DECLARATION OF PEACEFUL EDUCATION IN INDONESIA HIGHER EDUCATION

Hafifuddin
Rector of Institut Agama Islam Negeri Lhokseumawe, Aceh, Indonesia
hafifuddin@iainlhokseumawe.ac.id

Zulfikar Ali Buto
Dean, Faculty of Education and Teaching Knowledge, Institut Agama Islam Negeri Lhokseumawe, Aceh, Indonesia
zulfikar@iainlhokseumawe.ac.id

Ahmad Muhaimin Mohamad
Pusat Sains Kemanusiaan, Universiti Malaysia Pahang
amuhaimin@ump.edu.my

ABSTRACT

Background and Purpose: This paper focuses on the declaration of peace education in higher education. This study was conducted in qualitative with phenomenology approach. Self-acknowledgement as a member in higher education must be ready to be independence, nationalist, patriotic, tolerance, peacekeepers and socialize the peaceful education environments. Nationalism and patriotism doctrine should be implemented through subjects, students' organization and activities of faculty and students' residents.

Methodology: Qualitative research methods namely sociology phenomenology approach was used to conduct the research process, for example, to understand the meanings of the phenomena and related concepts, theories and try to find explicate the problems characteristics of the subjects and phenomena at the research settings. The research subjects are those who are the key person in managing higher education institutions in Acheh.

Findings: Higher education declaration is the common supports, agreements, and understandings between the higher education institutes and government to achieve peaceful, convenience, and to maintain the unity of The Republic of Indonesia.

Contributions: Declaration made by higher education institutions for peaceful education is intended as a collective commitment to maintain, direct, guide, and create peace inside and outside campus

Keywords: Peaceful Education, Higher Education, National Issues, and Declaration.

1.0 INTRODUCTION

Indonesia is a country which has a long colonialism history in getting independent from Portuguese, Dutch, and Japanese with their activities of squeezing, grabbing the wealth of Indonesia such as herbs, spices and occupying the state (**Tasman Hamadi, 2004**). For example, trade of rice and paddy field while in Dutch and Japan colonization **(Dyah R. Panuju, Kei Mizuno, and Bambang H. Trisasongko, 2012).** The bold spirit of Indonesian people becomes the authorized capital to achieve its independence at 17th August 1945. The Indonesia flag was raised by the Indonesian warrior and societies at the time (**Adhi Wayhu Nugroho and Cahyo Budi Utomo, 2018)**

After the independence proclaim, Indonesia struggled to move on from a long hardship under colonialism, many hard efforts were encouraged to build a brighter future in agriculture, politics, economics, socio-cultural, and the most important thing is education. A long time colonialism experienced by Indonesia people have made a negative effect on education. One of the big impacts of the colonialism on the characters, value is the laws and regulations in Indonesia today are adopted with modification from other nation. **Remco Raben (2013) stated that the colonization of Dutch impacted on local education setting and expanding European style education**. The assimilation like this that has practiced for long time is difficult to extinguish.

Gradually, people and public figures started thinking on how to develop the education for the people. The development can be seen by emerging various formal and non-formal education, either public or private. All of them shared the same objectives to build a good education and educate the Indonesia generation. The development of education in Indonesia has a long way of fluctuation, falling and getting up. The educational bodies consist of non-formal education (eg; pesantren and surau) and formal education (eg; primary schools, secondary schools, and higher education) (Saeful Anam, 2017).

2.0 PROBLEM STATEMENT

One of the higher education goals is to prepare the students for global challenges and to develop leaders for future innovation and change (Lemoine, P., Jenkins, W., and Richardson, M., 2017).

Human development in higher education is to prepare human development in terms of professional and training, creation of new knowledge and innovation through research, knowledge dissemination, forging a cultural identity; and fostering democratic processes by encouraging independent ideas and informed opinions (Sequeira, A.H, 2012).

