Peace Culture in School: Analyzing the Wahid Foundation's Peace School Program

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Abstract

This article aims to describe the practice of building a peace culture in schools that are packaged through the Wahid Foundation peace school program. This study used a descriptive qualitative method, in which data were obtained through interviews, observation, and documentation. The researcher interviewed the facilitator of the peace school program at DKI Jakarta. Observation and documentation were carried out during the implementation of peace school program activities in narrating building peace culture in School. According to this research, the Wahid Foundation's narrative of the culture of peace was based on the widespread acts of intolerance, bullying, and radicalism that started to appear in educational institutions. This program was established to help with the management of student organizations, the development of school regulations, and the practice of tolerance and peace. Routine study plans, calming social media posts, and insightful online chats were all used to assist. The eventual aim of the Wahid Foundation's peace school program is to nurture students' character by teaching them to respect, value, and be sensitive to others, as well as to make them ambassadors of peace both within and outside of the classroom.

Keywords: Peace Culture, Peace School, Wahid Foundation

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Introduction

Due to its diversity, Indonesia has the potential to fall apart, which the emergence of social conflicts would indicate largely resulted from intolerance, opposing viewpoints, and religious convictions. On a broad scale, incidents have occurred where the majority has committed acts of violence against minorities because of ideological differences. For example, the incident in Tolikara, Papua, became the subject of widespread attention, where the Gidi Church congregation destroyed the mosque used for *Eid* prayers.¹ In October 2017, the Aceh Muhammadiyah mosque was also burned to the ground.²

The organization impartial, which studies and investigates human rights abuses in Indonesia, then reported that between November 2018 and November 2019, there were 31 cases, most of which included the restriction of religion. Concerning the specific cases, there were 12 instances of intolerance involving the restriction or discontinuation of a ritual involving the recital of lectures or the practice of religious worship or beliefs, 11 instances involving the restriction of religion, three instances involving the destruction of places of worship, two instances involving the exclusion of specific ethnic cultures, and other instances involving dress code regulations. It delivers that religious convictions request to be aware of particular sects and refuse to coexist with other religions.³

On a smaller scale, however, acts of intolerance, bullying, student confrontations, and radicalization are observed in education. These behaviors may originate from both inside and outside the School. The teacher and student councils are internal sources that could come. In contrast, outside sources are from radical and exclusive organizations. According to a report received by the Indonesian Child Protection Commission (KPAI), there were 37 occurrences of children’s rights violations in the school sector from January to April of this year. That is based on a statement by Retno Listyarti, the KPAI commissioner in charge of the education division, in response to the information she learned from an online complaint. Bullying-to-physical-violence instances are the prevalent trend in these situations.⁴

Additionally, according to studies conducted by PPIM UIN Jakarta, 78% of instructors support the construction of an Islamic state, 77% support the groups that do so, and 18% oppose *Panasila* and the 1945 Constitution as a constitution. Additionally, it was shown that 78% of Islamic religious education teachers opposed the idea of non-Muslims teaching in Islamic institutions, and 89% disagreed with non-Muslim leaders.⁵

Despite some of the situations mentioned above that take place in the education field, the ideal school environment, which is a process of civilizing and humanizing, has not been achieved. How education transforms knowledge significantly affects how students' personalities are shaped.

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Applying the values of tolerance and love of peace among the parties concerned in the education sector is one action that can be taken. So that students can conduct activities as social beings in general in a welcoming environment at school.

The education world is active and at the center of halting the development of views at odds with the tolerance-promoting principles frequently held there. Therefore, tolerance education and promoting peace culture must be intensified in the educational system. So that everyone involved can anticipate and prevent the rise of prejudice. The Wahid Foundation's initiative to create a peace culture in schools through the peaceful school program is one of the efforts made to prevent intolerance, bullying, fights, and radicalism in education.

