

## **Indonesia's Strategy to Promote Peace Education as a Multicultural Country in Southeast Asia Region**

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### **Abstract**

*A country with so many ethnicities and cultures can be likened to a double-edged sword. This is a very interesting discussion and a concern for many people. This ethnic and cultural wealth can provide beauty, diversity, and harmony if the existing differences are maintained and well-regulated. However, this can also cause problems if there is intolerance and discrimination against an ethnic or cultural group. The most undesirable scenario is when these differences cause divisions in society. This study employs qualitative methods with a descriptive-analytical approach to explore Indonesia's strategies for promoting peace education as a multicultural country in Southeast Asia. Through holistic literature studies and inductive analysis, the research identifies key strategies such as integrating peace education into formal and non-formal systems, fostering collaboration through the Pentahelix model involving academics, businesses, communities, government, and media, and embedding peace values into education curricula. The findings highlight Indonesia's challenges as a multicultural nation with peace vulnerabilities that make conflict difficult to eliminate. The research emphasizes the need to bridge the gap between the ideal goals of peace and the realities of societal conditions. By strengthening peace education, the Indonesian government can address the root causes of disunity and foster harmony. Drawing on the fourth precept of Pancasila, which underscores Indonesia's commitment to lasting peace and social justice, the study concludes that unity in diversity can be realized through effective education strategies. Initiatives such as the "Peace School" and "Peace Village" programs exemplify the success of Indonesia's approach. Furthermore, Indonesia's leadership in ASEAN and its commitment to building a world order based on mutual respect underline its broader role in advancing regional peace and stability. This collaborative strategy is essential for minimizing conflicts, ensuring national security, and maintaining Indonesia's unity in the face of its demographic and cultural complexities.*

**Keywords: Strategy, Government, Peace Education, Multicultural, Southeast Asia Region**

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## **INTRODUCTION**

In conflict resolution based on statutory provisions, there are three stages, namely Conflict Prevention, Conflict Termination, and Post-Conflict Recovery. The main legal basis for handling social conflicts is Law No. 7/2012 on Handling Social Conflicts. In this case, this regulation regulates the stages, mechanisms, and roles of various parties in handling social conflicts. Another regulation is Presidential Regulation No. 4/2018 on the National Policy for the Prevention and Handling of Social Conflict. It also aims to regulate national strategies and policies in the prevention and handling of social conflicts.

However, it turns out that Indonesia's challenges are not only repressive efforts, but require hard work in fostering peace values, especially in education. Education is the most basic domain for the government to participate in providing understanding to the academic community. Not only Indonesia, but every country certainly has different needs and interests in building the character of its nation. One of them is Sweden, Sweden is cutting its military posture and changing priorities from territorial defense to peacekeeping missions around the world. Sweden is pursuing peace education as a 'The Dream of The Good' (DODG) project. This peace education is implemented using mind- and body-oriented methods to develop non-violent

attitudes and behaviors (Sommerfelt and Vambheim, 2008). This comparison is not the only reason why peace education in Indonesia should be implemented. Indonesia has great capacity in its position as chair of ASEAN in 2023. Indonesia is expected to lead and advance ASEAN, especially in campaigning for peace, stability, and prosperity in the Southeast Asian region to solve global problems (ASEANIndonesia2023, 2023).

The existence of Indonesia as a culturally diverse nation presents both opportunities and challenges. While this diversity enriches the nation, it also creates vulnerabilities to conflict, making peace difficult to achieve and sustain. The primary challenge lies in bridging the significant gap between the ideal goals of peace and the realities of societal tensions (Hasudungan, Sariyatun, & Joebagio, 2020). Reflecting on Indonesia's historical transformation, Jimly Asshiddiqie, in *Green and Blue Constitution*, highlights that the nation's commitment to peace is deeply embedded in its foundational principles, specifically the fourth precept of Pancasila. This precept underscores Indonesia's dual objectives: safeguarding national interests amidst globalization and contributing to a world order based on independence, enduring peace, social justice, and mutual respect (Asshiddiqie, 2021). To achieve these objectives, it is imperative for Indonesia's government to proactively address factors that could lead to national disintegration. Strengthening unity in diversity through peace education is a vital strategy in this endeavor. Peace education aligns with the educational philosophy of Froebel, which emphasizes nurturing self-awareness and moral consciousness to guide individuals toward holistic and purposeful development (Horne, 1962).

