Classroom-Based Peace Education to Develop Students Character at Religious School in Salatiga

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Keywords: Peace Education, Character, Religious School.

Abstract: This paper aims to reveal how classroom-based peace education shape students' characters in schools with different religion setting managements. This research uses qualitative method. Data was collected through questionnaires, interviews and observation from 60 respondents of natural science classes. The results show that the implementation of class base peace education in Islamic school is different from in Christian school. In the Islamic school, a peaceful cultural character was built through insertion in every learning process. On the other hand, in the Christian school, a peaceful cultural character was built through character building program. The similarity between the two in building the peaceful cultural character is that both school, the application of peace education is conducted using a non-formal approach.

1 INTRODUCTION

Salatiga was awarded as the second tertiary city in Indonesia (Syarif, 2015). This achievement means that people harmonize well with minimal horizontal conflicts and harmonious community life. Salatiga is so known as the miniature of Indonesia, as the people have a wide range of ethnic, cultural, and religious backgrounds.

One of the pillars to develop the Salatiga society is the functioning of education as a character educations. The function of education is as social mobility and cohesion of various elements of life (Akusoba, 2002), and as the value creation for the ability of solidarity, creativity, responsibility, and problem solving as a citizen (Fisk, 2000). The purpose of the educational process is to create a comfortable, calm, peaceful, and trustworthy learning atmosphere (Kartadinata, 2011).

Unfortunately, there is a major failure dealing with how education builds the students' mindset and life skills. Generally, education is merely understood as the transfer of knowledge which ignores other potential aspects like educating character. Education should support the realization of expected national life (Kartadinata, 2011).

Nowadays moral degradation has become a concern from the communities including government, schools, and family. Thus, schools, as one of the communities, have an important role to build the students' character, for example, attitudes. In schools, attitudes can be build when they implement peace education both in the process of teaching learning as well as in the education atmosphere. In this situation, peace education may become the character of education in the future (Malihah, 2017).

Schools have an important role to develop students' attitudes to build a better society. Attitudes can be build when school implements peace education both in process of teaching and in the education atmosphere.

Peace education will become the character of future education. UNESCO (1974) affirms the goal of peace education to build peace among individuals. Peace education is needed for students to build peace in their mind and heart. Peaceful minds and hearts will be the basis for students to behave peacefully (Kartadinata, 2015a; Anand, 2014), so as to contribute to building peace, reconciliation and preventing conflict. In addition, peace education may also influence the student's mindset to create world stability, progress, and prosperity (Castro and Gallace, 2010).

They are various models of peace education base on the culture of every country. The models are disarmament education, human rights education, global education, conflict resolution education, education for international understanding, interfaith education, gender-fair/non-sexist education, development education, and environmental education (Castro and Gallace, 2010). There are many approaches to peace education, many of which are based on ideology, practical experience, and good intentions.

Indonesia as a country with a different context and culture with other countries. As other countries, Indonesia, a country with multi-cultures, ethnics, races, and religions, should implement the appropriate model of peace education. One phenomenon is that some schools in Indonesia use religion as their identity in their management, like Islamic schools and Christian schools. These two schools are under two different Ministries. The Islamic schools in Indonesia are managed by the Ministry of Religious Affairs from the elementary school or Madrasah Ibtidaiyah (MI), junior high schools or Madrasah Tsanawiyah (MTs) and senior high school or Madrasah Aliyah (MA). Madrasah is the Arabic term for schools. Henceforth, in this paper, the word madrasah is used to refer to Islamic schools. Different from Islamic schools, the Christian schools are managed under the Ministry of Education and Culture from elementary school or *Sekolah Dasar* (SD), junior high school or *Sekolah Menengah Pertama* (SMP) and senior high school or *Sekolah Menengah Atas* (SMA). With this diversity, there is an opportunity for the educators to find out a model of peace education which can develop the students' characters. A classroom-based peace education is introduced in this paper as a model in schools with religion-based management.

Classroom-based peace education aims to provide students with the necessary knowledge and attitudes, such as respect, tolerance, participation and cooperation (Deveci, Yilmaz, Kardag, 2008). The ideal class in it gives peace to the students, so they can articulate it in the learning process.

Based on the description above, this paper discusses how can the cope develop the students' characters in Islam School and Christian School about a model of peace education?

2 PEACE EDUCATION

Peace is the absence of violence and the presence of social justice. The first definition calls a negative peace and the second meaning a positive peace (Galtung, 1995).

