

**Peace Education Curriculum**  
**Programa Pendidikan Damai**

**Translated by Darni M. Daud, Ph.D.**

**Edited by Asna Husin, Ph. D.**

**Reviewed by Karim Douglas Crow, Ph. D.**

**Sponsored by:**  
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References **Preface to the English Translation**

The idea of translating the Indonesian *Kurikulum Pendidikan Damai* (Peace Education Curriculum) into English was first expressed by Mr. Rolf Carriere, UNICEF Representative in Indonesia. We at the Peace Education Program in Aceh embraced the proposal, and the September 11<sup>th</sup> event with its reinforcement of widespread negative perceptions of Islam makes it a pressing need. We hope this translation of the *Kurikulum* will make it accessible to a larger audience of Muslims and non-Muslims outside the Indonesian-speaking world. We welcome constructive criticism and suggestions from friends and colleagues, students, as well as practitioners of peace education for the improvement of our manual since we are in the process of revising the current edition of the *Curriculum*.

Our *Peace Education Curriculum* was the first of its kind to be developed in Indonesia, representing peace education from an Islamic and Acehnese perspective. It promotes a positive, comprehensive peace encompassing peaceful relations with God the Creator, with oneself, with one's fellow humans, and with the environment. The *Curriculum* teaches communal peace in accordance with the positive Islamic approach, namely the absence of war and discrimination and the necessity of justice in society. This manual emphasizes that peace is neither a subjugation to situations nor a passive acceptance of injustice, discrimination, and war, but rather a recognition of these problems and addressing them in a peaceful manner. The *Curriculum* also stresses the importance of process and ends, since peace is both process and results, as reflected in active involvement of students in a system of learning by doing.

Two points require some clarification. The first one is that every lesson in the *Curriculum* begins with a verse from the Qur'an or a tradition of the Prophet (*hadith*), followed by an Acehnese proverbial saying (*Hadih Maja*). The English version of the *Hadih Maja* occurs at the beginning of each topic, while its Acehnese original is found in the footnote. The second point is the issue of gender neutrality. The Indonesian *Kurikulum Pendidikan Damai* is gender neutral, partly because of the nature of Indonesian as a language, which is primarily gender-free, and partly because of the efforts of the Curriculum Team and staff to be sensitive to this issue. Despite our attempt to maintain such original neutrality, the English translation however encounters some problems, for we avoid employing a dual pronoun: he/she or his/her. In many cases we use the third form of "one" or "they" rather than he or she, yet the pronoun "his" occurs occasionally.

We would like to extend our gratitude and appreciation to our dear friend, DR. Darni M. Daud, chair of the Curriculum Team, for translating the manual into English and to Prof. DR. Karim D. Crow of ISTAC for reviewing the English translation. Thanks also go to Mr. Rolf Carriere, DR. Andrew McGregor, and Ms. Perseveranda So of UNICEF and to DR. Mubarak Awad and Mr. Michael Beer of Nonviolence International for their leadership and guidance. Finally, it is a pleasure to acknowledge the hard work of our PPD staff, especially Muslahuddin and Armia, for putting the manual into a beautiful and attractive format.

We humbly seek the gracious guidance of the All-Mighty in our efforts, and pray earnestly for His support and help in increasing true understanding of peace among all humans. There is no strength or power save in Allah, Exalted and All-Powerful.

## Preface

To begin with, three perspectives on peace: Einstein, Lennon, and UNESCO.

First Albert Einstein: **“Peace cannot be kept by force. It can only be achieved by understanding”**.

Then John Lennon: **“Give peace a chance”**.

And finally the UNESCO Constitution: **“Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed”**.

This “Kurikulum Pendidikan Damai” is an important cultural contribution to relate the basic tenets and practical teachings of Islam to the urgent needs and long longings of the people of Aceh for peace. But the book’s significance and applicability go well beyond the borders of that troubled province. Indeed, it carries a message that ought to be read, heard, and discussed in any place where Islam finds violence or war. And I trust that it will be an eye-opener for many whose views have been formed by the media.

Aristotle already knew that war is easier than peace. Peace must be given a *chance*, it must be *achieved*, and that is hard work. It is particularly hard *inner* work, because war is not only *man-made*, but also *mind-made*. That’s why this book is as timely as it is profound.

One final quotation, from Roger Walsh: **“Eventually we’ll have to confront the fact that world suffering is the result of ill-conceived thoughts taking form through misdirected action. If we’re going to survive as a species, we must relinquish – to unprecedented levels – qualities such as greed, hatred, and delusion. In other words, our very survival depends on accelerated levels of psychological and spiritual maturation”**. For too long have religions been associated with war. The time is long overdue to re-perceive them, and appreciate their potential contributions to peace.

Rolf C Carriere  
UNICEF Representative in Indonesia

## **Acknowledgments**

It is a great pleasure to work on the present peace education manual for the use of high school students and teachers in Aceh. As the first such curriculum to be developed in Indonesia, we depend upon international resources on peace education, the expertise of our curriculum team and staff, as well as the experience and wisdom of Acehnese. While adopting peace education issues, our curriculum is entirely Islamic, being a peace education manual from an Islamic-Acehnese perspective. This makes peace education not only sensitive to local culture and tradition but also familiar to the people. Thus, it becomes accessible to, and understood by, Acehnese, as well as other Muslims in Indonesia and the rest of the world. Our peace education manual embodies both locality and universality.

The creation of the Aceh Peace Education Program would not have been possible without the generosity of the United Nations Children's Fund (UNICEF) and the Australian Government AID Agency (AusAID). We are also indebted to UNICEF both in Jakarta and Aceh for its leadership and supervision. I would like to single out DR. Andrew McGregor of UNICEF Australia, Mr. Rolf Carriere, Ms. Anne-Marie Fonseka, Ms. Penseveranda So, and DR. Kevin O'Railly of UNICEF Jakarta, as well as Drs. Fauzi Ali Amin, M. Kes of UNICEF Aceh.

We are also grateful to DR. Mubarak Awad and Mr. Michael Beer of Nonviolence International (NI), Washington DC, and Mr. Muhammad Ilyas, MA of the Forum for Nonviolence in Aceh (FRAKA) for their leadership and guidance. The Indonesian Ministers of National Education and Religious Affairs, the Kakanwils of the Provincial Departments of National Education and Religious Affairs are all supportive of this initiative. Bapak Drs. Malik Raden, MM, Bapak Drs. H. M. Nur Ali, Bapak Drs. Amudi AE, Bapak Drs. A. Rahman TB, Bapak Drs. Nasruddin Sulaiman, and Bapak Drs. Anwar Muhammad, MSc deserve sincere acknowledgments. The head of Majelis Ulama Indonesia Aceh, the Rectors of the Ar-Raniry

Institute for Islamic Studies and Syiah Kuala University, as well as the members of the Provincial Committee on Education (MPD) have all inspired us.