The higher education in Indonesia is expected to produce high quality graduate in term of knowledge, nationalism, democratic, and strong national identity based on Undang-Undang Dasar 45 and Pancasila (Munafrizal Manan, 2015). In others' way, the implementation of Pancasila in higher education facing up with lot of challenges such as attitudes and behavior of radicalism and terrorism among young people (Raharjo Raharjo, 2018).

The issue on Indonesia unity that is to maintain the existence of Negara Kesatuan Republik Indonesia which diverse in many aspects such as religions, races, languages, cultures, politics, and territorial becomes the priority. The diversity can be raw material to strengthen the unity (sentripetal) and it also can be fuel for the separatism if it has not received an appropriate treatment (sentrfugal). Among many pillars of the country, the higher education is expected to reduce this problem so that it becomes the source of strength and patriotism for NKRI (Eka Hendry AR, 2015).

However, in some recent years, the higher education in Indonesia has experienced a big challenge requiring wise responses. Globalization in economics, information technology revolution, changing of way of thinking, anarchy, and radicalism are the big issues that have a big impact on Indonesian higher education (**Andik Wahyun Muqayyidin, 2012**). If the higher education is not able to response appropriately this challenge, the higher education will lose its reputation and public trust as independent bodies in many academics' sectors.

Currently, public trust in the government and national politics parties is at risk. Therefore, the public currently has a great expectation on the higher education, because the institution of higher education has a moral strength as a reference for people in transforming society of

madani who hold a peaceful education system with the approach of ideology, objectives, contents, and practices in higher education (**Daniel Bar-tal, 2002**).

Peaceful education can be defined as "*teaching the information, attitudes, values, and behavioral competencies needed to resolve conflicts without violence and to build and maintain mutually beneficial, harmonious relationships*" (Johnson and Johnson, 2010)

The declaration of peaceful education or the right is important in Indonesia higher education system (Munafrizal Manan, 2015). This is due to spread of extremist movement among Indonesian such as anarchism, secularism, and terrorism in the name of Religion (Kathleen E. Woodward, 2015). A few of Religion movement and organization such as Forum Pembela Islam (FPI), Nahdatul Ulama (NU), and Muhammadiyah tend to trigger to develop Islamic State based on Islamic Law. But the government need take an action to against the extremist movement by introduce peaceful education among society and citizen (UNESCO 2017). The objective of peaceful declaration is to re-cultivate soul of patriotism and nationalism among Indonesians.

3.0 RESEARCH METHOD

Phenomenology is a way of contemplating educational questions within the context of educational theory and practice (Tone Saevi, 2016). Why? Education as phenomenology coincide in shared focus on the human experience taking place in the complexity of the moral-relational world (Tone Saevi, 2016).

Qualitative research methods namely sociology phenomenology approach was used to study the role play by key person of higher education to deal with issues in peaceful education. This approach will explore people's everyday life experience about the phenomenon (Haradhan Mohajan, 2018). The phenomenological analysis of issues will lead to search for real phenomena or problem behind the issues (Maurizio Stefano Mancuso and Marcello Tonelli, 2014). This social phenomenon study will lead to deep impact on understanding of issues or phenomena (Danielle T. Ligocki, 2019) and try to find explicate the problems characteristics of the subjects and phenomena at the research settings (Lexy J. Maleong, 2001). The research subjects are those who are the key person in higher education institutions in Aceh.

4.0 FINDINGS
4.1 DECLARATION OF PEACEFUL EDUCATION IN HIGHER EDUCATION

Higher education declaration is the common supports, agreements, and understandings between the higher education institutes and government to achieve peaceful, convenience, and to maintain the unity of The Republic of Indonesia.

4.2 LEGAL BASIS FOR PEACEFUL EDUCATION

Indonesian Constitution (Law of Indonesia Republic in 1945) stated that "Subsequent thereto, to form a government of the state of Indonesia which shall protect all the people of Indonesia and all the independence and the land that has been struggled for, and to improve public welfare, to educate the life of the people and to participate toward the establishment of a world order based on freedom, perpetual peace and social justice, therefore the independence of Indonesia shall be formulated into a constitution of the Republic of Indonesia" (The 1945 Constitution of the Republic of Indonesia). The text of the Constitution stated the public

including higher education institutions to always maintain and teach peaceful to all over the country including to educational institutions.

