

Research article

Strategy for Building Political Literacy Through Peace Education in Society

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Abstract.

The high rate of spread of hoax news about politics influences the emergence of conflict in society, including conflicts due to differences in support for political figures and leading to disputes on social media and even directly in the community. On the other hand, the community promoting peace in the Greater Malang area is thriving. This study explored the best strategy for building political awareness through peace education organized by civic communities. Qualitative methods were used with a comparative-evaluative design, and the study was conducted in the community based in Malang Raya. The results showed that the strategy of building political awareness through peace education was carried out by focusing on several things, namely: 1) the form of activity was adjusted based on age and social background; 2) the materials included information on national insights, hoaxes, and tolerance; and 3) activities were evaluated periodically and program participants were involved for continuous improvement. Almost all programs which were adapted to the characteristics and needs of the community were able to help build political awareness in the field of fighting hoaxes. However, community development efforts by the government should also be appropriately considered.

Keywords: political literacy, peace education, civic community

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Published: 28 September 2022

Publishing services provided by Knowledge E

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Selection and Peer-review under the responsibility of the ICESRE 2021 Conference Committee.

1. Introduction

Intolerance in all sectors of life shows that peace is being imaginative in the life of the Indonesian nation. Some elite elements use issues related to specific ethnicity, religion, or ideology to build the image of their opponents without using harmful educational content for society[1]. From this, people who do not fully understand the "game" of politicians will readily believe the negative image, and the process is very sentimental towards groups with different views so that they can face threats, be discriminated against, or be uncomfortable in cross-group relations[2,3].

The phenomenon of intolerance caused by hoax news about politics is also an indication that the level of political literacy of Indonesian citizens is at a level that needs special attention. In theoretical studies, especially for young people, the level of literacy, politics reflects an understanding of how government works, how laws and

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rules play in public and private spheres, and their sense of identity when they are part of the government. All of them ultimately increase their understanding of the concept and practice of citizenship in building their daily lives, including living in peace and harmony with fellow citizens[4]. So far, efforts to build citizen political literacy have been carried out formally through Pancasila and Citizenship Education which are structured in the curriculum[5].

The reality is that this process still encounters quite difficult obstacles; namely, there are still many materials presented by teachers with rigid and boring conventional methods and models[6]. Whereas the best way to build political literacy that can encourage increased knowledge competence to citizen participation, including efforts to create harmonization and peace, is through practical activities that provide many real experiences for citizens, not as a form of indoctrination learning[7].

On the other hand, the number of communities and non-formal education providers in Indonesia also shows a large number[8]. The focus of the movements carried out also varied, ranging from environmental, economic, to socio-political related to the campaign's content for peace values. Including in the Greater Malang area, several communities in the civic community category focus on the movement in the field of educating the values of peace in society. This community category is understood as a community group that has become a reference because of the application of Pancasila values thick in their daily lives, namely Duler Never End (DNE), Gubuk Baca Lentera Negeri, and also Gusdurian Batu.

Like reinforcement, a related preliminary survey was also conducted by the team in 2018 with 160 students selected from 8 different faculties at the Universitas Negeri Malang, showing that 61.8% of respondents answered that they were interested in learning peace content organized by the community. At the same time, the other 38.2% chose campus-based learning as the answer. This fact becomes a strong rationale for considering the existence of a community or non-formal education institution as an alternative to solving the problem of rampant intolerance caused by the community's low level of political literacy. So that later the formula for the study results comes from the community's needs and is fulfilled by the people like the concept carried out in a democratic system[9].

Therefore, it is essential to conduct a scientific study on how the strategies adopted by the civic community activists in organizing Peace Education for the community and the opportunities to increase the community's political literacy. In the end, it is hoped that this strategic model can be adapted by the civic community, non-formal educational

institutions, or even formal education in facing the challenges of a similar development of the times, namely intolerance that comes from hoaxes.

2. Literature Review

2.1. Political Literacy

2.1.1. Basic Concepts of Political Literacy

Political literacy is knowledge and understanding of political processes and issues, enabling every citizen to effectively carry out his role (participation)[10]. In addition, political literacy can also be understood as a citizen's competence; a competence formed so that a citizen is ready to carry out his role in democratic life[11].

2.1.2. Elements of Political Literacy

Mudhok offers at least 4 (four) elements of political literacy, namely: a) awareness and awareness of the importance of political activities and institutions, authorities, and their roles; b) the ability to make opinions and position autonomy in the political process in order to produce a political outcome; c) knowledge of government policies, planning, and budgeting for development and public services; d) participation in political activities[10].

2.1.3. Efforts to improve Political Literacy

Gilbert proposes that efforts that can be taken to improve political literacy involve at least 3 elements that can carry out the educational process, namely: a) formal government—conflict resolution in government, law, and decision-making processes; b) community—involving issues, media, pressure groups, and civil society social movements; and c) intermediary between the two—the operation of power relations in society through formal government, the economy, institutions, the workplace, and in the social relations of everyday life[4]. The third element can be understood in practice, such as political parties and formal educational institutions.