We are also glad to recognize the contribution of the principles of high schools and Madrasah Aliyahs, student bodies, women groups, youth leaders, and NGO partners who contributed tremendously to this effort. Without their interest and enthusiasm, our work on developing this manual would have been futile. I wish to express our gratitude as well to Mr. Ridha and Mr. Edi Armia whose inspiration has made our curriculum richer. The two drew all the caricatures and pictures that appeal to the imagination of the youth.

The real credit in creating this peace education manual goes to our Curriculum Team and staff. DR. Darni Daud, Drs. Fuad Mardhatillah, MA, Drs. Abdurrahman Hanafiah, Drs. Usman Husein, MA, and Drs. Syamsuddin Umar have endured the pressure to develop the manual in four months. The staff members: Abdul Azis Muslim, Muslahuddin, Armia, and Risa Yudhiana, have worked not only to provide technical support to the team but often acted as additional members of the team. Our curriculum consultants Prof. DR. Hakim Nyak Pha and Dra. Nurjannah Nitura were also helpful. Finally, our project consultant Prof. DR. Karim D. Crow contributed to the improvement of the manual.

I would like to end these acknowledgments with an Islamic invocation that Muslims recite after every one of the five-daily prayers: "O God, You are Peace, the Source of Peace, and to You Peace returns. Grant us a peaceful life in this world, O our Lord, and lead us to the Garden — the Realm of Peace — in the Hereafter. May You be Blessed and Exalted, our Lord, Possessor of Majesty & Honor!"

**Foreword**  
**from Head of the Regional Office of the National Education Department**  
**Special Province of Aceh**

***Assalamualaikum warahmatullah wabarakatuh*      **Peace upon you and God's loving mercy and His blessing.****

Peace education is a necessity because conflict is the *sunnatullah kehidupan* (God's natural order of life). This means that conflict is a reality of life and it has existed since humans know life. Therefore, we need to understand not how to avoid conflict but rather ways to manage it, so that conflict can become a positive factor in our life. Based on this reality, the Head of the Regional Office of the National Education Department of the Special Province of Aceh sincerely hopes that peace education targeting general high schools (*Sekolah Menengah Umum*, SMU) in the province can contribute to realizing a lasting solution to the conflict hampering Aceh.

After carefully examining this *Peace Education Curriculum*, we fully support its implementation as a pilot project for SMU during the 2001/2002 academic year. We also thank UNICEF and AUSAID, the Peace Education Program staff, the Curriculum Team, and all personnel and institutions that helped realize the authorship of this curriculum. May Allah guide us all in safeguarding our beloved nation for future generations!

Drs. H. A. Malek Raden, MM – Head  
Regional Office of the National Education Department Special Province of Aceh

Banda Aceh, July 2001

**Foreword**  
**from Head of the Regional Office of the Department of Religious Affairs**  
**Special Province of Aceh**

*Assalamualaikum warahmatullah wabarakatuh*

Peace upon you and God's loving mercy and His blessing.

Seeking God's loving-mercy, we plead for His guidance and blessings in performing our duty as a form of sincere submission to Him.

From the start we welcomed the initiative of implementing peace education, and after scrutinizing this curriculum we strongly recommend its application in the *madrasah aliyah* (Islamic public high schools), and *dayah* (private Islamic boarding schools) of the Special Province of Aceh. This is one of our efforts to help create peace in our region that has long been beset by endless conflicts. Its implementation in the *Madrasah Aliyah* and *Dayah* schools is vitally important because these students and younger generations are the future of our nation, and it is through them that we may materialize the striving for peaceful life and freedom from injustice and oppression.

We highly appreciate and deeply thank the Peace Education Program staff and the Curriculum Team who have made optimum efforts to author this curriculum. We also appreciate the United Nations Children's Fund (UNICEF) and Australian Government AID Agency (AUSAID) for assisting this program. Hopefully this preliminary step can be a foundation for further significant steps.

Thus this foreword is presented. It is to Allah, the true source of Peace, that we surrender.

Drs. H.M. Nur Ali – Head  
Regional Office of the Department of Religious Affairs Special Province of Aceh

Banda Aceh, July 2001



## **Preface from Chair of the Curriculum Team**

*Alhamdulillah* – Praise be to God, the curriculum of peace education for public high school students in Aceh is now completed. From late February through June 2001, we worked hard to produce this curriculum. This is a relatively short length of time to write a curriculum that expresses the socio-cultural values of the Acehnese people. The values that substantiate this curriculum are closely related to Islamic values, and to those of the Acehnese, as well as universal norms conveying the eternal message of peace. These values and norms not only vivify the philosophy behind this curriculum but also represent its content as shown in each theme and topic.

The values inspiring this Peace Education Curriculum were examined in such a manner that they might become meaningful for students. In identifying, classifying, analyzing, and interpreting the relevant theme and topic, the Curriculum Team not only evaluated the materials but also the methodologies. Concerning the material, we considered the degree of difficulty and appropriateness both for students or society. From the methodology viewpoint, we chose the approaches, methods, and techniques capable of producing the learning process that are not only interesting but also motivating teacher and students to maximize their activities. We view this curriculum to be a systemic contribution to materialize peace education in Aceh beginning with facilitating high school students.

The Curriculum Team is convinced that peace is not something emerging by itself without any human efforts to create it. To approach peace through education, it is necessary to have programmed efforts initiated by a written curriculum. The ideas preceding this Peace Education Curriculum were begun from trustworthy input from the director of the Peace Education Program for Aceh DR. Asna Husin and all her staff. On the one hand, this trust is an honor; but on the other, it is simultaneously a challenge to be handled in a short time. Input from the consultants, Prof. DR. Hakim Nyak Pha and Dra. Nurjannah Nitura, helped improve the substance and execution of this curriculum. Suggestions from various other parties, including Nonviolence International, UNICEF, Syiah Kuala University, Ar-Raniry State Institute for Islamic Studies, the Council of Ulama, Local Education Board, Local Office of National Education Department, Regional Office of Religious Affairs Department, Aceh's Institute of Adat and Culture, non-governmental organizations, school principals, students, and many other parties, individually or institutionally, that cannot be mentioned one by one, have also enriched the approaches and contents of this curriculum. For their comments I here thank them all.