UNICEF (Fountain, 1999) defines peace education as a process of promoting the knowledge, skills, attitudes, and values needed to bring behavioral change that allows children, youth, and adults to prevent conflict and violence; to resolve the conflict peacefully; and to create conducive conditions for peace, at interpersonal, interpersonal, intergroup, national and international levels.

Peace education is teaching the information, attitudes, values, and behavioral competencies needed to resolve conflicts without violence and to build and maintain mutually beneficial, harmonious relationships a strategy of building the capacity of individuals with knowledge (Johnson and Johnson, 2003) and skills to prevent and manage inter/personal or inter/inter-group conflict (Oshita, 2006). In more simple language the essence of peace education is to build a culture of openness and equality (Lirola, 2017).

There are four categories of peace education activities (Solomon, 2004). They are, (1) peace education as an activity of mindset change; (2) peace education as the cultivation of skill; (3) peace education as the promotion of human rights; and (4) peace education as an activity of environmental management, disarmament and the promotion of a culture of peace.

Peace education can be applied in two forms: formal and non-formal (Momodu, 2011). The first form implements the official curriculum which is emerged from the learning process. The materials given includes building skill for conflict resolution, building peace and promoting peaceful life. Through such a formal form peace education is included in the school curriculum from the elementary level to the higher education.

While the non-formal form of peace education uses methods outside of formal learning, such as games, dramas, jingles, poems, posters, folklore, or using radio channels, television, and other cultural learning methods. The informal form is often disorganized, but it is very effective for promoting peaceful living.

3 RESEARCH METHODOLOGY

3.1 Methodology Approach

This research is qualitative in nature. Data collection techniques were conducted through interviews,

observations, and questionnaires. Questionnaires are used to predispose to the reality that is in the class about the Competence of Peaceful Life (CPL) and Atmospheric Peaceful in Class (APC).

The Questionnaire CPL is developed based on Galtung theory, with indicators (1) love, (2) compassion, (3) harmony, (4) tolerance, (5) caring and sharing (6)) interdependence, (7) the introduction of the souls of others, and (8) a sense of gratitude. While the APC is developed based on the thoughts of Castro and Gallace (2010) consisting of 5 (five) indicators: (1) listening when others speak, (2) not excommunicate others, (3) speaking with polite words, (4) speaking calmly, (5) showing respect for others (Kartadinata, 2015).

3.2 Respondent

The respondents of this research are 35 students of Madrasah Aliyah Negeri (state Islamic senior high schools) (MAN Salatiga), 29 students of Christian senior high schools (Sekolah Menengah Atas (SMA Kristen 1 Salatiga), three natural science teachers and two homeroom teacher of MAN Salatiga and SMA 1 Kristen. Both student respondents are from the XI grade of natural science study program.

3.3 Analyse

The data collected in this research is analyzed using content analysis. After the data are collected and sorted, the next step is data reduction process by creating an abstraction containing the core summary, process, and statements that need to be kept inside. After that, it is categorized and codified according to the existing themes. To strengthen the analysis, validation is done through triangulation (Miles and Hubberman, 1984).

4 RESULTS AND DISCUSSION

4.1 Results

The results of LCP questionnaires are distributed in table 1 below:

Table 1: Competence of peaceful life students in MAN Salatiga and SMA Kristen 1 Salatiga.

Category	Range	MAN Salatiga		SMA Kristen 1 Salatiga	
		Freq	Percen-tage	Freq	Percen-tage
High	401-572	27	81.8	20	69.0
Medium	229-400	6	18.2	9	31.0
Low	57-228	-	0.0	-	-

Table 1 shows that the students' competence of peaceful life for both in MAN Salatiga and SMA Kristen 1 Salatiga are categorized as high. As the students' competence of peaceful life in MAN Salatiga is higher (81.8 %) than in SMA Kristen (69%), it is found from the (observation and questioner) that teachers in MAN Salatiga complemented a specific learning model of the model of character building. Teachers insert a moral message on the character education to their students. One example is when students submitted they work, the teacher assigned the work as having a problem by saying:

"The truth in the world is not absolute, the absolute truth belongs to God".

The results of APC questionnaires are distributed in table 2 below:

Table 2: Atmospheric peace in class students in MAN Salatiga and SMA Kristen 1 Salatiga.