In article 1851 KUH Perdata is mentioned that peaceful is "The agreement of both parties on the basis of mutual understanding to terminate an ongoing case or to prevent a dispute appearing" (Kitab Undang-undang Perdata Pasal 1851). National Education System must introduce and socialize nationalism and patriotism to the next generation through Undang-Undang No. 2 Tahun 1989 tentang Sistem Pendidikan Nasional Pasal 9 ayat (2) that stated that on every types and level of education in Indonesia must teach the subjects of Pancasila, Religious Education, dan Civic Education (Undang-Undang Republik Indonesia Nomor 2 Tahun 1989 Tentang Sistem Pendidikan Nasional, 1989). Then strengthened in the article 37 ayat (1) dan (2)UU No. 20 Tahun 2003 about National Education System which mention that civic education must be available in the curriculum of primary education, secondary education, and higher education with the aims at equipping the students the sense of nationalism and patriotism in line with Pancasila dan UUD 1945 (**Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003**).

However, in article 3 of the decision of the Director General of Higher Education No. 43/Dikti/2006 decides the rules of implementing the subject of personality development in higher education. Civic education is a group of subjects of personality development which aims at to build understanding among students about the knowledge and basic ability concerning the relationship among citizen as well as the foundation of defending the country as a requisite to be a proud citizen.

4.3 DECLARATION OF PEACEFUL EDUCATION IN HIGHER EDUCATION

Peaceful education in higher education is a chosen step to achieve peaceful and convenience inside the institution or outside the institution (in society). Peaceful education at higher education is a step toward the institution to apply the value of religion, social, and customs to enhance the national reputation in all sectors.

For the leaders at higher education institutes, peaceful education can be applied in two ways. The first method is structured processes. The processes can be applied in the form of institution regulations that may affect to inside and outside of the institution. The second is unstructured

processes. The processes can be implemented by internalization the values and best habits in all activities. The second is the unstructured processed that is creating the peaceful cultures in the whole part of the institutions through internalization good behavior and culture to maintain the peacefulness in all activities inside and outside the campus. Therefore, the peaceful culture will appear as it is expected in Islam and it often refers as Islami dan Qurani. The figures who have the utmost important role in a higher education are its leaders (eg; rector, deputy rector, and dean). There are at least 18 leaders' characters in higher education, they are religious, honesty, tolerant, discipline, creative, independence, democratic, dynamic, nationalist, love the country, appreciate achievement, communicative, love the peace, eager to read, care of environment, care for social life, and responsibility (Hardi Mulyono, 2018).

Structured peaceful education has been declared by Indonesian Higher Education Leaders with the theme "The role of higher education in countering the radicalism", took place in Bali, on 25 – 26 September 2017. The participants have a good response to this nation-wide declaration as an effort to encourage a peaceful education in higher education institution in combating anarchy, terrorism, and radicalism in higher education environment society. This program has received a good response from Ministry of Research, Technology, and Higher Education (Indonesia), along with higher education rectors declared the statement of loyalty to Pancasila, UUD 1945, NKRI, dan Bhinneka Tunggal Ika in Sota, Merauke. Pancasila values must be used as a filter in facing the globalization waves and challenging in the 21st century.

Ministry of Religious Affairs (Indonesia) stated that there are three crucial points contained in the declaration. Firstly, refusing all kinds of activities relating to radicalism, fundamentalism, and intolerant. Secondly, strengthening all kinds of activities relating to empowering national ideology of Pancasila. Thirdly, the agreement made by Indonesian rectors to activate the religious study in campus that *rahmatan lilalamin*.

