The role of peace educators in building a culture of peace in the school: Comparisons between Indonesia and Malaysia

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	ABSTRACT A culture of peace is a condition that school members covet. Indonesia and Malaysia are two neighboring countries that support implementing peace education. Even though the two countries are allied and neighbors, each country has uniqueness, including implementing peace education. This study aims to describe the role of peace educators in Indonesian and Malaysian schools. Systematic literature reviews identify the position of peace educators in building a culture of peace in schools. The study uses eight main articles to describe the role of peace educators in Indonesia and Malaysia. The selected articles were analyzed by data extraction. The study results show that peace educators in Indonesia and Malaysia have different characteristics. Peace educators in Indonesia focus more on efforts to suppress student violence. Meanwhile, peace educators in Malaysia focus on building a constructive mindset towards all forms of experiences experienced by students. The study recommends further research to create a unique model of peace education according to the characteristics of students in Indonesia and Malaysia. *This is an open access article under the CC BY-SA license.*

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1. INTRODUCTION

A culture of peace is one of the conditions coveted by school members. Some research results report that a culture of peace in schools contributes to positive appeals to students, such as academic achievement [1], academic performance [2], and active involvement of students in learning [3]. Unfortunately, the optimization of peace education has not fully achieved its goals maximally, as evidenced by the emergence of problems such as violence [4], using of firearms [5], sexual violence [6], [7], bullying [8], aggressive behavior [9], [10], and intolerance [11]. Problems resulting from student disquiet at school can exacerbate the school climate [12], [13].

Several studies have proven the urgency of the role of peace educators in building a culture of peace in schools. Teachers who cannot yet be peace educators contribute to a non-conducive school climate [14]. A peace educator must show affection, be sincere, and teach knowledge based on tolerance and empathy [15].

As part of peace educators, counselors also play a role as peace agents in schools [16]–[18]. Teachers, the frontline in the world of education, have a central role in teaching peace [19]. Unfortunately, no research explicitly describes the role of peace educators according to the country's uniqueness.

This research describes the comparative role of peace educators between Indonesia and Malaysia in building a culture of peace [20]. These two countries are allied. However, they have differences in the context of education [21]. Indonesia and Malaysia have a mission to create true peace. Specifically, peace education in Indonesia focuses more on dealing with conflict issues in various settings [22], [23]. Malaysia emphasizes peace education on moral development, such as tolerance, respect, and unity, which is integrated into every student's National Preschool Curriculum [24]. The comparative description of the development of a culture of peace between Indonesia and Malaysia forms the basis for developing peace education programs that suit the two countries' needs.

2. RESEARCH METHOD

2.1. Research design

The specific objective of this study is to describe the teacher's comparative role in building a culture of peace in schools. We used a qualitative approach with a systematic literature review design to answer the research objectives, it is different between meta-analysis [25]. Descriptions of the comparative role of teachers in building a culture of peace between Indonesia and Malaysia were obtained through various primary literature sources from reputable academic journals with the words culture of peace, peace educators, and peace education.

2.2. Participants

The keywords used to answer the research objectives are peace culture, peace educators, and peace education in 2019-2023. As a result, we get 86 articles with descriptions as presented in Table 1. Based on inclusive and exclusive criteria, we used 90 articles that fit the focus of the research objectives. We have found nine articles after reading and identifying the article's contents. Figure 1 describes the process of reviewing articles in depth.

Table 1. Description of article identification in the academic journal

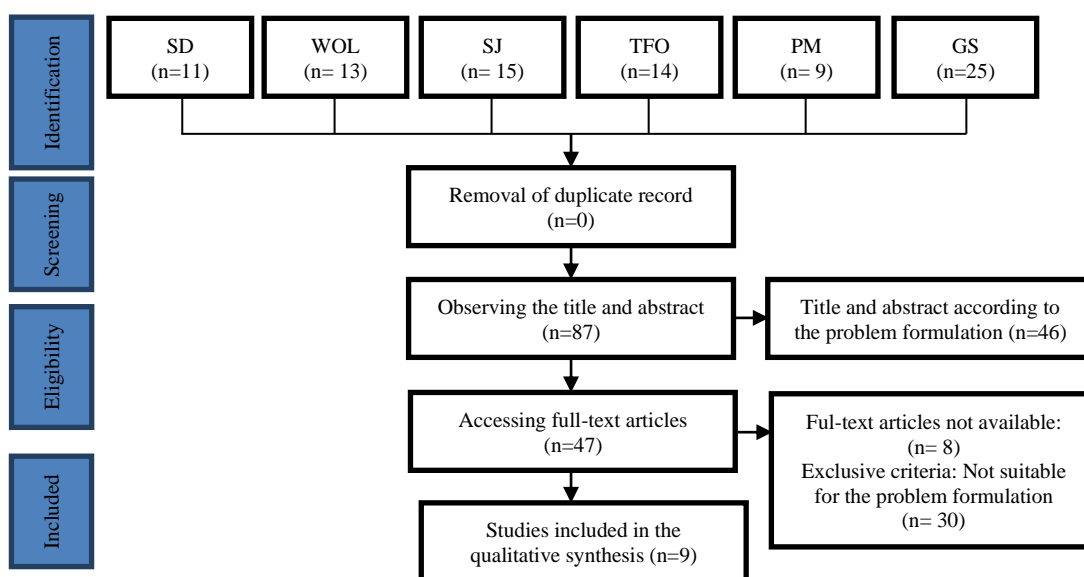| No	Search engine	Number of articles
1	ScienceDirect (SD)	11
2	Wiley Online Library (WOL)	13
3	Sage Journal (SJ)	15
4	Taylor and Francis Online (TFO)	14
5	PubMed (PM)	9
6	Google Scholar (GS)	24
	Total	86