Violence can be changed through the process of peace. However, achieving permanent peace is quite challenging. The lack of peace between many groups results from economic, political, and social concerns. At this point, everyone knew peace as the absence of violence. However, this circumstance is the first step towards the desired peace by defining peace as a connection between people, organizations, and institutions that respects the plurality of values and promotes the overall development of human potential.6

According to Johan Galtung's concept, peace has two different meanings: it might be the absence or diminution of all forms of violence or the transformation of nonviolent, creative conflict. The first definition focuses on peace as the opposite of violence. We must understand violence in order to understand peace. While the second definition focuses on disputes, peace is the environment where problems can be addressed ingeniously and without violence.7

Johan Galtung develops a peacebuilding strategy to reach the word peace. A process of promoting peace that is focused on the practical implementation of nonviolent social change through political, social, and economic development is known as peacebuilding. Andi Knight's book Building Sustainable Peace, which asserts that peacebuilding is tied to two crucial elements, namely the deconstruction of the structure of violence and the reconstruction of the structure of peace, supports the assertion made by Johan Galtung. By transforming a culture of violence into a culture of peace, peacebuilding aims to prevent or settle disputes and produce calm conditions.8

The transition and consolidation stages are two parts of the peacebuilding process. Strategies classified as short-term (between two months to two years), medium-term (between two and five years), and long-term (beyond five years) are required to achieve these two stages (5-10 years).9 Because it is structurally and culturally focused, peacebuilding takes an extended period. The Grotian and Kantian models, based on the idea of a quasi-political et moralis society, serve as their guides during the transitional stage. According to this theory, the state as a political body must create a social compact through typical norms that govern interstate interactions and harmonize the peace program. The purpose of the peace intervention on the social structure during the consolidation stage is to stop communal conflicts from happening repeated.10

Education is a potential answer for creating an environment of peace. In order to reduce the occurrence of open and structural conflicts by fostering peaceful conditions at the

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10 Miall, Ramsbotham, and Woodhouse.
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Peace education teaches citizens the importance of peace in all spheres of life, including their communities and countries. Peace education is a type of education that aims to enable the community to be able to resolve its disputes in a resourceful and nonviolent manner. The principles of peace education include tolerance, respect for others, love, justice, and fairness.

Multicultural education promotes peace in Indonesia, which has a very diverse population. The process of realizing everyone's potential while respecting diversity and heterogeneity due to cultural, ethnic, racial, and religious diversity is known as multicultural education. In addition, James Bank in Maksum claimed that the essence of multicultural education is promoting an inclusive movement to improve relationships amongst people (as an inclusive and cementing movement).

There are three ways to cultivate a culture of peace in schools, according to Wulandari. The first is to concentrate on education to encourage peace through educational institutions. Second, peace education is imparted via distinct disciplines or is combined with already-existing ones, and third, promoting extracurricular activities that promote peace education.

In principle, it is anticipated that the multicultural education paradigm will be able to eradicate among pupils the stereotypes, attitudes, and ideas of egoism, individualism, and exclusivity. However, students are always encouraged to develop a broad perspective of others, acknowledging that their existence in society is intertwined with the environment, including racial diversity, rationalism, religion, culture, and needs.

Method

This study employs a descriptive qualitative approach by conducting a study in a school, the pilot project for the Wahid Foundation's peace school program. The researcher eventually chose the case study to examine how the portrait fosters a culture of peace in schools. According to the source, people, places, and paper were the three critical tools used in this study. The companion

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13 Hendry.
for the peace school program, pilot schools, and children enrolled in the peace school program were what was intended.

Participatory observation, interviews, and documentation were critical components of data collection strategies. The actions were participating in the peaceful school program's events and telling the peace culture in schools. After that, undertake interviews to elucidate the information more. The data analysis was obtained during and immediately after the data-gathering process. The Miles and Huberman method is the analytical technique applied in this research. The researchers completed three steps of the Miles and Huberman approach before obtaining the study's final results.