It is anticipated that this peace education curriculum will bear meaningful results in our efforts to gain *salam* and a quiet and peaceful future for Aceh

DR. Darni M. Daud  
Chair, Curriculum Team

Banda Aceh, July 2001

## How to Use This Manual

**It is the expectation of the Curriculum Team and the staff of the Peace Education Program that this manual can be a guideline for the creative and innovative pilot project of peace education in general high schools, *madrasah aliyah*, and *dayah* schools. The materials and learning activities were authored in such a manner to allow the students dominant roles in the learning process. The students are guided to observe, analyze, and seek for solutions to existing conflicts. We feel that this strategy can better improve the students' knowledge on conflict and peace, build their skills in managing conflicts without violence, and actualize them all in their real life. Giving such dominant roles to students is based on the understanding that *peace is not just a goal but also a process*. This means that the students' active role in seeking and building peace is an integral part of the peaceful life to be sought.**

**A friendly, democratic, cooperative classroom atmosphere exemplified in this curriculum reduces the ice rock of the learning process, and at the same time builds discipline. This is because students are not mere objects to be disciplined, but subjects who have to create and uphold discipline themselves. Using this approach is possible because this curriculum has its own attraction, combining narration and role-play, and interesting games and exercises, and it can function as an effective teaching-learning technique. This approach was created to make students interested in learning the materials, and allows the teacher to teach autonomously, effectively, creatively, and flexibly. For this reason the teacher's diligence, patience, and preparation are crucial in making peace education beneficial for developing peaceful and humane attitudes among future generations of Acehnese.**

The Curriculum Team and the Peace Education Program staff have critically selected the topics for building students' perspectives. Three key words dominate the offered topics: *Aku – kamu* (I – you), *kami* (we) and *kita* (we all). *Aku-kamu* is chosen in order to build a positive self-concept, where the value of *aku* and *kamu* does not lead to egoism and self-interest, but to self-worth and self-respect. *Kami* does not include the person(s) who is/are addressed and serves as a bridge towards broader cooperation. *Kita* (we all) is an inclusive expression that involves I-You, We and They. *Kita (we all)* is used to build a comprehensive cooperative awareness in which the diversity of divine creation is its chief characteristic.

suggested that the teacher follow the themes systematically and teach at least two topics from each theme. The teacher is free to choose the topic, except those topics under the second theme *Hak dan Kewajiban* (Rights and Responsibilities). For this theme, the teacher is suggested to start with the fourth topic *Anak: Hak dan Kewajiban* (Child: Rights and Responsibilities), because it is more comprehensive than the subsequent two topics. The teacher should teach each topic in one session, so that students may have sufficient time for the learning activities. Thus, the teacher and students can concentrate only on twelve topics out of the six themes. However, for the thirteenth and fourteenth sessions, the teacher is recommended to choose two topics from the three last themes. Meanwhile, the rest of the topics can be used as supplements for students' additional studies.

Although the themes and topics have been systematized in this manner, the teacher and students will find that certain key concepts are repeated. This was done in order to facilitate the internalization of the contexts and substance of the learning materials. Replication of these concepts does not degrade the interest to learning because narration, roles, games, and exercises are varied. Besides, each theme and topic, although having an ample degree of diversity, contains links one to the other. This was all intended to give students the opportunity to effectively internalize these peace education materials.

## The Philosophical Foundation

The universal mission of Islam is to bring Loving-Mercy to the entire world — *rahmatan lil 'alamin* (Qur'an, *al-Anbiya'* 21:107). The mercy conveyed by Islam involves the existence of peace which has two implications. First, peace is not something that exists without the involvement of human beings. It can only become a reality of life if humans play an active role in actualizing this Islamic ambition. Second, peaceful life according to Islam is accessible to all individuals, communities, races, religious adherents, and nations that strive for it. This idea of universal peace becomes clearer when understood in the context of the definition of peace. Experts and practitioners of conflict resolution understand peace not only to be the absence of war, but also encompassing economic, social, and cultural justice, as well as freedom from discrimination based on race, class, gender, or religion.

This contemporary definition of peace accords with the Islamic understanding, yet Islam possesses a more holistic and comprehensive concept. Islam views peace as being four integrated dimensions. (1) All-encompassing peace in the context of the human relation with Allah the Creator that emerges when humans live in conformity with their primordial created nature in recognizing God as Creator (*fitrah*). (2) Peace with oneself that emerges when one is free from internal conflict. (3) The peace with the wider community that can only be achieved if humans experience the absence of war and discrimination and the existence of justice in their daily life. And (4) peace with the environment, utilizing natural resources not merely as resources for material development but also as a reserve for the well-being of future generations.

These four dimensions of peace are of one totality originating from the fundamental Islamic conviction that **Allah is 'Peace'** (*Salam* — literally: 'security', 'safety'; see Q. *al-Hashr* 59:23), the **Source of peace**, and the Goal of all peace activities (see the *hadith* in Muslim, al-Tirmidhi, and al-Nasa'i). Being '*al-Salam*' and the Source of peace, Allah loves peace and commands humankind to live in peace. To embrace Islam is to sincerely surrender oneself to Allah by building the life corresponding to the original law of human creation imprinted with the essence (*jawhar*) of acknowledging the Creator. The prime essence of humanity is their witnessing prior to their physical creation: "Yes! You are our Lord!"—in response to the divine question: "Am I not your Lord?" (*al-A'raf* 7:172). This acknowledgement establishes the covenant of humanity with Allah, implying that vertical peace can only be actualized when humans live in accordance with their original testimony.

The recognition "Yes! You are our Lord!" has an implication for the life of each individual. This original pure nature of humans requires them to live in accord with the pure and peaceful principles of 'unitary-faith' (*tawhid*), and such existence is an act of devotion to Allah the Most High (*al-Dhariyat* 51:56). To achieve a pure and peaceful life, the human is provided with an intellectual faculty (*'aql*), and bestowed divine revelation guiding to a life of true 'unitary-faith'. However, the human is also provided with desire (*nafs*) or lower self, and the combination of this desire with the intellect makes him a free autonomous being. The tension between these two fundamental aspects of our being constitutes the reality of being human. Those individuals who follow their desires and neglect their inborn intelligence fail to follow divine revelation and thereby contravene their primordial essence. This dilemma is a pervasive socio-cultural reality that frequently creates multiple spiritual wars and personal conflicts. Therefore, a harmonious relation between one's socio-cultural and psychological identity, and between these two spheres and one's vital spiritual needs, are the principal factors for obtaining personal peace.

The vertical and individual peace has not yet become a mercy for the entire world as intended by Islam, so long as humanity remains unable to translate such peace into their communal lives and into a

signifies that social peace and natural conservation are not only the manifestation of an internalization of godly values and personal peace, but also a series of cause-and-effect interplay of these two dimensions of peace.