2.2. Peace Education

2.2.1. Basic Concepts of Peace Education

Two expert opinions can provide an overview of the definition of peace education. First, peace education is understood as an activity that develops the knowledge, skills, and attitudes needed to explore the concept of peace, investigate barriers to peace (both individually and in society), resolve conflicts in a just and non-violent manner, and learn how to build peace. Alternative futures that are and sustainable[12]. Second, peace education leads explicitly to a deliberate effort to encourage citizens to contribute effectively to the country's cultural, social, economic, and political development[13].

2.2.2. Peace Education Materials

There are 3 (three) general frameworks of peace education materials that can be the basis for developing models or strategies for implementing peace education. The following is the material framework of peace education[14].

a. The Integral Model of Peace Education

This model shows that peace is a condition of being integrated, safe, balanced, and harmonious, expressed in three contexts: oneself, others, and nature.

b. Model-Oriented To Erase War

This model emphasizes four areas: root causes of conflict, international law, conflict management, and globalization.

c. Flower Petals Peace Education Model

Six categories of the culture of peace are used to organize topics and learning materials: 1) dismantling the culture of war, 2) environmental peace, 3) education for justice and compassion, 4) education for human rights, 5) intercultural solidarity, and 6) Inner peace.

2.2.3. Principles of Applying Peace Education

Elements of peace education consist of whom the parties are involved in, the purpose of the existing program, what materials are delivered, and how the materials are delivered[14]. Meanwhile, there are 6 (six) main principles for the success of peace education[15] : a) Involving the community; b) The value of peace is integrated into every line; c) Starting from a productive age / early on; d) Open nature; e) Be a solution to the problems that are happening; and f) Rich in experiential learning

3. Method

In this study, the approach used is a qualitative approach that combines comparative studies and evaluative studies. The comparative side will extract information about the differences and similarities in applying peace education programs for youth organized by the civic community in Malang Raya. When all the information has been collected, an evaluative study is carried out with the fulcrum of reflecting together on the implementation of the program. This step aims to formulate the most superior models and strategies and can be used as guidelines for implementing the following peace program. Civic Community which is used as a research subject, in this case, is divided into 3 (three) regions, namely Malang Regency, Malang City, and Batu City with the following details, 1) Malang Regency: GBLN Community; 2) Malang City: Dulur Never End; 3) Batu City: Gusdurian Batu.

4. Result & Discussion

4.1. Result

Based on a series of research stages, some essential information was found about the implementation of Peace Education in the three civic communities, namely:

1. *Dulur Never End (DNE)*

Dulur Never End is a community originating from Malang City and was formed independently by several alumni of SMK 4 Malang (Grafika). This community is engaged in social education with the number of permanent members as many as 15 youths who live in Malang City and several volunteers, most of whom are aged 16-30 years. DNE members' educational and religious backgrounds vary from high school and university students to private workers. The main target of peace education that they initiated is children aged 5-12 years. The operational area of the movement initiated by this community covers Malang city and several areas of Malang Regency and Batu City, which borders Malang City.

Peace Education carried out by the DNE Community is packaged in 2 types of activities held annually and quarterly. The annual activity in question is Junior camp or overnight camp with various educational activities regarding introducing concepts, urgency, and practices of tolerance and peace at children's cognitive and psychological levels. In this activity, children are also invited to be actively involved in games that require them to know and cooperate with other children from different social, cultural,

and economic backgrounds. So that the process of introducing tolerance is not only limited to a theoretical explanation but also an actual practice that is expected to provide meaningful experiences for the children participating in the activity.

Meanwhile, the three-monthly activities that are routinely carried out are education packaged in the form of information dissemination on Instagram @komunitasdne social media and face-to-face activities in collaboration with other communities. For example, the DNE community involved children with special needs and typical children with expert assistance in an inclusive education activity. They were asked to discuss a common problem encountered by children in everyday life and discuss it together to seek agreement. The aim is to instill a sense of human empathy towards others through an age-appropriate dialogue process. Another example is the campaign for tolerance and peace through fairy tale performances with stories about building trust with the background of characters and activities that surround children's activities—remembering that one of the foundations of tolerance and efforts to fight hoaxes is to build trust with others and the challenges.