Result and Discussions

Building Peace Culture Through Peace School Program

A peace condition is one in which there is a lessening of all types of violence and a transformation of nonviolent creative conflict. It takes constructive action to shift one's mindset and conduct to achieve a calm condition. Establishing a peaceful culture in the school setting is one action that can be taken. According to Johan Galtung, the goal of the peacebuilding process is to effectively achieve peaceful social transformation by developing the political, social, and economic system. Andi Knight argues that peacebuilding is connected to two crucial aspects, namely the deconstruction of the structure of violence and the reconstruction of the structure of peace, later supporting Johan Galtung's assertion. The goal is to change a culture of violence into a culture of peace to prevent or settle conflicts and foster peaceful conditions.

There are various ways to work toward creating a culture of peace, one of which is the Peace School Program notion put forth by the Wahid Foundation. The Wahid Foundation's Peace School is an initiative with planned and methodical attempts to create a culture of peace through tolerating policies and practices that engage the school community in a participative, cooperative, and innovative manner. The Peace School adheres to several principles as a venue for promoting tolerance and peace education.

First is the principles, to begin, outlined in Pancasila and the 1945 Constitution. These two documents hold significant value for the Indonesian people as the cornerstones of the country and state. The core tenets of social justice, which all spheres of society must uphold, are taught by Pancasila. The 1945 Constitution governs the constitution, which was drafted for the first time since Indonesia's independence and is meant to offer assurances for the good of the entire country.

The second is human rights. The values of human rights, which are gifts from the Almighty and are fundamental rights for every person, are promoted by the Peace School. Because of this, human rights principles are taught in schools, including the right to life and the right to practice one's faith, and students are expected to look out for and defend one another.

Third is diversity. Indonesia is a varied nation, as we all know. The goal of diversity is the Peace School's guiding philosophy, which aims to respect and value differences in all contexts.

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19 Sugiyono.
21 W. Andy Knight, *Peace Building Theory and Practice*.
22 Mahnan Marbawi et al., *Mencipta Generasi Penjaga Kebhinekaan: Panduan Sekolah Damai Konsep Dan Indikator*.
23 Mahnan Marbawi et al.
24 Mahnan Marbawi et al.
25 Mahnan Marbawi et al.
without reservation. Therefore, this objective is to prevent a split and the creation of conflict seeds that enable acts of violence to happen.

The fourth is Gus Dur's nine core principles.\textsuperscript{26} The \textit{Wahid Foundation} was founded to serve as a platform for realizing the values of Gus Dur had started. The \textit{Wahid Foundation}'s next move is to always uphold and incorporate these beliefs into the peace school curriculum that has been established. Monotheism, humanism, justice, equality, emancipation, simplicity, brotherhood, chivalry, and local wisdom are among Gus Dur's nine guiding principles.

The \textit{Wahid Foundation} designed the Peace School project based on the abovementioned values. Several actions were conducted as an early introduction to the peace school program for beneficiary schools before implementation in the field. Therefore, this will give a general summary of the peace school program's direction. The following table shows these actions:

\begin{table}[h]
\centering
\begin{tabular}{|l|l|}
\hline
Stage       & Description                                                  \\
\hline
First Stage & Promoting the School of Peace program                        \\
\hline
Second Stage& Formulating the Strategy for the Implementation of the School of Peace \\
\hline
Third Stage & Camping and Training for the School of Peace                  \\
\hline
Stage Four  & Developing the School of Peace Indicators                    \\
\hline
\end{tabular}
\caption{The Peace School Program's Direction}
\end{table}

Table 1 shows four stages of the peace schools program direction. The first stage was spreading the peaceful school concept,\textsuperscript{27} and Peace School was established with the Association of Islamic Religious Education Teachers (AGPAII). The activities involved discussing the benefits of diversity and how diversity may be used to promote the peace school concept. AGPAII, the Education Office, and the Regional Office of the Ministry of Religion spoke at this discussion as speakers to offer perspectives from around the country. The venue for this event was the Haris Hotel in South Jakarta.