The harmony of humanity with nature is an important aspect of peaceful life. Nature possesses a congruous ecosystem conforming with the divine natural law of life (*sunnat Allah*), being specially adapted to the needs of human existence (*al-Anbiya* 21:30-33). The sky and earth, the sun and moon, water and heat are all there to realize human needs (*Ibrahim* 14:32-33). The green forest, the solid mountain, the wide ocean, the variety of animals and vegetation are destined for the maintenance and flourishing of human life (*al-Nahl* 16:3-16; *al-Mu'minun* 23:17-22). This dependence of humanity upon nature requires no comprehensive, exhaustive analysis. The water drunk, the air inhaled, the energy absorbed, the fruit and seeds eaten, the meat and milk consumed, the medicines used, the jewelry worn, and all machines as well as equipments originate from nature. Likewise, the house occupied, the office used for work, and the vehicles of transport are made from the products of nature. Thus Allah challenges humans: "If you try to count the bounty of Allah, surely you will not be able to reckon it" (*Ibrahim* 14:34).

This unchallenged dependence on nature necessitates that humans act carefully and responsibly in utilizing it. In other words, humans should not excessively exploit nature to the point of damaging the ecosystem and the providential pattern of divine creation, since this disturbs the equilibrium and harms the well-being of human life (*al-Shu'ara* 26:151-152). Thus, sustainable development sensitive to the wisdom of local values and that promotes peace compels humans to be at peace with and respectful toward nature.

Peace with Allah, one's inner tranquility, and one's outer harmony and respect toward nature are essential. Yet to create a comprehensive peace humans must also cultivate a peaceful social environment. Philosophically speaking, the human being is a creature originated with a pure essence, and at the same time a social being living in neighborhoods and groups. Humans desire peace for themselves and their families, wish for dignified and fair treatment, and long for a decent material life that allows them to fulfill their family needs. In contrast, bloodshed and violence, discrimination, and injustice contradict the peaceful will of Allah and oppose the primordial divine-consciousness and peaceful nature of humans. Hence, violence, discrimination, and inequity obstruct both the basic human character and the norms of communal life.

Practically and pragmatically, humans become disturbed when oppressed. War and killing, the damage of property, physical intimidation or torture, unfairness and discrimination are all forms of oppression that prevent one from experiencing peace as an individual, a family member, and a member of society. The lack of opportunity to obtain education and to participate in political decisions, as well the neglect of human misery are also forms of oppression that impede human dignity and self-worth. Thus, the awareness not to oppress and to refuse any forms of oppression is an important element for realizing peace.

It should be understood that materializing peace is a difficult task demanding expensive human costs and efforts and requiring a lengthy staging process over an extended period of time. But this does not mean that such an effort cannot be made, especially by those who are able to follow and internalize God's guidance and exemplify His natural order for life (*sunnat Allah*) in their own individual lives, ingrained with the timeless values of compassion, reciprocal respect, and togetherness in all aspects of life.

soul and perfected them with the consciousness of the divinity (*fitrah*). This signifies that the underlying nature of humanity is the same everywhere, provided with the same faculties of intelligence and desire, capable of receiving and being guided by divine revelation.

This reality recognizes humans as thinking and feeling creatures free to actualize themselves, yielding social plurality including class, religion, language, custom, ideology, tribe or nation, culture, and worldview. Yet not all social variations are the result of reason-analysis and desire-analysis where humans have control over them. There are fundamental differences beyond human control just as these are physical differences such as skin color, race, and gender.

Whatever form differences and plurality take, it is the divinely instituted natural order of life (*sunnat Allah*) that must be respected. One may disagree with a particular ideology, or may not intend to follow a distant culture, but so long as it does not intrude on one's identity, it should be respected. In other words, every individual has the right to express oneself and is asked to respect the expression of others within a just and egalitarian structure of communal life. Thus, pluralism should be seen as an opportunity to develop cooperation and mutual benefit for the realization of dynamic social interactions. The teaching about the divine natural law of plurality and an equitable social interaction constitutes a form of Islamic teaching known today as '**peace education**'.

The form of Islamic peace education undertaken here also revisits the wisdom of Acehese values inspired by Islamic faith, the religion that penetrated Aceh through peaceful means such as mutually beneficial trade since the first Islamic century (7<sup>th</sup> century CE), gradually developing into a community that aspires to peace within the framework of the sole religion of the Acehese. The Acehese not only accepted Islam wholeheartedly but also became the propagators of the religion in the archipelago and Southeast Asia. This made Islam well-rooted in society so that it created an Acehese Islamic culture and a governing power applying the *shari'ah* or Islamic law. Consequently, the interdependence between religion and state became ingrained in society, reflected in the popular expression "*Hukom ngen adat, lagee zat ngen sifeut*" — Religious Law and Custom cannot be separated, just like God's Essence and His Attributes.

Nevertheless, the historical conflicts between the Sultanate of Aceh and European colonial powers over control of the trade routes, the prolonged war with the Dutch, the Golkarnization of the *ulama* or religious scholars, the uniformization of the thinking patterns and behaviors of the Acehese during the New Order era, and the brutal trauma of the Military Operational Zone (D.O.M: 1989–1998)—including the continuing conflict haunting the people until today—all these have led the application of Islam in Aceh to become shallow and compartmental and to lose its spirit and essence. As a consequence, the motto "*hukom ngen adat lagee zat ngen sifeut*" is no longer a reality but has become a mere ideal, and in the implementation of Islam the Acehese have now become content with empty symbols.

Peace education seeks to substantially reexamine the symbols and mottoes of the Acehese traditional wisdom, especially those related to peace issues such as reciprocity, caring, tolerance, and justice. By so doing, these symbols and advices become more meaningful and beneficial. Peace education does not offer something new, but reconstructs existing ideas, with the help of contemporary approaches, in order to be useful and effective.

Peace education is an urgent necessity not only for the reason that Aceh is now experiencing deep conflict, but for the reason that conflict is a reality of life occurring at anytime due to the clash of interests, ideas, political orientations, economic systems, etc. Unfortunately, violence is often utilized

conflicts, that teaches the skills to resolve conflicts, and that emphasizes the importance of peace will play a crucial role in ending those conflicts.

The premise governed by the above empirical experience leads to the ambition of developing a society conducive for solving problems and conflicts in a peaceful and humane manner. This intent aims at building a bridge to achieve peace by providing pupils with the necessary knowledge, skills, and peaceful models of life, so that peace becomes not just a goal but also a process to be followed. This effort seeks to neutralize violence and build a harmonious life for all. In other words, peace education motivates efforts to continuously seek peace, initiate reconciliation, and promote justice without degrading human dignity, self-worth, and rights. Each individual has a unique identity and wishes to be recognized and respected; at the same time they must also recognize the identity of others. This principle possesses a moral force for laying the foundation of a humane and just society.

The hope of ending violence, oppression, discrimination, and injustice in various aspects of life that impede individuals and society can be achieved through realizing the meaning and essence of peace values. This can be generated principally from the sociocultural vocabulary of a society that is being oppressed or discriminated, or is acting to oppress and discriminate. The actualization of these values is essential for students to mature. Such discourse empowers pupils with peace perspectives leading to mutual respect, the eagerness to help, the ability to negotiate and to communicate utilizing emotion, reason and logic. All of this forms the essence of peace education, including what takes place in the formal context of the school and classroom.