4.4 DECLARATION BY HEAD DEPARTMENT IN HIGHER EDUCATION

Top admin of higher education institution, academics staff and stakeholder need to discuss on how to design peaceful education can be applied in subjects. The discussion is important due to the input, process, and output, and even the outcome needs to discuss to gain the expected results. Once the content of peaceful education integrated into curriculum, the next step is the managers need to discuss on how to evaluate the achievement of the implementation. The

implementation of the peaceful education in curriculum need synergize with the characters values such as fear of god and love the universe, responsible, discipline, independence, honest, affection, concern, cooperative, creative, hardworking, fairness, leadership, humble, tolerant, peace, and unity.

The department head explicate that peaceful education is integrated into curriculum such as in the subject of religious subject, patriotism, civic education, and Pancasila. The subjects function as a tool for students to enhance their national insight, democracy, respect the law, appreciate for diversity, and participate in national development in which Pancasila as the foundation (Edi Saputra, 2015). The instruction is independently delivered, supported by a few related subjects to strengthen responsibility to citizen, religion, ethnic, and nation (**Dasim Budimansyah, 2010**). The government expects the subject will outline the materials that will be delivered to students. The materials include:

(a) The god is one; the faith and pious, and philosophy,

(b) Humanity, the essence, dignity, and responsibility of human beings,

(c) Law; to increase the awareness of religious law, religious function in law,

(d) Morality, religion as morals resource,

(e) Knowledge, technology, arts, and faith as a unity, the obligation to seek and use the knowledge,

(f) Inter-religion harmony, religion as grace from god,

(g) Society, civilized and prosperous society, the role of religious society in creating the civilized and prosperous society, human rights and democracy,

(h) Academic culture, work ethic, open and fair attitude,

(i) Politics, religious contribution to political life, the religious role in realizing national unity.

Strengthening of peaceful education is also done through the subject of CCU (Cross-Cultural Understanding), the English department educators are expected to encourage inter-religion tolerance values through the chapter of Communicating Across Culturals and Cross-Cultural Conflict and Adjustment available in the subject. In the chapters the students will get the lesson relating to understanding on how to inter-culturally communicate, overcome the cultural conflict by harmonizing all the different cultures (Tyas Mulyono, 2017).

4.5 DECLARATION BY LECTURER IN HIGHER EDUCATION

The lecturers will teach and explain the students many things in the development of sciences and technology as well as social condition. The instructional in classroom should not only be around the facts, concepts, principles, and procedures, but also to analyze, synthesize, evaluate, and reflect various related problem of contemporary issues in the society such as radicalism, terrorism, and communism.

One of the lectures' roles in higher education is developers (researchers) which reflect one of the three main functions of higher education in Indonesia. The research activities are expected to develop knowledge, technology, and arts as well as social issues where the results can be used to improve the quality of life. It is also expected the lectures can improve the capacity of themselves to spread the ideology of nationalism, patriots, and democracy.

As educators, the lecturers should direct the students to always run in positive tracks, particularly in the issue of ethnics, religions, and tribes. The lectures should avoid encouraging the mindset of fanaticism and discriminative among students as it will lead to a destructive behavior. Pancasila should not merely become a slogan and a unique identity the other countries do not possess, but it should be well understood and implemented to create peaceful that is in line with the Indonesian popular motto "Bhinneka Tunggal Ika (Harmony in Diversity)". The lecturers should instill core values of Pancasila and Undang-Undang Dasar 1945 to encourage the students to have a good sense of nationalism and patriotism in any occasion in the campus and in any other places.

4.6 DECLARATION BY STUDENTS ASSOCIATIONS

Students as the agents of change have a crucial role in preventing radicalism, terrorism, and communism. It is also important to revitalize the students' institutions and organizations both inside and outside of campus. The organization in campus holds vital roles in preventing the growing of radicalism, terrorism, and communism through a comprehensive understanding of religion and nationality. There several steps the lecturers need to take to prevent radicalism intrude into campuses. First, introducing the students about what radicalism is. Second, the campuses provide subjects discussing radicalism. Third, the students may ask question without

exceptions. Fourth, there is a good interaction climate among academics' society (Zuzy Aryanti, 2015).