Figure 1. Study flow diagram

2.3. Data collection tools

We use a search engine that can identify articles that can be used for research purposes. Articles from reputable international journals were used in this research. To get a description of the research objectives, we use keywords such as peace culture, peace educators, and peace education. The search engines used include Wiley Online Library, ScienceDirect, Sage Journals, Taylor and Francis Online, PubMed, and Google Scholar.

The articles selected in this study used inclusive and exclusive criteria. Inclusive criteria for answering the problem formulation are i) focusing on the theoretical framework of peace education; ii) presenting the role of peace educators; iii) describing the teacher's role in promoting a culture of peace; iv) articles written in English; and v) articles published by a reputable scientific journal. We looked at the suitability of the inclusion criteria with the preferred reporting items for systematic review and meta-analyses (PRISMA) method. Articles that meet the exclusion criteria are articles that do not meet the inclusion criteria and are not following the research objectives.

2.4. Data collection

The procedure for collecting research data includes several specific stages. First, the research topic and research objectives are determined in this study. Second, define keywords and choose search engines suitable for answering research objectives. Finally, answer research objectives by selecting articles, reducing data according to inclusion criteria, and synthesizing the contents of the articles. Based on these specific stages, we can describe the role of peace educators in building a culture of peace in Indonesian and Malaysian schools.

2.5. Data analysis

Data extraction is used to obtain findings about the role of peace educators in building a culture of peace in Indonesian and Malaysian schools. This data analysis involves a synthesis of the results of the interpretation of each article that falls into the category of inclusion criteria. The analysis and interpretation of the research results led to new findings that illustrate the role of peace educators in building a culture of peace in Indonesian and Malaysian schools. We extracted data from nine articles to answer the research objectives. Several components that we identify and present in the research findings table include the article's source, type of research, research design, data collection tools, participants, countries, results, and implications.

3. RESULTS AND DISCUSSION

We found nine articles to answer the research objective, describing the role of peace educators in building a culture of peace in Indonesian and Malaysian schools. A summary presentation of the characteristics of the article based on many components such as the article's source, type of research, research design, data collection tools, participants, countries, results, and implications are presented in Table 2. The following articles were found relating to the culture of school peace in Indonesia and Malaysia.

We have collected nine articles in reputable scientific journals from Indonesia and Malaysia. Specifically, we found five articles for implementing the role of peace educator in Indonesia and four articles we found for implementing the role of peace educator in Malaysia. The entire article forms the basis for comparing peace educators' roles in Indonesian and Malaysian schools.

The role of peace educators in Indonesian and Malaysian schools is at least divided into two parts. The first part is the strategy for implementing peace education. At the same time the second part is the problem handled by peace educators in building peace. Each country is unique in implementing peace education to build a culture of peace in the school environment.

The first part is the strategy of peace educators in building peace. In Indonesia, the strategy of peace educators to build a culture of peace is mostly focused on implementing intervention programs involving elements of local wisdom. An example is the implementation of peace education in Aceh which focuses on using Islamic values to build a culture of peace (SPkBD1). In addition, a guidance and counseling intervention model emerged to suppress violent impulses with one of Indonesia's unique local wisdom, namely the figures Markesot (SPkBD2) and KH Ahmad Dahlan (SPkBD3).

In contrast to Indonesia, the pattern of implementing peace education to build a culture of peace in schools emphasizes the use of technology. For example, the implementation of peace guidance is supported by the storytelling method as the medium (SPkBD4). In addition, a technology-based strategy is used to instill peaceful values in today's young generation (SPkBD4). A standardized national curriculum system includes some efforts to implement peace education.