It is believed that formal education is a proper mechanism through which to introduce and socialize peace education. Formal institutions have a structured system, an organized leadership, and a systematic study schedule. In order to achieve a clear and measurable goal of promoting peace in Acehnese society, cooperation between our Peace Education Program and public educational institutions and other organs is a must. Such interconnected links require peace education to be socialized beginning from the curriculum planning, so that it be understood not only by those working in the field of education but also by sectors of society. This philosophical foundation can be used as a prelude for the systemic, ongoing, and beneficial teaching of Islamic peace education even in other Muslim societies experiencing conflict and violence.

Based on the above premise, this *Peace Education Curriculum* is expected to function as a general guideline in the process of nurturing students to develop paradigms, attitudes, and behaviors that can promote appropriate values and methods of managing conflict without violence. This process demonstrates that the real meaning of peace education, as represented in this curriculum, is not solely related to the aspects of attitude-building reflected in students receiving peace education. In addition to their knowledge and attitude, students should cultivate behavior that conforms with the cognitive and affective aspects. So the students' daily conduct must reflect their acquiring an education in peace. This curriculum was created by considering the explicit core materials of peace education that students are expected to master. And it also takes into account the implicit substance leading to attitude and behavior change of pupils as members of society.

The students of public high schools (SMU), *madrasah aliyah* (Islamic public high schools), and of the *dayah* (private Islamic boarding schools) are trained to participate actively in preventing potential conflicts, either those directly related to students' learning activities or conflicts related to societal life in general. The selection of high school students as our pilot project is based on the understanding that this age group has the elasticity and potential to receive peace education training. It also suits the natural characteristic of youth who are sensitive to absorbing knowledge and to changing attitudes and

This curriculum stresses subject-centered approaches as well as student-centered. The subject-centered approach refers to the choice of the materials (theme and topics) relevant to peace education. These materials were all accumulated from Islamic and Acehnese cultural values in harmony with the 'Convention on the Rights of the Child', which has been universally accepted. These values are expected to enable high school students to be psychologically able to live, learn, and grow maturely even in an uncondusive atmosphere. The expected maturity in this context is the ability to develop an attitude that respects law and the positive norms of social existence.

The student-centered approach involves the consideration of the students' conditions, including how to incite their motivation and interest to pursue the peace education contained in our curriculum. It treats pupils as subjects who have the capacity to think and behave through an interactive and democratic learning process. By contrast, the teachers function here more as counselors and advisers who lead students to act within the agreed framework. Students thereby internalize and actualize the educational norms being used in Acehnese society. Hence, the epistemology underlying this *Peace Education Curriculum* is by its nature comprehensive and multi-targeted. Its teaching methodology is dynamic and communicative, not being conducted by indoctrination that only results in pseudo-mastery, without touching their daily life.



## Goals

Peace education is a necessity, since conflict is the natural law of life. Conflict can have both positive and negative impacts, suggesting that conflict may function as a means to encourage initiative, creativity, and compromise, but it can also lead to violence that causes destruction. Peace education tries to arouse the students' creativity in resolving conflict without violence so that conflict can have positive impacts for life. Therefore, this peace education is developed from the Islamic and Acehese values as reflected in the sociocultural reality of Acehese society. In detail, this curriculum intends to:

1. Teach students the knowledge of peace that can heighten their dignity and individuality.
2. Impart to students knowledge about conflict, peace, war, power, gender and ethnic equity, economic justice, and the understanding of ecology for peace.
3. Guide students to develop a sense of trust in association among humans, including self-introduction, respect of others, ability to manage the environment, broad-mindedness, the possession of life vision, and love of justice in building the sense of togetherness.
4. Supervise students to develop talent, critical thinking, cooperative ability, tolerance and creativity as skills for solving problems of life without violence.
5. Grow and develop in students mutual respect based on the essence of rights, obligation, and responsibilities.
6. Help develop students' attitudes that highly value diversity, togetherness, social and juridical justice in building society, nation, and religious life.
7. Create in students open mindedness in all aspects of life.
8. Develop appreciation and actualization of the Acehese cultural wisdom that can function in creating peacefulness in personal and communal life.
9. Enable students to possess autonomous behavior, and be visionary and responsible in creating peace and civilized society.

**PEACE BEGINS WITH ME**

## Looking Within

*O you who believe do not ever one group of people mock other groups for it may be that the mocked are better than the mockers; never women insult other women for it may be that the insulted are better than the insulters, and never you condemn one another nor call them with undignified names (al-Hujarat 49:11)*

One who looks at others, should first look at oneself\*

### Learning Goal

After this module, students are expected to:

- Understand the meaning of self-observation
- Behave openly in social integration
- Develop an introspective attitude in daily life

### Key Concepts

- Self-observation
- Open attitude
- Self-esteem

### Introduction

It is common that people tend to blame others when faced with a problem. It happens because they are reluctant to look at themselves, are egoistic, close-minded, or ignorant. As a result, only what comes from themselves is viewed as the truest, while what comes from others is seen as wrong. Such a habit is not recommended, it can even lead to conflict that in turn creates violence. Therefore, people need to study themselves before they blame others in order to avoid or reduce conflict that can create non-peacefulness.

### Media

*Insert hand pointing a finger as if at someone*

*\* Meunyo ta keumeu turi gob, ta turi droe teuh dilei*

*Insert drawing of man looking a mirror*

### Materials

- **Self-observation:** self-correction of one's own attitude, action, weakness, and mistakes. It is a form of critical analysis over what one says or does. By self-awareness people correct themselves, control their ego; and do not neglect the existence and needs of others.
- **Open attitude:** one's readiness to accept or criticize one's own viewpoints, attitudes, or actions as well as those of others.
- **Self-esteem:** ability to respect oneself proportionally. The openness to self-observation and the willingness to admit mistakes are characteristics of those with self-esteem.

### Discourse

Lenuet, a high school student in South Aceh, often made mistakes and liked to debase his friends. He fought frequently, but always said that he did nothing wrong, while his friends who knew nothing about the accused problem became the target. One day, he broke a window glass by kicking it with his shoes. When the teacher questioned him, Lenuet spontaneously pointed to his friend who was afraid to fight. Consequently, Lenuet was free from the school punishment while his friend who was innocent had to bear the blame.

### ***Utoh Meunasah (Prayer-house Builder)***

A new prayer house is being built in Gampong Mieng, West Aceh. The old *meunasah* built by Utoh Keng had fallen down because it was not well constructed. When the old *meunasah* fell down, Utoh Keng refused to be responsible by saying that this was predestined (by God). In contrast, the people of Gampong Mieng knew that the collapse of the old building was due to Utoh Meunasah's mistakes. Because of this, they agreed to ask Utoh Lah to rebuild the *meunasah*. When Utoh Keng learned this news, he became furious and began to provoke others to prevent the villagers' intention. Utoh Keng, without shame, accused the villagers that it was wrong to choose Utoh Lah for he was incapable and irresponsible.