This article highlights Indonesia's strategies for enhancing peace education as a means to foster tolerance, reduce societal conflict, and maintain national unity. Effective implementation requires coordinated efforts from the government and all stakeholders to ensure a conducive environment where differences are celebrated rather than divisive. As in other Southeast Asian nations, Indonesia's primary post-independence foreign policy objective has been to ensure national security and stability (Neher, 1994). By integrating peace education into national and community frameworks, Indonesia can minimize conflicts and build a more harmonious society, leveraging its diversity as a strength rather than a challenge.

## RESEARCH METHODS

In this study, the authors employed qualitative methods in conjunction with the descriptive-analytical research approach to achieve the research objectives. Qualitative research is grounded in the philosophy of post-positivism, which emphasizes exploring and understanding phenomena in their natural settings. According to Sugiyono (2020), qualitative research relies on the researcher as the primary instrument for data collection and analysis, focusing on meaning rather than generalization. The descriptive-analytical approach enables an in-depth exploration and analysis of Indonesia's transformation and its strategies for promoting peace education. This study incorporates holistic literature reviews as the primary method of data collection, which aligns with Creswell's (2014) emphasis on the importance of reviewing and synthesizing existing literature to build a comprehensive understanding of the research problem.

Data sources were selected using purposive and snowball sampling techniques, ensuring relevance and depth in the information gathered. Purposive sampling involves deliberately choosing data sources that align with the study's objectives (Patton, 2015), while snowball sampling expands the data pool by leveraging referrals from initial sources (Biernacki & Waldorf, 1981). The data collection process utilized triangulation methods, combining multiple sources and perspectives to enhance the reliability and validity of the findings. Denzin (1978) highlights that triangulation strengthens qualitative research by addressing the limitations of

single-source data. Data analysis was conducted inductively, which involves deriving patterns, themes, and insights from the data rather than imposing pre-existing frameworks (Merriam & Tisdell, 2016). This approach is particularly suited for studies aiming to explore complex societal phenomena, such as the implementation of peace education strategies in Indonesia's multicultural context. By focusing on qualitative methods, this study underscores the importance of understanding the subjective experiences and interpretations of stakeholders involved in peace education initiatives. Such methods are indispensable for capturing the nuanced and context-specific dynamics of Indonesia's efforts to promote tolerance, unity, and sustainable peace.

## RESULT AND DISCUSSION

### Peace Education in Multicultural States

The conceptual framework of peace education is actually inherent and exists in human life. This concept can be interpreted simply, which is a first step to explore and improve the field of learning, knowledge, and complex practices with nuances of peace. An in-depth analysis involving understanding and critical study is needed to see the extent of knowledge, skills and capacity to support of sustainable peace and respond to nonviolent conflicts.

Peace education does not only belong to schools. In various countries, peace education exists in a variety of contexts and settings, both inside and outside formal settings. Broadly, education can be understood as a deliberate and organized learning process, and peace education is an integral part of that process. The Global Campaign for Peace Education makes the integration of peace education into schools a strategic goal (Savelyeva and Park, 2024). This is based on the fundamental role of formal education in producing and reproducing knowledge and values in society and culture. On the other hand, non-formal peace education, carried out in conflict settings, communities and at home, is an important complement to formal efforts. Peace education is not just about resolving conflict, but also about building peaceful communities and empowering individuals. In the context of peacebuilding, peace education plays an important role in conflict transformation, community development, and empowerment of individuals and communities.



Sumber: Pathways to Building and Educating for a Culture of Peace, Toh Swee-Hin (SHToh) UN-mandated University for Peace, Costa Rica Laureate, UNESCO Prize for Peace Education (2000)

The petal skeleton in the image, offering a holistic perspective on peace education, depicts it as a journey with multiple interconnected paths. Each path, like a flower petal, contributes to the formation of an organic whole called a "culture of peace". To understand this

statement, a very fundamental question is, how can education help understand the root causes of conflict, violence, and division. This will certainly create a critical reflection on the ability of education to identify and analyze sources of disputes, both personal, group, and even global disputes. Then, this flower petal will answer about how education is able to foster values and attitudes that encourage individual and social action to build peace (Kester, Archer and Bryant, 2024). Pathways to Building and Educating for a Culture of Peace is a phrase that describes the framework of these petals in answering these questions.