The creation of a plan for implementing peace schools is the second stage.\textsuperscript{28} The Peace School program was extended beyond the original workshop by offering help to explore further and develop methods that would be put into action to build a peaceful school. This plan is discussed and prepared at each School. Therefore, there will be variations in how it is implemented. However, it still places a high priority on creating a peaceful educational environment in its orientation.

The sequence consists of peaceful school camps and training.\textsuperscript{29} The \textit{Wahid Foundation} helped kids, and this action was done as a follow-up to that. This camp and training session lasted for two days. This approach effectively delivers the peace school curriculum by combining training with a camp-style environment, naturally increasing student enthusiasm for participating in these activities.

Lectures, talks, case studies, projections, and field trips are other fascinating activities in peace school training and camps.\textsuperscript{30} In recognizing the idea of a culture of peace and tolerance as a strategy to abolish violence with religious subtleties, participants of this activity will benefit from being able to think positively, be open, and regulate their thinking power.

\textsuperscript{26} Mahnan Marbawi et al.
\textsuperscript{27} Mahnan Marbawi et al.
\textsuperscript{28} Mahnan Marbawi et al.
\textsuperscript{29} Mahnan Marbawi et al.
\textsuperscript{30} Mahnan Marbawi et al.
Deciding how to create indicators for peace schools is the final phase of the peace school program. This indicator assesses how effectively peace schools may be implemented in classrooms. This assignment identifies how to measure peace school programs and identifies markers for assessing peace schools' success. In order to determine what has not been accomplished in the implementation of peace schools in their particular schools, indicators and measuring techniques will be used. In order to create a more tranquil school, it also serves as a joint evaluation.

The *Wahid Foundation* uses mentorship to take a human approach to create a culture of peace in schools. All components of the school environment are taught to emphasize tabayyun to solve a problem in peace schools, focusing on students managing conflicts between them and fostering the moral character of students who value tolerance and peace.\(^{31}\)

Students are introduced to Indonesian culture to prepare them for the contrasts in their beloved country. Additionally, students learn how to demonstrate tolerance toward followers of other faiths, including the observance of a religious holiday. Students create possibilities for celebration and are willing to collaborate to participate in the process of putting religious holidays into practice.\(^{32}\)

**The Wahid Foundation’s Peace School Program Implementation**

The facilitator consults with related stakeholders prior to providing the help and then consults with the School later on to discuss the continuance of the peaceful school program. "Joined in August 2019 as a roommate. Unlike other regions, Jakarta starts at number 1, a unique starting position. The past six months have seen extraordinary growth. Coordination throughout the first three months of November with the Peace School program pilot project school, the Education Office, and AGPAII."\(^{33}\)

Then facilitator works with stakeholders in the school environment in advance to coordinate the implementation of the peace school program. Coordination with school principals, vice principals for student affairs, PAI (Islamic Religious Education, IRE) teachers, and female and spiritual organizations are a few of them. He said that mentorship in schools went through five stages based on information from interviews with the Jakarta Peace Schools' facilitators.

<table>
<thead>
<tr>
<th>Stage</th>
<th>Coordination Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Stage</td>
<td>Coordination with PAI teachers</td>
</tr>
<tr>
<td>Second Stage</td>
<td>Coordination with Principals and Students</td>
</tr>
<tr>
<td>Third Stage</td>
<td>Coordination with spiritual leaders and daughters</td>
</tr>
<tr>
<td>Fourth Stage</td>
<td>Meetings with schools related to peaceful school program activities</td>
</tr>
<tr>
<td>Fifth Stage</td>
<td>Coordinating and requesting support from party-related parties</td>
</tr>
</tbody>
</table>

Table 2 shows five stages of coordination of the peace school program. "First, coordinate AGPAII suggestions with PAI teachers. Collaboration with students and school principals comes next. Third, coordination with princesses and spiritual authorities. Fourth, there would be a

\(^{31}\) Ahsan Ridhoi and Arnaldi Nasrum, *Sekolah Penjaga Kebhinekaan: Cerita Baik Program Sekolah Damai Wahid Foundation* (Jakarta: Wahid Foundation, 2019), //pustaka.kemdikbud.go.id%2Flibdikbud%2Findex.php%3Fp%3Dshow_detail%26id%3D47980%26keywords%3D

\(^{32}\) Ridhoi and Nasrum.