### ***Wak Maneh (Aunt Maneh)***

Wak Maneh was known as her village activist. She participated in almost all of the village activities, yet liked to show off and forbid herself to admit her mistakes. Among the activities that Wak Maneh was fond of were cooking and doing varied social activities. What was unfair is that when the food was delicious, Wak Maneh spontaneously claimed the result as her work. However, when the food was not good she piercingly pointed at somebody, "*ken ka kupeugah, ken ka kupeugah beunoe ...!*" (That is what I said, that is what I said just a while ago ...).

### **Role of Nyak Meulu**

Pak Saman, a government officer, was absent-minded and rowdy. At the time he left for work every morning, he always shouted: "Where is my sock!" This question was followed with empty chatter that not only disturbed his family members but also his neighbors. Yet, when his oldest child Nyak Meulu returned from Dayah Samalanga, the family's morning chaos gradually calmed down. Apparently, this Dayah student was very sensitive to her dad's attitude. She placed her dad's shoes and socks in front of their house to be seen easily. Nyak Meulu's effort was recognized by her dad so that he admitted his mistakes honestly and openly. Finally, the rowdy father changed his bad habits.

#### **Activities**

- Students observe and interpret the picture.
- Students read and discuss the four cases and their relations to the picture and Qur'anic verse.
- Students are divided into three groups and each finds a solution to one of the first three cases.
- Each group discusses the lesson that can be taken from the Qur'anic verse, picture, and the studied cases.
- Group representatives present their discussion result to the class.

#### **Teacher Tips**

The teacher guides students to pay attention to their four other fingers which direct to themselves,

No	Year	Type of Mistake	Inner Condition	Solution
Ex.	2002	Telling a harsh judgement about my friend	feeling superior	Empathic listening

## Forgiveness and Honesty

*Compete with each other for the forgiveness of your Lord and for Paradise extending over the heavens and the earth provided for the God-conscious ones, ... those who suppress their anger and pardon fellow humans*

(al- 'Imran 3:133-134)

We salute a just king, and oppose the unkind one\*

### Learning Goal

After this module, students are expected to:

- Be aware of the message contained in the Qur'anic verse, *Hadith Maja*, and the story
- Realize that forgiveness is an Islamic value that is important in life
- Forgive based on truth and justice
- Understand the value of sincerity and wisdom of leaders

### Key Concepts

- Correctness
- Forgiving
- Sincerity
- Reconciliation

### Introduction

Forgiveness is an important factor for building a peaceful and harmonious life. It can help eliminate a sense of revenge, jealousy, and envy within an individual. Psychologically, forgiveness is useful for individuals who forgive. In a social context, forgiveness can rebuild a broken relationship to form a new dynamic life.

### Media

Handshake

Walking Together

*Insert drawing of two people shaking hand and one of two people walking together*

**Handshake**

**Walking in the Opposite Directions**

## Materials

- **Correctness:** conformity of speech, attitude, and action with the religious values, laws, and culture.
- **Forgiveness:** willingness to pardon mistakes or wrongdoings by someone or a group that is reflected in the actual life.
- **Sincerity:** truthfulness in action without expecting rewards.
- **Reconciliation:** the effort to correct mistakes and misunderstanding between two individuals or groups in order for them to be reconnected.

## Discourse

### *Qisas (Justice)*

Ammar was a very successful preacher during the reign of Umar ibn al-Khattab (634-644). He preached under the leadership of Abu Musa al-Ashari who was assigned by Umar to propagate Islam in Persia (Iran today). As the chief who led a number of colleagues, Ammar contributed significantly to the spread of Islam in Persia. The new Persian Muslims admired justice, equality, and the sense of togetherness demonstrated by these preachers. As a token of gratitude to Ammar and his associates, they gave their properties to Ammar who then presented them to his leader Abu Musa. The latter gave the properties to the preachers, but Ammar felt that the division was not proportional.

Ammar protested and proposed that the distribution should be reevaluated. Yet, Abu Musa was firm with his standpoint. He could not control his anger and was convinced that Ammar was not loyal to him, and thus Abu Musa punished Ammar by shaving his head bald. Ammar could not accept this punishment. He then put the shaved hair into his shirt pocket and spurred his horse to Madinah (the capital of the Islamic state) to present his case to the Caliph Umar.

When he arrived in Madinah, Ammar asked the people in the mosque of Umar's whereabouts. They responded: "That's Umar sitting with his companions." Ammar approached Umar and threw the hair from his pocket in his face saying: "This is the work of the leader whom you assigned to propagate Islam." Umar's companions were furious at Ammar's attitude, a youth whom they had never known. Umar however calmly stated that Ammar might be correct. He asked Ammar to explain the actual problem.

After listening to Ammar's story, Umar wrote to Abu Musa: "O, Abu Musa! If you shaved this young man's hair without the knowledge of anyone, you are also entitled to be shaved by him without being seen by anyone; nevertheless, if you shaved him in front of many people, you should also be willing to be shaved in front of everyone." When Abu Musa received the letter, he accepted the *qisas* (punishment) decided by Umar.

On the day decided for the *qisas*, Abu Musa's followers gathered and some of them requested Ammar's compassion to cancel the *qisas* and forgive Abu Musa. Ammar answered assertively: "I will not set back even one step from my right." Abu Musa, witnessed by many of his followers, sat calmly to receive the retribution. It was at that very moment Ammar admired the justice of law

forgiven Abu Musa's mistake." Hearing Ammar's statement, Abu Musa, followed by others, stood up to embrace Ammar.

After this incident, Ammar continued to preach under the leadership of Abu Musa because he had sincerely forgiven Abu Musa.

### **Activities**

- Students read the text, observe the picture, and find out their relations with the message of the Quranic verse above.
- Students are instructed to commend their action if they were in Ammar's position.
- Students are instructed to list lessons learned from the verse and the story above.
- Students discuss the results of their work.

### **Teacher's Tips:**

The teacher guides students toward the substance of the *Qisas* discourse and facilitates their discussions.

### **Follow-up**

Students are instructed to write about an ideal young man or woman whom they know, and has the potential to be a leader and the reasons.