Based on this framework, conceptual peace education must be interpreted as conflict resolution education. Peace education must be understood as an educational process based on the philosophy of nonviolence, love, compassion, trust, justice and cooperation between people. This education aims to instill values, beliefs, traditions, behavior and lifestyles based on the principles of non-violence, tolerance, solidarity, respect for human rights and freedom. This research shows that the realization of peace education to strengthen tolerance and build a culture of peace can be realized in three main domains (UNESCO International Bureau of Education, 2015). The first, Macro (Government Policy), namely the implementation of government participation in supporting education at all levels of education starting from the most basic to higher education. The second is Meso (School Institution, Family/Community), this stage requires the creation of a safe and conducive environment for peace education in schools, families and communities. And the last one is Micro (Curriculum), in this case the integration of peace education must include material on the history of peace, conflict resolution, human rights and also the culture of peace.

### **Indonesia's Strategy as a Multicultural Country in Southeast Asia Region**

Indonesia, with a long history of promoting peace and stability in the Southeast Asia region, has an important role in advancing peace education in the region. Indonesia's experience in resolving conflicts peacefully and commitment to democracy and human rights make Indonesia an example and partner for other countries in Southeast Asia in their efforts to build a culture of sustainable peace (Ikeno, 2024). Indonesia, Central Statistics Agency of the Republic of Indonesia stipulates that more than 1,300 ethnic groups, 700 languages and diverse religions, is a multicultural country rich in culture and tradition. This diversity is the strength of the nation, but also presents the potential for conflict and division. Therefore, Indonesia has a big responsibility to build peace education that fosters tolerance, mutual respect and cooperation between religious and intercultural communities. Peace education is the key to building an inclusive, just and peaceful society (Nurcholish, 2015).

In analyzing the condition of Indonesia as a multicultural country, it is necessary to develop a strategy that is able to provide security and protection for all aspects. This research carries out the preparation of a conceptual framework using a measurable, systematic and objective analysis in order to create mapping and explanations that project peace education policies and programs. The framework used is the Pentahelix Strategy with Collaborative Governance theory. The Pentahelix model is synergy and collaboration between parties in implementing programs and activities so that they meet expectations, are in line with goals, and achieve previously set targets (Emerson, Nabatchi and Balogh, 2012). The Pentahelix model, which was initially widely used in analyzing economic, management, development and tourism problems, has now become a framework for analyzing political, social, cultural, environmental, defense and security problems (S Halibas, Ocier Sibayan and Lyn Maata, 2017). The Pentahelix model is a collaboration of five parties or actors, namely Academic, Business, Community, Government and Media (ABCGM) (Sturesson, Lindmark and Nilsson Roos, 2009).



Sumber: The Sinergy of the Pentahelix model (2020)

The key to the success of a policy is largely determined by synergy and collaboration between stakeholders. Communication between parties will be able to speed up an activity. Coordination between actors will improve the quality of a program being implemented. The Pentahelix model offers cooperation and partnership between five parties that will determine the success of the policies implemented, by involving the academic world (lecturers, researchers, analysts), the business world (business actors, business groups, entrepreneurs), the community (community leaders), religious leaders, youth, community organizations, NGOs), government (ministries, government agencies, bureaucracy, law enforcement officers) and media (journalists, reporters, presenters). In its application, the Pentahelix model is expected to be able to accelerate peace education programs to realize sustainable security and peace.

Peace education initiatives in Indonesia involve a number of different sectors, including academia, business, communities, government, and media. Academics are involved in research into the theory and practice of peace education, while business supports it through program funding and internal training. Communities act as agents of change at the local level, while governments provide policies and resources to support these initiatives. Meanwhile, the media plays a role in disseminating information and promoting messages of peace to the wider community. Collaboration between these five sectors not only increases the effectiveness of peace education programs, but also strengthens the synergy needed to achieve sustainable development goals, including increasing social welfare and environmental sustainability.

The contribution of academics, with their knowledge and research capabilities, is able to enrich the foundation of peace education. They conduct research and develop theories and practices of peace education, provide training and education for stakeholders, develop innovative curricula and teaching materials, and carry out advocacy and disseminate information about peace education. The University of Indonesia, Gadjah Mada University, and UIN Sunan Kalijaga Yogyakarta are examples of academic institutions that are active in this effort.

Business, as the driving force of the economy, also contributes through funding or grants for peace education programs and activities. They develop products and services that promote the values of peace, provide training and education for employees about the importance of peace, and participate in corporate social responsibility (CSR) programs related to peace education. PT Bank Mandiri, PT Telkom Indonesia, and PT Astra International are examples of companies that show their commitment in this field. Academics certainly need space to express their thoughts and ideas. This is where the community, as an agent of change in the field, becomes a bridge between theory and practice. They carry out educational and training programs and activities about peace at the local level, build dialogue and cooperation between different communities, resolve conflicts and disputes peacefully, and foster mutual respect and tolerance between community members. The Cinta Anak Bangsa Foundation, the Gus Dur Community, and the Inter-Religious Communication Forum (FKUB) are examples of communities that are active in promoting peace at the community level.