\(^{33}\) Irfan Nurhadi, *Wawanacara dengan Pendamping Sekolah Damai DKI Jakarta, 2022.*
coordination meeting with the School to discuss the activities the *Wahid Foundation* can sponsor associated with the peace school program."

Based on the suggestions given by the Indonesian Islamic Education Instructors Association, the first step is to coordinate with Islamic religious education teachers. AGPAII is a platform for organizations of PAI subject instructors who hold a crucial position and are aware of how immersed PAI teachers are in their respective fields of study as thought through discussions and gatherings of PAI professors who are AGPAII members.

The second level coordinates with the Principal and vice principal for student affairs. As a follow-up, this procedure was used to further explain the peaceful school program to school vice principals for student affairs and principals. According to the interviews, there are still misunderstandings about the peace school initiative between the School and the *Wahid Foundation*. Consequently, it is essential to have a specific strategy that is applied consistently.

The third stage is coordinating with the School's female members and spiritual leaders. The implementation of greater cooperation in implementing the peace school program is related to this coordination. This partnership will take the form of initiatives that aim to mold students into people who respect and care while also shielding them from outside influences that could lead to radicalization and intolerance.

The fourth stage is cooperation with the School to identify projects that can be implemented with the *Wahid Foundation*. This coordination allows the programs to operate simultaneously and cross paths without decreasing or interfering with the School's scheduled activities. It aims to prevent duplication of the *Wahid Foundation*’s activities or programs with those provided by the school.

The fifth stage entails coordination with and requests for assistance from the Ministry of Education and Culture, the Ministry of Religion’s regional offices, and the Education Office (High School and vocational directorates). This coordination ensures that all essential stakeholders know the *Wahid Foundation*’s Peace School Program and that schools can use it to create a culture of peace. So that all parties involved work together to create a school that promotes peace, equality, and tolerance within the learning environment.

Assistance with conducting forward activities to support the peace school program is adjusted to the peace school indicators based on the data received. Along with organizational management, these indicators contain tolerance, peace, and harmony policy pillars. A ruling (SK) for the Principal relating to implementing school activities based on tolerance and peace is how the first pillar’s results are applied in classrooms and admitted "about the School's role in creating the Peace School SK. Two schools in DKI Jakarta are developing SK. This initiative hopes to inspire other schools to draft a peaceful decree."

The teacher council conducts teaching and learning activities by incorporating the values of tolerance and peace as the second pillar's product, which is the practice of tolerance and peace. Inspiring kids can accomplish it by telling them true stories about situations that illustrate the principles of equality, fraternity, humanity, tolerance, and peace.

According to the facilitator for the peace school in Jakarta’s account, the second pillar has been implemented through the National Insight-based Learning Implementation Plan (RPP). Values that accept variety, uphold unity, and promote tolerance are some that must be incorporated

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34 Nurhadi.
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into the RPP. "The topic of national understanding is accepted because it incorporates the virtues of tolerance and peace."\(^{36}\) The RPP was created in collaboration with 15 schools that attended the workshop to prepare it, five pilot project peace schools, and other participants from other schools. This RPP was created per Ministry of Education Circular Letter No. 14 regarding simplifying the Learning Implementation Plan.

In addition, for the third pillar of managing student organizations. The assistants of the \textit{Wahid Foundation} first collaborated with the vice principal for student affairs and spiritual leaders before working with organizations in schools. A collaboration with spiritual and female administrators followed it. That is done to prevent misunderstandings when carrying out tasks that will be completed in groups.

Student organization activities focusing on tolerance and peace are conducted as a part of the program run with this student group. Routine monthly evaluations, offline-online intelligent conversations, and organizational management training do the implementation. Additionally, school helpers support female and spiritual administrators in providing quality project management because of the need to develop management resources for effective organizational management.