# My Mouth is My Tiger

*Anyone who is faithful to Allah and the Day of Judgment shall speak only the truth or remain silent  
(Hadith in Bukhari)*

Instead of speaking, silence is better  
No loss no benefit  
Instead of silence, speech is better  
If you use proper expression\*

## Learning Goal

After this module, students are expected to:

- Receive and provide correct information
- Judge the validity of information
- Have skills in communication
- Control their emotions
- Be silent instead of speaking disadvantageously

## Key Concepts

- Information
- Communication
- Speaking with courtesy
- Speaking correctly (or silence)

## Introduction

In an encounter among humans it is necessary to have certain rules, so that it can create a harmony between one individual and another. Communication is one of the necessary rules, suggesting that a good way of communicating information determines the degree of social friendship and harmony.

\* *Nibak ta marit get taem droe  
Hana rugoe hana laba  
Nibak taem get ta peugah  
Narit nyang pantah ta keulua*

ication and Reception

*Insert a column of drawings  
Small mouth – large ear  
Average mouth – average ear  
Large mouth – small ear*

## Materials

- **Information:** message or report received by somebody or a group in an oral, written, or gestured form.
- **Communication:** process or ability in giving or receiving information.
- **Speaking with courtesy:** rules or norms that should be maintained in communication.
- **Speaking correctly (or silence):** self-control to always speak accurately and convey the truth.

1. Live in peace,  
for peace is an Islamic teaching,  
Live in peace,  
because peace is civilized,  
Live in peace,  
for peace leads to tranquility.
2. Our sense of humanity supports the peace efforts guiding to a dignified Aceh
3. Peace brings prosperity,  
Warfare brings misery,  
Peace! Peace upon us!

### **Aphorism**

1. Speaking at night be mindful of the dark  
Speaking in the day be mindful of things behind
2. Why the rope is in danger  
If not because of the nail  
Why the body is in danger  
If not because of behavior

Due to the sticky rice  
the coconut milk is in danger  
Due to the mouth  
the body is in danger

### **Activities**

- Students stand in line in the form of the letter U separating male and female.
- The first students of the two groups receive the written message from the teacher to be read and understood for one minute. (This message may also be made by the first students of the male and female groups to be given to the teacher before whispering to the friend next to him or her).
- The first students whisper the read message to the friend next to him or her.
- The student who receives the first whisper convey the message quietly to the next person in line, and so forth.
- The last student of each group gives the received message in front of the class.
- The message from the last students is confirmed to that of the first ones.
- Students explain what they have learned, especially in relation to the strength and weakness of their communication skills.
- Students relate their discussion findings to the key concepts, *hadith*, and the *Hadith Maja*.
- Students provide other examples related to the information gap.

### **Teacher tips**

The teacher instructs students to coin chain messages with a peaceful theme and assists them to relate the substance of their messages to the key concepts, and to find a variety of miscommunication practices.

## **RIGHTS AND RESPONSIBILITIES**

## Rights and Responsibilities of Children

*Mothers shall breastfeed their children for two whole years, ... and the fathers' responsibility is to provide food and clothing for the mothers [and the children]. ... You are obliged to be good to your parents, ... never snap at them, and speak with them graciously (al-Baqarah 2: 233 and al-Isra' 17:23)*

Love for the child to be cared for, love for the parents to be honored\*

### Learning Goal

After this module, students are expected to:

- Understand their rights and responsibilities in building peace
- Strive proportionally between the efforts to seek rights and fulfill responsibilities
- Act fairly and be responsible both for themselves as well as the family and society

### Key Concept

- The child
- Child's rights
- Child's responsibilities
- Rights and responsibilities

### Introduction

The child is viewed in Islam and in Acehese tradition as a trusteeship. The child has the right to receive proper education in accordance with Islamic teachings in order to mature. Realizing the child's rights is the parents' responsibility. Yet, if parents are incapable of fulfilling their duty, society and the state have to assume the charge. Consequently, parents, society, and the state that neglect this responsibility should be sanctioned. Islam and Acehese tradition do not merely

\* *Sayang keu aneuk bak get ta papah, sayang keu nangbah bak get ta jaga*

possess noble characters, and be sensitive to the sociocultural reality, based on sincerity and self-worth, so that the child can help create peace for oneself, the family, and society. In other words, Islam and the Acehese society stress the importance of realizing the rights of children. Nevertheless, they are also responsible to study well, manage

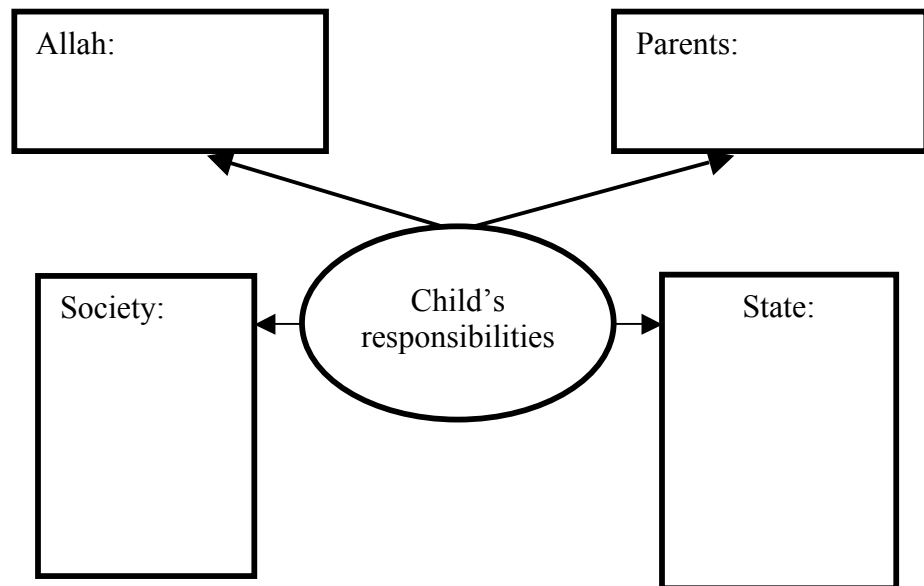
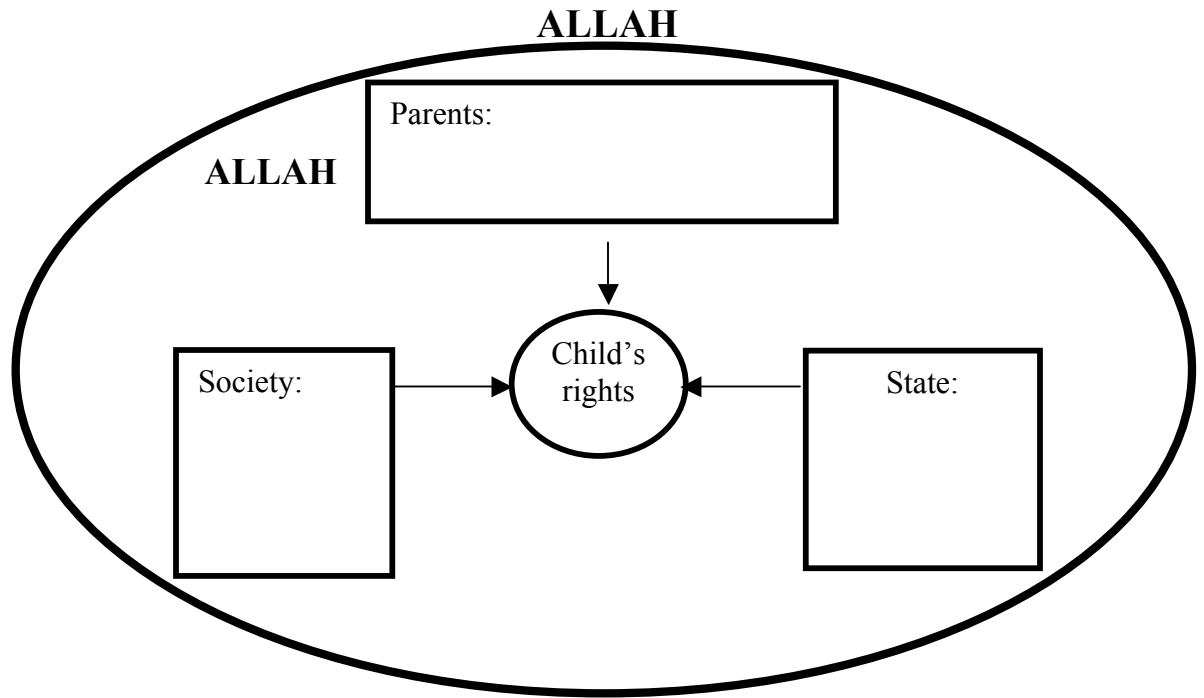
### Media