Category	Range	MAN Salatiga		SMA Kristen 1 Salatiga	
		Freq	Percent-age	Freq	Percent-age
High	401-572	13	39.4	24	82.8
Medium	229-400	19	57.6	5	17.2
Low	57-228	1	3.0	-	-

Based table 2, it can be seen that the Atmosphere of Peaceful Living (APC) in MAN Salatiga is lower (39.4%) than in SMA Kristen 1 Salatiga (82.8%).

This finding fits the data collected from observation during the learning process, with the strength of character building implanted in SMA Kristen Salatiga. The learning process in SMA Kristen 1 Salatiga began with character building, which was filled with prayer and reflection by their homeroom teacher. The theme of meditation before the Biology lesson of the day was "the heirs". In the process of reflection, the majority of students were solemn.

After the homeroom teacher read the reflection, the next activity was a prayer reading led by the

homeroom teacher. The student's condition was the same as when the homeroom read the reflections, mostly solemn. The student left their class, the students shook hands and kissed the teacher's hand as a form of homage to his homeroom teacher.

The distribution of peaceful life competence, when viewed from each aspect, for both schools, is summarized in table 3 below:

Table 3: Compare among CPL in MAN Salatiga and SMA Kristen 1 Salatiga.

Indicator Competence Peace Life	MAN Salatiga In Percentage (%)			SMA Kristen 1 Salatiga In Percentage (%)		
	L	M	H	L	M	H
love	3	39.4	57.6	3.5	31	65.5
Compassion	-	27.7	72.3	3.4	27.6	69
Harmony	6.1	60.6	33.3	-	48.3	51.7
Tolerance	-	15.2	84.8	-	31	69
Caring and sharing	3	60.6	36.4	6.9	27.6	65.5
Inter-dependence	-	33.3	66.7	-	34.5	65.5
Introduction of the souls of others	-	18.2	81.8	-	48.3	51.7
A sense of gratitude	-	57.6	42.4	-	27.6	72.4

Note: L=Low; M=Medium, H=High.

Some aspects contained in the competence of peaceful living in MAN Salatiga can be explained based on observation at the time of learning Mathematics, with "Z" as the initial teacher. Mathematics lesson in natural science class MAN Salatiga in morning schedule. The learning process began with a greeting (*salam*) by the teacher, then prayed by memorizing Qur'an (verse *fatihah*) and *asmaul husna*. At the time of prayer, there were some students who less focused, they intervening the prayer by completing homework.

Many students had not yet focused on what the teacher doing in front of the class. Such conditions are exacerbated by the presence of late students, then the other students give bullying. In addition, in communication using local languages (Java) to the teacher were still done by students.

Interestingly, when the students were given the task of evaluation to be done in class, they were spontaneously divided into several groups. In the process of cooperation that occurred, still rely on one student who was considered clever, so that noisy conditions continue to haunt.

Base on the triangular result of an interview with the student, with initial "R", got data, that condition of the class which expected by the student is the class which comfortable with not too noisy

"Honestly I am not comfortable, if that was not, really not" (R-1)

The same is also conveyed by another student.
Sometimes, a noisy class is needed to melt the atmosphere in the class, but there must be a limit" (D).

These conditions and situations are not always in every lesson, but depending on the teacher. Based on an interview with students, at least teachers in natural science class MAN Salatiga can be mapped into three : (1) teachers who let when their students noisy, (2) teachers who pay attention and warning when students make a noise, (3) teachers who make the class so tense.

Under such conditions, according to their opinion, the ideal class is a class whose teacher is less tense and humorous. They can be serious and can be joking when teaching. While an ideal friend to study in the classroom is able to see the situation and condition when making a noise.

Although in natural science class in SMA Salatiga, based on observations during learning mathematics with teacher initials "A", obtained the following description. The learning began with the teacher greet students "good morning", then proceeded to convey the purpose of learning that day. When the teacher conveyed the purpose of the learning, the mood was unstable (noisy) began to appear.

When the teacher presents the material, one student interrupts (cuts off the conversation) to have his or her assigned workbook. The next learning process was to form a group for discussion based on the date of birth of the students, with the provision in one group consisting of 4 persons and no members of the same month of birth. At this time the situation was noisy and classroom groups looked chaos because students have to find friends who have different birth dates.

In such a conducive situation, the situation is countered by the student who called his friend's name in a less polite language. In addition, communication between students and teachers seemed impolite, because it uses mixed Indonesian language and Java language.

