

## Conference Paper

# Implementing Peace Curriculum at Catholic Senior High School in Bali

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## Abstract

This research investigates how curriculum has contributed to society, especially in the context of maintaining peace in Indonesia. Unlike former studies that have paid the most attention to the fundamental role of the state actors or civil society, this study emphasizes the importance of school to build peace. This research pays attention to the case of catholic senior high school in Bali. The finding suggests that school can be agent of peace through implement the peace curriculum in school. This study demonstrates that the peace curriculum should be implemented in school to prevent the violence action. Hence, providing space for further discussion about the content of peace curriculum that can be implemented in Indonesia.

**Keywords:** peace; curriculum; diversity; catholic school.

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Received: 2 May 2019

Accepted: 19 June 2019

Published: 3 July 2019

Publishing services provided by  
Knowledge E

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

## 1. Introduction

Indonesia is home to more than 237 million people consisting of many religions, ethnic, tribes, languages and cultures. This diversity can be a productive power for this country, but on the other hand, can also be a big challenge. In reality, the diversity produces some of violence actions. Many of these violence are the result of misunderstandings and lack of familiarity of cultures or religions with one another. Kontras (Commission for the Disappeared and Victims of Violence) noted that during the year of 2017 there have been 75 violent events of religious dimension and belief in Indonesia. Therefore, for individuals from different cultures or religions to live together in peace without conflict, it is important to be sensitive to others' cultural/religion differences [1].

Intercultural and interreligious sensitivity can be gained to individuals through education in schools via implementing peace curriculum in school. In this regard, peace curriculum contributes to shape the pupil to behave peace oriented, to be reconciliatory and develop intercultural and interreligious understanding. Thus, in this study, peace curriculum can be applied to answer the role of education in relation with conflict

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because of diversity in Indonesia. Peace curriculum find its urgency to be studied in this era.

## 2. Literature Review

### 2.1. The importance of curriculum

Curriculum is important aspect in education. Curriculum has many meanings. In the common sense, Henson (2015: 10) summarize that curriculum can be understood as program of studies, a document, planned experiences, social implications, and as an end. As a program of studies, curriculum is seen in most school or college catalogs, which often list of definite sequence of course to describe a particular program of studies [5]. Curriculum as a document is defined as planned actions of instruction in the form of document. Curriculum as a well-planned students' learning activities, the purpose of which is to achieve broad goals and related specific objectives that have been developed within a framework of theory and research, past and present professional practice, and the changing needs of society. As social implications, curriculum is the learning experiences and intended outcomes formulated through systematic reconstructions of knowledge and experience, under the auspices of the school, for the learner continuous willful growth in personal social competence. Then, curriculum as an end is all the planned learning outcomes for which the school is responsible. For the definitions, curriculum has the important position in education. In this sense, curriculum has 3 roles: (a) conservative role, curriculum plays a role in preserving cultural values as a legacy of the past, (b) creative role, curriculum provides answers to every challenge according to the rapidly evolving developments and needs of the community, and (c) critical and evaluative role, curriculum plays a role in selecting which values and cultures to be maintained and growth the value for the pupil (Sanjaya, 2015).

Unicef calls for the inclusion of peace education in the curriculum. Peace education seeks to help students gain the ability to prevent conflict, and to resolve conflict peacefully when it does rise, whether on the intrapersonal, interpersonal, intergroup, national or international level. Peace education addresses cognitive, affective and behavioural learning and can occur both within schools, through curriculum development and teacher education, and outside of schools, through camps, sports and recreation programmes, youth groups and clubs, and training for community leaders, parents, librarians and the media [14].

## 2.2. The meaning of curriculum in catholic school

Operational fundament for catholic school is *Gravissimum Educationis*. *Gravissimum Educationis* issued by Vatican Council II on October the twenty-eighth, 1965 [3]. This is the seminal document for all subsequent documents on Catholic education, whether considering that topic in general or considering Catholic schools, in particular. As such, it is an important document for all those involved in Catholic education in any way.