2. Gusdurian Batu Community

Gusdurian is a term for students, admirers, and successors of Gus Dur's thoughts and struggles. The Gusdurians studied Gus Dur's thoughts, imitated his character and values, and tried to continue the struggle initiated and developed by Gus Dur. Gusdurian spread in various corners of the nation, even around the world. Gusdurian Batu was formed in 2013/2014 and focuses on work synergies in practical non-political fields or intersect with Gus Dur's dimensions, covering four primary dimensions: Islam and Islam, Culture, State, and Humanity. These dimensions are born from the 9 fundamental values of Gus Dur's thinking, which are always sought to be internalized in every program implemented, which include: 1) monotheism; 2) humanity; 3) justice; 4) equality; 5) liberation; 6) brotherhood; 7) simplicity; 8) chivalry; and 9) traditional wisdom.

The main target of implementing the Peace Education program initiated by the Gusdurian Batu community is students and the community with an age range of over 20 years. Its operational area includes Batu City and several areas of Malang Regency, which are close to Batu City. In general, the Peace Education program based on Gus Dur's 9 fundamental values of thought organized by Gusdurian Batu includes 1) Gus Dur's thought class; 2) Study and Discussion forums; 3) Anti-corruption campaign; 4) Entrepreneurship training; 5) Cultural forums; 6) Social Media Workshop; and 7) In pilot: Gusdurian Cooperative. The activity can sometimes move; it can be in places of worship such as temples, churches, YPII (Indonesian Newspaper Foundation), and

Catholic churches. However, not infrequently, it is also concentrated in the basecamp or meeting hall owned by Gusdurian Batu City.

In implementing the study and discussion forum, which was later called the *sarahsehan*, routinely held every month, the attendees were figures from various groups and religions. The topics of discussion also vary. One of them is about the pros and cons of the existence of LGBT in society. As an effort to examine from the scientific side, values and norms that apply so that conflicts can be handled properly, the activity is carried out by presenting the pros and cons directly and ending with an agreement to respect each other's differences of opinion that occur between the two groups.

Meanwhile, at the cultural forum, Gusdurian Batu's Peace Education was packaged through interfaith friendships. For example, they congratulate each other when celebrating religious holidays and even celebrate those religious holidays (but do not come during religious rituals). One example is during the Chinese New Year celebrations at the Temple, vandalism occurred, and Gusdurian Batu mobilized religious figures to help paint the walls of the Temple. Other activities included the Pure Giri Arjuno celebration, interfaith breaking fast, Covid-19 prevention champions presenting the health department and interfaith leaders, Islamic and Buddhist book review at the An-Nur mosque, attended by representatives from both religions.

3. *The State Lantern Reading Hut Community (GBLN)*

Gubuk Baca Lentera Negeri (GBLN) is a community formed based on a sense of concern to improve the surrounding environment of several youths in Jabung District, Malang Regency. The focus of its activities is in the fields of education, social culture, and the environment. The main target of implementing the Peace Education program initiated by the GBLN community is children and rural communities. Its operational area is in Malang Regency.

Unlike the two previous communities, GBLN started socializing the values of peace by constructing a hut or reading house. Once a week, the community members hold reading activities and discuss reading results with the children or the community around the basecamp. The goal is to increase the target's reading interest because community members believe that building various competencies must begin with getting used to reading, including one of the community movements in the anti-hoax movement campaign. If the target community is not accustomed to reading, then the process of cross-checking the news as a concrete form of fighting hoaxes will be challenging to carry out.

In implementing this literacy-based Peace Education, children, youth, and adults (working people) get different activities according to their age. For children, the way that

is considered adequate and efficient and can attract their attention is using traditional game media. In between reading activities, adults' community members introduce and accompany children to make and play traditional games to reduce boredom. In addition to the fun element, this method can also create habits to help each other cooperate and maintain the culture they already have.

For targets with a teenage age range, the activities carried out involve sports, not games—this decision is adjusted to the psychological condition of adolescents who are more competitive when compared to children. For example, bringing together youths in a representative program between villages that visit each other, creating joyful encounters through carom league, fire football, volleyball league, innovative quiz leagues are carried out routinely in the huts of each village in rotation. After the sports activities, they are interested in are completed, community members invite activity participants to have a dialogue discussing the values in the sports that have been carried out. For example, after carrying out Pencak Silat activities and resting, the youth were invited to dialogue about the values of self-preservation, building trust, and elements of upholding justice in every existing movement. Automatically builds an understanding of social values in existing sports activities. The results also affect the reduction in juvenile delinquency rates.

Meanwhile, for the active community, the way to attract attention for the target to be involved in reading and discussing activities is through entrepreneurial activities. It is also done based on the reality on the ground, which shows that rural communities tend to be only interested in activities that can increase their economic income. Therefore, several creative industry experts are often presented to provide training to increase the potential of communities and villages. After the activity is carried out, the peace education process is inserted in socialization and discussion so that literacy remains the main corridor. For example, as the election period for regional heads approaches, the public is given information about the correct procedure for voting and exercising their right to vote. Thus, there is an effort to optimize the community's economic potential with political literacy.