The second comparison describes the role of peace educators in dealing with specific problems in each country. In Indonesia, peace educators play more of themselves as practitioners of changing behavior

associated with non-peaceful behaviors. For example, aggressive behavior problems are the counselor's responsibility by applying peace counseling (MKdPK1). In other cases, it also shows the vital role of the counselor as an educator of peace in Indonesia by deconstructing the enemy's image and building conflict management skills (MKdPK2).

Table 2. Characteristics of articles analyzed

Source	Type	Design	Instrument	N	Results	Implication	Code
[26]	ES	QL	I and D	17	Teachers use Islamic values in the implementation of peace education	The strategy of peace educators is to build a culture of peace	SPkBD1
[27]	ES	QN	Q	210	Implementation of building a culture of peace with the implementation of guidance and counseling	The strategy of peace educators is to build a culture of peace	SPkBD2
[9]	ES	QN	Q	6	The problem of disquiet in the form of aggressive behavior can be reduced by peaceful counseling strategies	Problems dealt with by peace educators in building a culture of peace	MKdPK1
[18]	NES	QL	N/A	11	Strategies in education in the form of counseling with social sensitization techniques can be used to increase student peace	The strategy of peace educators is to build a culture of peace	SPkBD3
[28]	ES	QL	I and O	55	The application of Cognitive Behavioral Therapy is in accordance with the postulates of peace education by deconstructing the enemy's image and ending with conflict management skills	Problems dealt with by peace educators in building a culture of peace	MKdPK2
[29]	NES	QL	N/A	N/A	Storytelling strategies in peace education can be used as a medium to build a life together	The strategy of peace educators is to build a culture of peace	SPkBD4
[24]	ES	QL	Q	7	Peace education develops morals such as tolerance, respect and unity which are integrated in the National Preschool Curriculum	Problems dealt with by peace educators in building a culture of peace	MKdPK3
[30]		QL	I	3	Peace education as part of the curriculum to maintain harmony, instill tolerance among students, minimize conflict and know the history of their country	Problems dealt with by peace educators in building a culture of peace	MKdPK4
[31]		QL	Q	N/A	Through modern education awareness of global peace and values such as charity can be instilled and instilled in the younger generation	The strategy of peace educators is to build a culture of peace	SPkBD5

Type   : Type of research: empirical study (ES), non-empirical study (NES)
Design   : Research design: qualitative method (QL), quantitative method (QT), and mixed method (MM)
Instrument : Instrument of research: questionnaire (Q), interview (I), test score (T), categorization (C), observation (O), survey (S), and not available (NA)

In Malaysia, the role of peace educators places more emphasis on efforts to build positive characters from an early age. Peace education in Malaysia is an integral part of the school curriculum, focusing on developing tolerance, maintaining harmony, and minimizing conflict by learning from the country's history (MKdPK4). In addition, educators have a role in optimizing the values of peace from an early age to succeed in creating true peace (MJdPK3). Figure 2 describes the comparative pattern of the role of peace educators in building a culture of peace in Indonesian and Malaysian schools.

The research findings present that Indonesia and Malaysia are two neighboring and allied countries that both uphold the values of peace. Efforts to build peace have been demonstrated by the two countries in a maximal and well-planned manner [32]–[35]. The efforts that have been made have achieved significant results, even though many youth violence problems have emerged to date, both in Indonesia and Malaysia. [36], [37]. Although Indonesia and Malaysia agree on implementing peace education, these two countries have different orientations and strategies to achieve their goals.

The research results show that teachers in Indonesia use more aspects of local wisdom to deliver peace education. Several local wisdoms used by teachers in Indonesia are the Markesot figures [27], figure KH Ahmad Dahlan [15], [18], [38], Manggarai culture [39], Nosarara Nosabatutu [40], and the use of Wayang Golek [41]. Local wisdom is one aspect that strengthens the implementation of peace education [42].

Indonesia has a unique cultural wealth and the potential to be implemented in education. Local wisdom is the basis of multicultural education in Indonesian schools [43]–[45]. Even local wisdom is one