The next step after coordinating is to put the program into action as a trigger for creating a peace culture in schools. "School-based initiatives are sponsored and conducted concurrently, but they cross paths with the peace school initiative."\(^{37}\) Some of the peace school initiatives that have been put into place are as follows:

a. Common discussions

The facilitator used specific themes to guide discussions with the students. A discourse on a national perspective, 21st-century abilities, and the study of \textit{fiqh} was one of the activities that took place. The female students of the women's group participate in joint recitation and prayer activities with the facilitators every Friday when the male students offer Friday prayers. The discussions with the \textit{Rohis} organization, meanwhile, focused on Islamic \textit{da'wah}.

The pace of change in our day is rapid. The action that may be taken to adjust to these situations is to improve one's capacity for learning particular talents. For this reason, the \textit{Wahid Foundation} trains pupils in soft skills through a peace school assistant. The pilot project varies depending on the region. It focuses on helping students become more skilled by teaching them soft skills with a 21st-century skills theme.\(^{38}\) That is done to help them be able to adapt to technological advancements.

Furthermore, teaching pupils about national insight is equally crucial, which strives to develop independent learners aware of their country's circumstances. It is intended that by using this theme, children will develop into people of moral character, exhibit a spirit of tolerance, and uphold the \textit{Pancasila} spirit. So it will encourage a love of country, a sense of pride, and a determination to protect its integrity from things that could cause the nation to fall apart.

\textit{Fiqh} studies, such as those conducted during this pandemic, are crucial for bringing cleanliness to everyone's mind. As in a hadith that states that cleanliness is valued in Islamic teachings—\textit{Attahuru syatrul iman}—and that faith includes cleanliness. The Covid-19 pandemic was the topic of an online discussion conducted as a follow-up to this study and was tailored to the

\(^{36}\) Nurhadi.
\(^{37}\) Nurhadi.
\(^{38}\) Nurhadi.
present global situation. This conversation aims to persuade participants to live a healthy lifestyle to stop the spread of the Covid-19 pandemic.

b. Peaceful Narratives on Social Media

As we all know, using social media to communicate one's thoughts is relatively simple. Indonesian law regulates freedom of speech and allows people to voice their thoughts. As an alternative, some people continue to misuse social media's features. One recent development is the proliferation of hate stories, hoaxes, hate speech, and bullying. It is inextricably linked to social media's accessibility to all demographics. That undoubtedly has to be a concern and a concern for the problem's solution.

There are potential good outcomes in using a gadget in addition to the aforementioned unfavorable ones. In light of this, the *Wahid Foundation* encourages students to use their technology for good through, among other things, posting stories of peace on social media. Of course, promoting peace narratives on social media requires diligent, ongoing commitment. It is important to be aware of how powerfully social media may be used to spread stories of peace in Indonesia. As a result, kids are taught from a young age to communicate good news constantly and to resist being upset by unverified news.

The *Wahid Foundation* used student social media to its full advantage to promote a culture of peace while intervening on issues that include narratives of bigotry. With this, it was planned to establish a secure and welcoming social media environment where people may express ideas, the diversity of their identities, and their love for Indonesia.

Instagram is one of the social media platforms available. Students were encouraged by the *Wahid Foundation* to keep fostering a culture of peace by sharing quotes that promote tolerance and peace. In addition, it can be used to share actions taken under one umbrella, one of which is online discussion. They can express their feelings as individuals working to cultivate a culture of peace on social media as a result of these initiatives. So that when the experience is shared with its followers, it will have a significantly positive effect.

c. Online Smart Discourse

Conducting thoughtful talks was one of the efforts undertaken by the *Wahid Foundation* with students in implementing a peaceful school to realize the aim of a peaceful school during Covid-19. The current discussions are being held using video conferencing zoom, slightly different than usual. It was done following the events that prevented us from meeting in person at School. However, this talk went by without a hitch, and the participants paid close attention.