4.2. Discussion

Based on the results of comparisons and evaluations that have been carried out using a qualitative approach, it was found that several things became the essence of the strategy to build political literacy through Peace Education for the community carried out by 3

citizenship communities. This strategy can be studied further by using a theoretical analysis of three main aspects, which include:

1. Form of activity

In delivering social values and peace, there is a pattern that tends to be the same between the three communities, which is packaged with educational activities that are tailored to the age and social background of the target. So it can be concluded that for children (5-12 years), activities that can be a medium for educating peace values and inculcating political literacy are through games. It has been carried out continuously by both the DNE community and the GBLN community. The purpose of choosing this form is also based on the psychological development of children who are still playing while learning something.

Meanwhile, adolescents (13-17 years) tend to be more involved in sports, arts, and cultural activities, as done by the DNE community. It is based on the idea that competitive characters have emerged in the psychological development of adolescents. In the practice of citizenship, if this character is not accompanied by the inculcation of the importance of collaboration and tolerance, it can become the forerunner to the birth of intolerance to the practice of citizen political participation that is not in line with national values.

Meanwhile, for the target of providing Peace Education for adults (over 18 years old), the activities carried out are much more severe when compared to the previous 2 age ranges, namely through discussion. The discussion process is packaged side by side with activities that are by the character of the target community. For example, a) for target students, the discussion process is carried out through a scientific study of book or film reviews; b) for the target urban community, the discussion process is carried out through planned socialization based on socio-political-cultural forums or social media; and c) for the target of rural communities, the discussion process is carried out side by side with community interests such as training in the field of economics or local arts.

Based on the three existing age categorizations, the opportunity to increase political literacy for each target can be said to be wide open, incredibly when the form of peace education adopted by the majority has fulfilled the principles of peace education, which makes the community the main focus of activity[12]. It is not an educational program designed only based on theory and minimal observation of the real needs of participants. It is also in line with Gilbert's thinking about efforts to increase political literacy that must involve civil society who understands what is going on and is needed by the community. Because the end of political literacy is political participation, when

people do not understand what is needed and cannot face challenges, the opportunities for involvement in government political activities will be small[4].

So it can be concluded that the form of Peace Education that has the opportunity to become an effective and efficient medium for increasing political literacy for the community is an activity that is appropriate for age levels and social backgrounds. The result is the suitability of psychological conditions in receiving new information to be applied in everyday life.

5. Material delivered

In the three communities with each movement carried out, the material presented generally includes 3 main things: national insight, anti-hoax, and tolerance. From the point of view of elements of political literacy, this material is following what has been conveyed by Mudhok, namely: a) ignorance and awareness of the importance of political activities and institutions, authorities, and their roles; b) the ability to make opinions and position autonomy in the political process in order to produce a political outcome; c) knowledge of government policies, planning and budgeting for development and public services; and d) participation in political activities[10]. The material for national insight contains elements of points (a) and (c), anti-hoax material contains elements of points (a) and (b), while tolerance material contains elements of points (d).

Meanwhile, based on the point of view of the implementation of Peace Education, the materials presented lead to the description of 2 models of Peace Education, namely: a) The Integral Peace Education Model as implemented by the DNE and GBLN communities—this model packs material with a focus on inculcating values for oneself and others. Moreover, nature; and b) The Petals Bunga Peace Education Model implemented by Gusdurian Batu with a material focus on efforts to dismantle the culture of war, education for justice, human rights education, intercultural solidarity, and inner peace with dynamic community conditions[14].

From these two perspectives, it can be concluded that the most effective peace education materials to improve people's political literacy are 3 primary materials: national insight, anti-hoax, and tolerance. However, it is possible to develop material according to the needs of the target community and the challenges of the times.

6. Evaluation of activities

As part of the educational process, most activities are evaluated periodically and involve program participants for continuous improvement by the three civic communities. The goal is that the participants or the target of the movement as the main subject can be involved in various existing processes. It is in line with the benchmarks for the success of peace education that Kester has conveyed, namely^[11]: a) Involving the community; b) The value of peace is integrated into every line; c) starting from a productive age / early on; d) is open; e) be a solution to the current problem, and f) rich in experiential learning. For example, after carrying out the Junior Camp activities, DNE community members opened a discussion room to convey suggestions and criticisms from participants to members before the participants returned to their homes. Even if the participants are children, this is also applied by 2 other communities and is proof that the value inculcation occurs in every line.

7. Conclusion

The results showed that the strategy of building political awareness through peace education was carried out by referring to several things, namely: 1) The form of activity was adjusted based on age and social background; 2) The material presented includes 3 main things, namely national insight, hoaxes, and tolerance; 3) Evaluation of activities is carried out periodically and involves program participants for continuous improvement. In general, it can be said that almost all programs adapted to the characteristics and needs of the community can build political awareness in the field of fighting hoaxes, but community development from the government is also something that must be adequately considered.

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