Becoming a member of an organization is an important factor for students from being influenced by radicalism, terrorism, and communism. On the other hand, the non-activist students are very vulnerably influenced by the radicalism, terrorism, and communism through brainstorming and doctrine. They do not have the ability to think analytically and critically as activist students do.

Encouraging campaign of anti-radicalism, terrorism, and communism should be one of the main agenda to combat radicalism movement in campus through students' organization. The campaign is important because each organization has many network and followers so that it will be easy to spread the messages for its cadres or members. If this program can be executed consistently, the radicalism, terrorism, and communism can be prevented without requiring repressive actions which will come out with many victims and need much fund.

Students at university need not only theoretical information in classroom but also application in society to deeply understand any emerging issues. It is also the same for educators; they should be carefully selected based on their commitment to Islamic values and Pancasila as national ideology. Higher education institutions have the main role in selecting prospective lecturers who are free from radicalism, terrorism, and communism. The lecturers and students in higher education should be to implement the core values of Pancasila as national ideology under the flag of red and white either in classroom activities or in extracurricular ones.

This commitment is important due to the spreading of radicalism, terrorism, and communism can be done in various ways. The groups of radicalism, terrorism, and communism who infiltrate to campus usually target new students for their members. The next step is, the higher education institution should control students' activities units to prevent them from being infiltrated by the radicalism, terrorism, and communism. Students need to integrate several things to educate themselves to get peaceful. First, understanding religious knowledge deeply because the harmony in life will not be appeared by the cognitive knowledge only but it requires the affective and psychomotor side. Second, nurturing individual and groups by moral education for many different groups to improve the tolerance is highly needed. Third, educating

students on how to eliminate social and religious conflict and improve the awareness to respect the others.

5.0 CONCLUSIONS

Declaration of peaceful education by higher education institutions is a common support, agreement, and understanding between higher education institutions and government to achieve the peaceful, convenient situation in maintaining the unity of Indonesia. All citizens have a obligation to creating and maintaining the peace individually or collectively for themselves or others. Declaration made by higher education institutions for peaceful education is intended as a collective commitment to maintain, direct, guide, and create peace inside and outside campus.

Everyone of campus member have an obligation to spread peaceful education from the rector, vice rectors, dean, vice deans, department head, department secretary, lecturers, student's organization, and all other students. Their roles and functions become the common foundation to achieve peaceful situation and far from radicalism, anarchy, and terrorism.

6.0 REFERENCES

Andik Wahyun Muqayyidin. (2012). Membangun Kesadaran Inkusuf Multikultural Untuk Deradikalisasi Pendidikan Islam. *Jurnal Pendidikan Islam*, 1(2), p.131 – 151.

Daniel Bar-tal (2002). *The Exclusive Nature of Peace education*. In Gavriel Salomon and Baruch Nevo. Peace Education: The Concept, Principles and Practice in The World. Mahwah, New Jersey: Lawrence Erlbaum.

Dasim Budimansyah. (2010). Tantangan Globalisasi Terhadap Pembinaan Wawasan Kebangsaan dan Cinta Tanah Air Di Sekolah. *Jurnal Penelitian Pendidikan*, 11(1), p.8 – 16.

Edi Saputra. (2015). Peranan Metode Diskusi dalam Pembentukan Karakter Mahasiswa Melalui Matakuliah Pendidikan Kewarganageraan. *Jurnal Ilmiah Ilmu-ilmu Sosial Budaya & Ekonomi (TINGKAP)*. 11(1), p.26 – 40.

Eka Hendry AR. (2015). Pengarus Utamaan Pendidikan Damai (Peaceful Education) Dalam Pendidikan Agama Islam Solusi Alternatif Upaya Deradikalisasi Pandangan Agama. *Jurnal At-Turats*, 9(1), p.3 – 13.

Hardi Mulyono. (2018). Sosialisasi Inovasi Manajemen Gaya Kepemimpinan Berbasis Karakter. *Jurnal Amaliah*. 2(1), p.1 – 8

Johnson, David W., and Robert T. Johnson. 2010. *Peace Education in the Classroom Creating Effective Peace Education Programs*. In Handbook on Peace Education, edited by Gavriel Salomon and Edward Cairns. New York: Psychology Press.