This time, the discussion's focus was on imitating the Prophet in order to survive the plague. Highly important given that the world is currently experiencing the fatal Covid-19 epidemic. Presenting resource people whom the *Wahid Foundation* had prepared led the conversation. Student delegates mediated the conversation, and SMKN 12 Jakarta organized this discussion forum.

An academician from UIN Syarif Hidayatullah Jakarta, served as the resource person on this occasion. He began his presentation of the information by describing how an epidemic had marked the Prophet's time. The Prophet did not advise traveling to areas where the outbreak was raging in the face of the plague. Additionally, the Prophet advised his followers to keep themselves clean, get medical attention, foster racial harmony, pray to Allah Swt., and remain calm. From these explanations, it is possible to quickly characterize the idea and application of the *Wahid Foundation's* pilot project for a peace school program in the table below:
### Table 3. Concept and Implementation of *Wahid Foundation's* Peace School

<table>
<thead>
<tr>
<th>Essential Elements or Indicators of Peaceful Schools</th>
<th>Concept</th>
<th>Implementation</th>
<th>Outputs (Outcomes)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Policy Pillars</td>
<td>a. Working Team approved by the Principal and containing the foundational goals, authorities, responsibilities, and budget</td>
<td>Decree</td>
<td>Decree (two Schools in Jakarta are currently formulating a Decree for Peace School)</td>
</tr>
<tr>
<td></td>
<td>b. Future Improvements: The SK Program for the Peace School Program's Policy (Vision-Mission, Objectives, Syllabus, RPP) is part of the Curriculum.</td>
<td>Workshop on RPP Simplified with a National Insight theme</td>
<td>a lesson plan (RPP)</td>
</tr>
<tr>
<td></td>
<td>c. Environment Management in Schools: A commitment to establish a peaceful environment for learning in schools</td>
<td>Regulations for the use of shared school resources by all students</td>
<td>Islamic and other religious holidays are celebrated in a multipurpose area.</td>
</tr>
<tr>
<td></td>
<td>d. Environmental management in the classroom: Decree oversees the class's educational activities.</td>
<td>Policies for regulating classroom activities in a manner that promotes democratic principles</td>
<td>Decree outlining the principles of nonviolent conduct that will serve as the basis of creating a culture of peace in the classroom</td>
</tr>
<tr>
<td></td>
<td>e. Early detection of radicalization and intolerant acts: The policy includes identifying warning signs of radicalization and intolerance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. The principles for the practice of peace and tolerance</td>
<td>a. The School Environment: Interaction, Promotion of Peace, and Peaceful Public Space</td>
<td>providing classrooms for students</td>
<td>Use of school resources for all students’ activities</td>
</tr>
<tr>
<td></td>
<td>b. The Classroom Environment: Methods and Management Learning Roughly equal</td>
<td>learning and growth</td>
<td>behavioral guidelines for creating a culture of peace in the classroom</td>
</tr>
<tr>
<td>3. Student Organization Pillars</td>
<td>a. Student Organization values: Organizational connections, work programs, and routine explore</td>
<td>monthly intelligent online discourses</td>
<td>Students can cooperate in a variety of</td>
</tr>
</tbody>
</table>

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Conclusion

The Wahid Foundation founded the Peace School because it became widely recognized that students were engaging in bullying, radicalization, violence, and brawls. The Wahid Foundation's peace School is run using strategies planned in an organized and methodical fashion to create a culture of peace through toleration-promoting policies and practices that engage the school community in a participative, collaborative, and creative way. Wahid Foundation aims to create an educational paradigm for the order of life focused on comprehending multiculturalism's value through the peace school program. It is anticipated that a paradigm like this will be able to address issues like intolerance, racism, bullying, and extremism. Several activities that tell stories of tolerance and peace represent the Peace School concept. These programs feature ongoing discussions with various issues, including national insight, 21st-century skills, da’wah, and fiqh. Students are encouraged to utilize their technology responsibly in other activities as well. One of them uses phrases about tolerance to promote peace on social media. There was an academic discussion about specific topics to learn through online media.

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