacher can modify it in the class outing, such as; having small group discussion in the garden, inviting headmaster or significant teacher to discuss special issues, discussing with public figure from different backgrounds (ethnic, religion, job, etc). To implement all activities above the program needs supports from school system, namely: principal, vice principal, teachers, and staff. In this study, the principal has significant role to formulate the peace education program. For example, making policy regarding the vision and mission of a pluralistic school, coordinating class teachers to make integrated curriculum, and to make some supporting programs.

These research findings are in line with the previous studies, namely: the principal is the main factor determining school success (Leithwood, Jantzi, & Steinbeck, 1999); school principal is a vital factor and is held responsible to develop the school system (Huber, 2004). Leithwood et al. (1999) added that the principal has a significant role to develop people, creating condition for growth in school academic atmosphere, and building commitment among teachers and non academic staff. Habegger (2008) explained that the principal's main tasks are: 1) creating a positive school culture that promotes learning and engagement activities of students and teachers; 2) building positive relationships among teachers and teachers, among teachers and students, and among students and students because the learning process will run effectively when this happens; and 3) promoting a sense of belongingness for teachers by encouragement, professionalism, conducive environment, good payment, and job satisfaction. Based on Habegger's explanation it shows that the school system has strategic role to promote peace attitudes and behaviours of students.

The most important position of principal and teachers at school is as a role model, where they have to be a model of peace person or good character in daily activities at school. Lumpkin (2008) stated that teachers should have moral integrity, the integrity means doing what is right. Teachers with higher integrity have ability to provide quality academic programs and they have adequate educational experiences. Besides teaching positive character and virtues toward students to contribute in the society, teachers also are a model of morality. Teacher's behaviour can be a stimulus for students to behave like a teacher, and the model behaviour also strengthen teaching morality in the class.

Based on this research findings it can be concluded that to improve positive relationships among different background students, it is important for pluralistic schools to integrate peace values into the lessons. The integration is not only in the curriculum but also in daily activities in the class. Integrating peace values into the lesson will improve harmony among the relationships of students from different background when it is supported by school system like the support of head master, teachers, non academic staffs, and students.

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