Kitab Undang-undang Perdata Pasal 1851. (2015). *KUH Pedata (Kitab Undang-undang Hukum Perdata) & KUHA Perdata (Kitab Undang-undang Hukum Acara Perdata)*. Jakarta, Indonesia: Visimedia.

Lexy J. Maleong. (2001). *Metode Penelitian Kualitatif*. Bandung, Indonesia: Remaja Rosdakarya.

Martinur Sardi. (2017). *Membangun Budaya Perdamaian dalam Perspektif Al-Quran*. Makalah Dialog. Yogyakarta, Indonesia. Fakultas Hukum, Universitas Muhammadiyah Yogyakarta.

Nurudin. (2013). Basis Nilai Perdamaian Sebuah Antitesis Radikalisme Agama di Kalangan Mahasiswa. *Jurnal Harmoni*. 12(3), p.64 - 82

Saeful Anam (2017). Karakteritik dan Sistem Pendidikan Islam: Mengenal Sejarah Pesantren, Surau, dan Meunasah di Indonesia. *Jurnal of Applied Linguistic and Islamic Education*. 1(1), p.146 – 167.

Tasman Hamadi. (2004). Pendidikan Agama Islam di Sekolah Umum Keharusan Sejarah. *Jurnal Pendidikan Agama Islam*. 1(2), p. 171 – 191.

Tyas Mulyono, Arif Rifanan, Sarah Muktiati, Dina Fitri Annisa, Tri Yulianingsih. (2017). Cross-Cultural Understanding dan Deradikalisasi Agama: Studi Kasus Mahasiswa Pendidikan Bahasa Inggris IAIN Surakarta. *Journal Academica*. 1(1), p.127 - 137.

Zuzy Aryanti, Imam Mustofa, Dedi Irwansyah, Walfajri Walfajri. (2015). Persepsi dan Resistensi Aktivis Muslim Kampus Terhadap Paham dan Gerakan Islam Radikal Kasus Perguruan Tinggi di Provinsi Lampung, *Jurnal Penelitian Keagamaan dan Kemasyarakatan*. 28(2), p.313 – 330.

6.0 ONLINE REFERENCES

Fakultas Hukum, Universitas Sam Ratulangi. (2003). *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*. Available at
http://hukum.unsrat.ac.id/uu/uu_20_03.htm [Accessed 15th August 2019]

Fakultas Hukum, Universitas Sam Ratulangi. (1989). *Undang-Undang Republik Indonesia Nomor 2 Tahun 1989 Tentang Sistem Pendidikan Nasional*. Available at
http://hukum.unsrat.ac.id/uu/uu_2_89.htm [Accessed 15th August 2019]

World Intellect Property Organization (1989). The 1945 Constitution of the Republic of Indonesia, Republic Indonesia 1989. Available at
https://www.wipo.int/edocs/lexdocs/laws/en/id/id048en.pdf. [Accessed 15th August 2019].

Direktorat Jenderal Kelembagaan IPTEK & DIKTI, Kementerian Riset, Teknologi dan Pendidikan Tinggi. (2003). Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional. Available at
https://kelembagaan.ristekdikti.go.id/wp-content/uploads/2016/08/UU_no_20_th_2003.pdf. [Accessed 15th August 2019]

Action Against Nation Radicalism Higher Education Higher Education Leaders Meeting. (2017). Ministry Sets Up Task Force on Campus Radicalisation. Available at
https://www.universityworldnews.com/post.php?story=20180707152432283 [Accessed 15th August 2019]

Republika.co.id (2017). Do not spread radicalism in universities: Jokowi. Available at
https://www.republika.co.id/berita/gaya-hidup/travelling/15/08/27/en/national-politics/17/09/26/owvrux414-do-not-spread-radicalism-in-universities-jokowi. [Accessed 15th August 2019]