And the one that takes the biggest role is the government, with its authority and regulations, playing an important role in creating an environment conducive to peace education. They formulate policies and regulations that support peace education, provide funds and resources for peace education programs and activities, build cooperation with various parties in advancing peace education, and monitor and evaluate the effectiveness of peace education programs and activities. The Ministry of Education, Culture, Research and Technology of the Republic of Indonesia and the Ministry of Religion of the Republic of Indonesia are examples of government institutions that play an important role in peace education. These four collaborations are incomplete if there is no media. The media, as disseminators of information and shapers of public opinion, have a crucial role in amplifying the message of peace. They disseminate information and news about peace education to the wider community, produce educational content about peace, build media platforms that encourage dialogue and tolerance, and fight hate speech and provocations that have the potential to cause conflict. Kompas, Tempo, TVRI, and Radio Republik Indonesia (RRI) are examples of mass media that are active in promoting peace.

This Pentahelix collaboration offers many benefits. First, increasing the effectiveness and efficiency of peace education programs. Second, strengthening synergy and cooperation between parties. Third, reach more people with the message of peace. Fourth, increase the positive impact of peace education in society. Fifth, accelerate the achievement of Sustainable Development Goals (SDGs), including economic development, food and energy security, prosperity and environmental sustainability.

The "Peace School" program initiated by the Ministry of Education, Culture, Research and Technology of the Republic of Indonesia, in collaboration with academics, civil society organizations and the media, is an example of the application of the Pentahelix in peace education. This program aims to build a culture of peace in schools through various educational and training activities. The "Peace Village" program initiated by the Cinta Anak Bangsa Foundation, involves local communities, regional governments and academics in building peace villages that promote the values of tolerance and cooperation. This peace village is a place for people to learn about peace and apply it in everyday life. The "Peace Literacy Media" program organized by Kompas in collaboration with academics and civil society organizations aims to increase public awareness about the importance of responsible media and encourage peace content. This program provides training to journalists and the general public on how to cover peace issues in an objective and constructive manner

## CONCLUSION

In Indonesia, conflict resolution is structured around three stages: Conflict Prevention, Conflict Termination, and Post-Conflict Recovery, guided by legal frameworks such as Law No. 7/2012 and Presidential Regulation No. 4/2018. These regulations outline the roles, mechanisms, and stages involved in managing social conflicts. Despite regulatory efforts, Indonesia faces complex challenges that necessitate more than punitive measures; fostering peace values, especially through education, is crucial. Comparatively, Sweden illustrates a different approach with its 'The Dream of The Good' project, prioritizing peace education through innovative mind-body techniques. This highlight varied national needs and interests in character-building across different countries. Indonesia, preparing to lead ASEAN in 2023, aims to advance peace, stability, and prosperity in Southeast Asia, addressing global challenges through regional cooperation. Indonesia's multicultural complexity poses significant peace vulnerabilities, making conflict resolution difficult. Bridging the gap between ideal peace goals and societal realities

remains a critical challenge. The country's constitutional commitment to peace, reflected in Pancasila's fourth principle, emphasizes national interests amid globalization and domestic unity challenges. Education emerges as a pivotal tool in fostering peace and unity, aligning with Froebel's educational philosophy emphasizing human development towards self-consciousness and representation. Peace education strategies are vital in Indonesia's context, aiming to prevent national disintegration and uphold unity in diversity. Academics play a crucial role by enriching peace education with research, innovative curricula, and advocacy. Business sectors contribute through funding and CSR initiatives promoting peace values. Communities act as grassroots agents, promoting dialogue and tolerance. Governmental policies and regulations create an enabling environment, allocating resources and monitoring effectiveness.

Media amplifies peace education messages, disseminating information responsibly and countering divisive narratives. The collaborative Pentahelix model—comprising academia, business, communities, government, and media—enhances program efficiency, strengthens synergy, and accelerates progress towards Sustainable Development Goals. Initiatives like Indonesia's "Peace School" and "Peace Village" programs exemplify Pentahelix collaboration, aiming to embed peace values in schools and local communities. Similarly, media literacy programs educate journalists and the public on objective peace reporting, fostering constructive dialogue. In summary, Indonesia's approach to enhancing peace education reflects a multifaceted strategy involving diverse sectors united towards a common goal. The Pentahelix framework not only streamlines efforts but also magnifies their impact, paving the way for sustainable peace and development.

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