Document *Gravissimum Educationis* provides a clear expression of the nature of a Catholic school:

*The Catholic school pursues cultural goals and the natural development of youth to the same degree as any other school. What makes the Catholic school distinctive is its attempt to generate a community climate in the school that is permeated by the Gospel spirit of freedom and love. It tries to guide the adolescents in such a way that personality development goes hand in hand with the development of the 'new creature' that each one has become through baptism. It tries to relate all of human culture to the good news of salvation so that the light of faith will illumine everything that the students will gradually come to know about the world, about life, and about the human person (GE, 8).*

From the document, nature of catholic school lies in freedom and love from the Gospel spirit. Does it mean that catholic school only for catholic pupil? Congregation for catholic education note:

*Not all students in Catholic schools are members of the Catholic Church; not all are Christians. There are, in fact, countries in which the vast majority of the students are not Catholics - a reality which the Council called attention to. The religious freedom and the personal conscience of individual students and their families must be respected, and this freedom is explicitly recognized by the Church. On the other hand, a Catholic school cannot relinquish its own freedom to proclaim the Gospel and to offer a formation based on the values to be found in a Christian education; this is its right and its duty. To proclaim or to offer is not to impose, however; the latter suggests a moral violence which is strictly forbidden, both by the Gospel and by Church law (CCE, 6).*

From the document, catholic school shows the tolerance action to respect the religious freedom and the personal conscience of individual students and their families. It

is clear that catholic school not only for catholic pupil but also for the other religions and differences culture. Based on freedom and love, catholic school directs all pupil for building a peace community.

Peace curriculum is a matter that needs to be developed in line with the differences that exist in Indonesia. There are many publications about peace education, but in Indonesia itself there is no clear shape about this theme. Shah and Cardozo (2014) state that a key challenge in a state as diverse—economically, socially, culturally, historically, and politically—as Indonesia, is ensuring that an education system helps to build social harmony and respect for diversity without it indoctrinating or excluding one group or another [11].

The appropriate content for peace curriculum can be designed according to the education parameters i.e. it should be designed in three dimensions of knowledge and understanding, skills, and values so as to make students ready to live in a multicultural society as well as to make them feel that all of us are the member of the same world community that should help one another when it is needed. Peace curriculum in the some reflection linked with human right (Mcleod, 2014) [7]. So, Carter state that peace curriculum content parameters are; knowledge and understanding, skills, and values related to citizenship as shown in the following table [2].

TABLE 1: Peace curriculum content.

Competencies	Component
knowledge	Inclusive history, sources of conflict, human rights, peace history, and strategies
Pluralistic acceptance	Multicultural participation and cooperation
Ethno relativism	Accommodation of and adaptation to different cultural norms
Self-management	Awareness and control of personal reactions to conflict
Peaceful discourse	Analysis of language for characteristics of violence or compassion
Proactive involvement	Participation in local to global conflict transformation
Restoration	Engagement in restorative human interactions
Stewardship	Responsibility for environmental preservation and Reconstruction
Envisioning	Picturing a peaceful society in the present and the future

Source: Carter, 2010.

UNESCO added that It is also possible to implement peace curriculum as a hidden curriculum in school through [13]:

1. School culture. In the context of Education for Peace, the school’s culture should be consistent with and promote relevant values, such as: non–violence, compassion, equality, sustainability, respect for individuals and for differences in appearance, beliefs and customs, tolerance, and respect for human rights.

2. School leadership and management: (1) Leadership and management style, (2) Behaviour and discipline policies and practices, (3) Student involvement in decision-making, such as student representative councils.
3. Teacher–student relationships and pedagogy. It is critical that classroom interactions between students and teachers reflect the principles and values of Education for Peace contained in the formal curriculum. This relationship should be based on mutual respect.

### 2.3. Peace curriculum in context

Soverdi Catholic Senior High School is multicultural and multireligions schools. Soverdi Catholic senior high school is situated near most popular tourism object that is Kuta beach where human encounters from various nations, languages and cultures occur. The school was build in the 1987 to provide the education for chatolic pupils, but the school did not reject for the other pupil from difference religions to study there.

The pupils from the school derived from some culture and ethnic such as balinese, javanese, flores, timor, dayaknese, etc. According to data of 2017/2018 showed that from SMA Katolik Soverdi, composition of pupils as follows: Hinduism (281), Islam (124), Christian (101), Catholic (84), Buddhism (16), Kong Hu Cu (1). Data showed that although Soverdi is Catholic school, but the majority of the pupils is hinduism and Islam. This be the challenge to the teachers and school as well.