Positive things in the class were visible when a friend who came forward and finished working with the right answer, they spontaneously give

appreciation in the form of applause. Events such as over and over again, when there were students came forward, others made a noisy, but at the end, they give appreciation to the advanced.

The classroom looked relax, but improper language usage by students tends to seem to underestimate or lack respect for teachers. As students instructed teachers to clean the whiteboard.

4.2 Discussion

Religions provide spiritually orientation of the peace (Elias, 2005). Among the earliest peace education roots, the peace emerges from the holy-books and practices of the world's great religions (Harris, 2008), such prophets as Muhammad and Jesus. They taught peace through words and actions about how to build peaceful societies through nonviolence, social justice, and the cultivation of inner peace.

Classroom peace education can be built by focusing on critical thinking, self-reflection, and experiential learning (Bartlett, 2008). The ideal class from the student's perspective is a comfortable one which creates a relationship that helps, cooperates, understands and tolerances each other. Cooperation becomes an ideal class representation because through cooperation students will achieve goals together (Tajfel, 2003)

Both schools demonstrated the ability to cooperate with each other. Besides the aspect of cooperation, the cultural competence of peace was seen in both schools which showed the lack of conflict. Conflicts that occurred in the classroom did not damage and faded the social between students. The conflicts that existed in each school are only for a moment and can be resolved quickly by each class. The lack of conflict in the classroom indicates that a culture of peace is created in each school. The concept of peace education released by UNICEF (Fountain, 1999) that stated that peace education is a process of promoting knowledge, skills, attitudes, and values to bring about behavioral change that allows children, youth, and adults to prevent conflict and violence.

In the psychological dimension, each student in the class is expected to be able to handle the conflicts that occur in his/her life, including the conflicts that occur in the classroom. The students in both schools showed their ability to solve conflicts that occurred in the classroom.

The use of nonformal approaches is very effective for the formation of a peaceful character living in the classroom. The non-formal approach as seen is more effective for creating peace education (Momodu, 2011). This approach is implemented in both schools but in different ways.

The character building in MAN Salatiga was done by teachers during the learning. The characters were inserted according to the context of the subject matter being discussed. In this dimension, teachers have a wide opportunity to install existing characters, including the character of peaceful living.

While in SMA Kristen 1 Salatiga the form of character building was done before the lesson began by reflecting and respecting the national flag and the obligation of the students to shake and kiss the hand of the teacher. The insertion of character building in cognitive dimension is done through reflection, while in psychomotor dimension is done through the act of respecting the flag and shaking hands / kissing the teacher's hand.

Based on the results, the aspects of life competence of peace in school have the different strength for each class. Students in MAN Salatiga have greater tolerance value than another aspect (84,8%), while SMA Kristen 1 Salatiga have power on grateful aspect (72,4%).

Tolerance in MAN Salatiga is higher because of its learning pattern. It accommodates the difference of scholars in Islam so that the tolerance building is emphasized to all students. Based on the observation result, the tolerance building values is done through character building during learning.

While in SMA Kristen 1 Salatiga, the life competence of peace in the aspect of "gratitude" is greater because most of the time the homeroom teacher always invites his students to be grateful for the grace given by God to the students.

From the description above it can be understood that schools with different religious bases (Islam or Christian) will be effective through character building when applying nonformal approaches to peaceful cultural building, the creation of peaceful atmosphere, and the peaceful life competencies building in the classroom, either through programmed character building such as SMA Kristen 1 Salatiga or not programmed as it was done in MAN Salatiga.

The peaceful culture building through such a system follows the opinion expressed by Oshita (2006), that peace education is an individual capacity-building strategy with knowledge and skills. The ability and skill of individuals to live peacefully is in accordance with culture, environment, and diversity in society.

Finally, Johnson and Johnson (2006) propose to implement classroom peace education at all levels of schooling. It should (a) institutionalize peace education in schools; (b) ensure that students from the formerly adversarial groups experience positive interaction for years; (c) ensure that the cooperative, controversy, and conflict resolution procedures become automatic habit patterns; and (d) ensure that

the values underlying these procedures become firmly embedded.

5 CONCLUSIONS

The peaceful building of classes at religious schools in Salatiga (MAN and Christian SMA) was conducted using a non-formal approach, through character building. The difference between them is in Christian high school the peaceful character building is done programmatically before the lesson begins, whereas in MAN Salatiga the peaceful character building is done through the insertion of each subject matter.

ACKNOWLEDGEMENTS

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