aspect included in government regulations in the national curriculum system [46]. Diverse local wisdom is one of the advantages of the education system in Indonesia to organize a cultured learning process according to national identity.
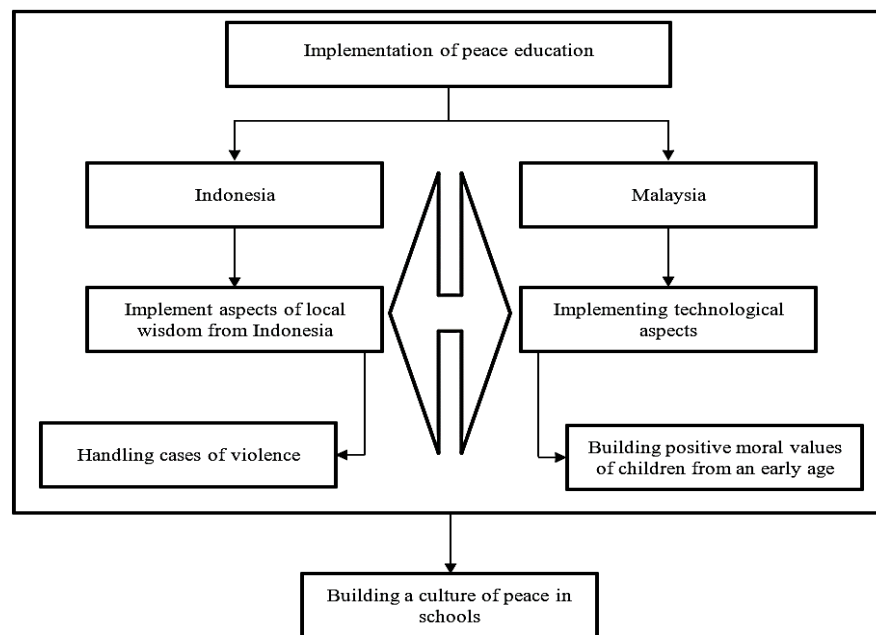

Figure 2. Construction of the role of peace educators in Indonesia and Malaysia

In contrast to Indonesia, Malaysia distributes more peace education content through modern technology. Some examples of technology used by teachers in Malaysia are game applications [31], digital stories [29], play in videos [47], and even developed an early warning system for inter-ethnic peace [48]. Modern technology is one aspect that strengthens the implementation of peace education [49]. Malaysia has good modern technological capabilities. Education trends in Malaysia today are using digital technology [50], [51]. Teachers in Malaysia think that using technology can simplify the learning process [52]. In addition, students as the main subject are also classified as digital technology-friendly generations [53], and there is maximum support regarding digital technology facilities in Malaysian schools [54]. So that teachers have no significant difficulties in inviting children to learn with the help of digital technology.

Another difference from the role of peace educators in Indonesia and Malaysia in building a culture of peace is the aspect of the problem being handled. Peace educators in Indonesia play a greater role in dealing with problems of violence due to the lack of peace among students. Examples of violence handled by peace educators in Indonesia are aggressive behavior [9], [55], aggressiveness [27], [56], bullying [57], and conflict [58]. Peace educators focus more on handling violence because, in Indonesia, there have been some cases of conflict, like in Ambon [59], Aceh [60], and West Papua [61].

Peace educators in Malaysia play more of themselves as parties who develop a peaceful mindset in students. Little research specifically describes the teacher's role in building a culture of peace in schools. Research results state that peace education in Malaysia focuses on developing morals integrated into the national curriculum [24], [30]. There are efforts to build peace programmed from the preschool age, according to the concept that true peace can only be achieved if caught early [62]. Implementing peace education in the curriculum has proven effective in encouraging a culture of peace in schools [63].

Despite their different approaches and strategies, Indonesia and Malaysia have supported peacebuilding through school settings. Peacebuilding programs in schools can be prepared by conducting a needs study first. Measuring tools for identifying peace have been developed to support the preliminary study [64]. The condition desired by the international community in the 21st century is achieving the vision of peace. The study results reveal that a person's inner peace is correlated with the emergence of non-violent situations in an environment [10].

This research has several limitations. First, the main data used in this study is in the form of articles published in scientific journals. The first weakness can trigger the emergence of non-empirical research

concepts that may not describe current conditions. Second, this research produces patterns of peace educators in building a culture of peace in Indonesian and Malaysian schools. The second weakness is more directed at the absence of a specific product in the form of a peace education model that can empirically build a culture of peace in schools. Based on some research limitations, there are at least some recommendations for further research. In future research, efforts should be made to develop and test the success of the peace education model in creating a culture of peace in schools. Future research should also conduct an empirical survey on the role of peace educators in building a culture of peace in schools.

4.   CONCLUSION

Every human dream of a peaceful condition and they can live safely and comfortably. Even at school, students need safe and comfortable conditions to study and achieve several academic and non-academic goals. Patterns of identifying the role of peace educators in Indonesia and Malaysia in building a culture of peace were identified in this study. Specifically, peace educators in Indonesia are more focused on using elements of local wisdom in dealing with several problems of violence. In contrast, peace educators in Malaysia focus on using digital technology to develop peaceful moral values in students. With different approaches and strategies, the two countries have committed to supporting peacebuilding through school settings.

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