## 3. Material & Methodology

This research was a qualitative research with the phenomenological approach. This research conducted at Soverdi Catholic Senior High School in Bali Province on January-March and May-June 2018. Data collection techniques in this study were observations and in-depth interview. The informant was established using the purposive sampling technique. Data analyzed with Miles and Huberman model. The activity of this model was data reduction, data display and conclusions: drawing/verifying.

Based on the conceptual findings and from field phenomena at the schools, the concepts developed to result an abstract of peace curriculum development in creating peace in catholic senior high schools in Bali. These observation attempt to understand the meaning of events and interaction of the people in given situations.

## 4. Results and Discussion

Soverdi Catholic school in Bali always promote the peace through curriculum. The concept of peace curriculum operated according to the core of Catholic teaching to share the love of God to the others and to shows the tolerance action to respect the religious freedom and the personal conscience of individual students and their families.

The peace curriculum implemented especially via school culture as a hidden curriculum. In accordance with the purpose, peace curriculum in catholic school promote peace with three level endeavour: (1) building peace within individuals. In this case, catholic schools stimulate that peace start with the children. so, at the first time, Soverdi School informed that education was based on Catholicism. This simple experience is very important to the next step to build peace within individuals. This is in accordance with the theory that peace-building within the individual is seen as the most fundamental level of peace education, which was introduced in order to help pupils regain a feeling of ownership in their lives. While violent forces had previously disturbed peace in the environment, the school helped individuals to regain confidence in their peace-building abilities by strengthening a sense of peace in their minds. Such a notion also helped empower school stakeholders to believe that they could play a greater role in peace-building at the interpersonal and community levels [6]. (2) Building peace interpersonal relationships. In this case, catholic schools schools always give opportunity for each religions to celebrate their liturgy and also provide teacher for religious education according pupils's religions. This experience indicates a high level of equality in religions. The school's emphasis on nonviolence is very visible in teaching practice. The teachers reminded the pupils of the negative consequences of violence in discussions about its various forms. Furthermore, teachers were encouraged to replace corporal punishment with other discipline strategies. Catholic schools in Bali also encouraged non-violence through the teaching of mediation skills as a way of overcoming conflict without violence. Dialogue be a strategy to solve the problems among the pupils. When pupils were not able to resolve a conflict, teachers were then to be approached. It seemed very important to the school to work to resolve minor disagreements, as they were seen to disturb the inner peace of pupils and potentially escalate into major conflicts. (3) Building peace with the community at large. In this case, catholic schools in Bali promote the involvement of community around the schools. Indeed, parents, relatives and other representatives of the community were regularly invited to the schools. This would be a medium for dialogue to build a peace. The Catholic schools in Bali also give a wider opportunity for pupils and teachers to celebrate their cultural or religions

festivity. This is in accordance with the theory that peace education addresses cognitive, affective and behavioural learning and can occur both within schools, through curriculum development and teacher education, and outside of schools, through camps, sports and recreation programmes, youth groups and clubs, and training for community leaders, parents, librarians and the media [14].

The implications of the peace curriculum at Soverdi Senior high school made the student who graduates from the school competent to respect with their friends, teachers and parents from the difference of religions, ethnic, tribes, languages and cultures. This behavior expected to apply in the social life wherever they go and there. In this way both directly and indirectly, schools take part in realizing a peaceful Indonesia.

## 5. Conclusion

The issue of violence that initiated the peace curriculum has not been completely resolved at Soverdi schools – this is a generational challenge. But the school and the community now see that they share the responsibility for their children’s learning. The differences in ethnicity, religion, race and culture may provide opportunities to enrich the quality of community. In this case, it is very urgent to implement peace curriculum for schools in Indonesia. From the phenomena from Soverdi Catholic schools in Bali, the diversity in ethnicity, religion, race and culture could be a positive “media” to promote peace culture through tolerance each others. The peace curriculum was implemented to build three level endeavour, including the building of peace within individuals, inter-personal relationships, and the community at large. Although this research tries to implement a peaceful curriculum, it is still only in the hidden curriculum level. The deeper research is needed to develop an official curriculum that can be applied to all schools in Indonesia.

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