Child's Rights and Responsibilities

*Insert series of drawings showing parents nurturing child*

### Materials

- **The child:** Allah's trusteeship to parents to be prepared, so that the child can spread goodness and prosper in the world. The child is also *zinat ul-hayat* (a worldly adornment) that can bring happiness or misfortune depending on the type of education and guidance the child receives.
- **Child's rights:** the right to love and upbringing, attention, guidance, and education in order for children to grow properly and be able to empower and manage themselves. The child is also an autonomous soul whose actualization needs to be listened to, respected, and protected.
- **Child's responsibilities:** obligations to be in the process of a child's actualization as the servant of Allah, a member of the family, society, the nation and the world
- **Child's rights and responsibilities:** a balance between striving for rights and the realization of responsibilities.



**Activities**

- Students pay attention and respond to the teacher's questions.
- Students observe and interpret the two charts and internalize the materials.
- Students divide themselves into two groups. The first group discusses about rights, and the second one about responsibilities.
- The group representatives present and defend their discussion results in front of the class.
- Students find correlations between striving for rights and the fulfillment of responsibilities, as inspired by the above Qur'anic verses.

**Teacher's tips**

The teacher may ask questions such as (1) What are your rights and responsibilities as a child? (2) Why do you need to carry out your responsibilities while obtaining the rights? The teacher also facilitates the discussion process.

**Follow-up**

Students identify their rights and responsibilities as individuals, members of the family, and society.

## The Right and Duty to Learn

*Keep yourselves and your families away from Hellfire (al-Tahrim 66: 6)*

Stupid and naughty child  
Given a house he makes it a hut  
Given a garden he turns it into a swamp\*

### Learning Goal

After this module, students are expected to:

- Understand children's rights to education
- Realize the importance of children's contribution for transmitting civilization
- Be sensitive to the problem of children's education
- Be creative in solving children's educational problems

### Key Concepts

- Education (epistemology, vision, and mission)
- Educational rights
- Educational responsibilities

### Introduction

Education is a children's need, as their needs for food, clothing, and shelter. Parents, society, and the state must fulfill this right. The realization of educational rights symbolizes the early preparation of children's future. Thus, education functions not only as a means for children's development but also as a channel for transmitting knowledge and

\* *Aneuk bangai-tungang*

*Tabri rumoh jipeugot keu rangkang*

*Tabri lampoh jipeugot keu blang*

## Media

Children Dredging Sand

A Child Begging  
Children Studying in Classroom

An Industrial Complex

## Materials

- **Education:** efforts to transform, empower, and mature children to achieve an autonomous future, free yet responsible in their thinking, expressing, and acting. *Epistemology:* a basic way by which one acquires knowledge. This involves how children are trained to generate sensitivity to their surroundings, and to be beneficial to their future. *Vision:* educational perspective to advance towards the future. *Mission:* educational activities to reach the educational target.
- **Educational rights:** a child's rights to self-maturity in order not only to be an intelligent, creative, and innovative human, but also to possess a civic and noble character.
- **Educational responsibilities:** responsibilities of parents, society, and the state for the advancement of children's education. If parents and society are unable to fulfill this duty, the state must assume this responsibility.

## The Benefit of Education:

- In the second century of the Hijrah (Islamic calendar), a vendor told Sahnun (a child tutor) that he gave freedom to his child to strive for education. He did not demand the child

greater than the rewards of performing a pilgrimage and fighting in the cause of God (*jihad fi sabilillah*).”

- The parentless child is not a child who has no parents, so that he becomes worthless, but the real parentless child is the one who lives together with, but is neglected by his parents.
- “Educate your children because they were born in a different era from yours!”

## Activities

- Children are divided into groups of six or seven.
- Students observe the text read by the teacher.
- Each group pays attention to, interprets, and narrates the available pictures and finds the relationship between the materials and the educational issues presented.
- Group representatives present their discussion results and seek responses from the other groups.

## Teacher's Tips

The teacher slowly and carefully reads one by one the above three “Benefits of Education,” and teaches students about the educational rights of the child and facilitates their discussion.

## Follow-up

Students are instructed to list their dropped out- friends, the causes, and the solutions to the problem.



## **Our Exploitation**

*They are losers who stupidly slay their own children without any knowledge (al-An'am 6: 140)*

The greedy even a child exploit\*

### **Learning Goal**

After this module, students are expected to:

- Establish a spirit of respect for children's basic rights as a universal value of humanity
- Be critical of any forms of child exploitation in society
- Guide children with their responsibilities

### **Key Concepts**

- Child's rights
- Child exploitation
- Economic interest
- Responsibility to children

### **Introduction**

The modernization of science and technology has eased human life. Such an ease is obvious with the growth of industries that produce various modern equipment which gradually reduces the need for human physical energy. Yet, this situation has led to a new trend of materialistic life style, leading to the emergence of human exploitation of others, including children.

*\* Meunyoek bak si tamak, aneuk manyak dipeuguda*

**Media**

Nine Rectangles and You

Insert a nine square box – each box numbered

## Materials

- **Child's rights:** rights to love and upbringing, attention, guidance, and education in order for children to grow properly, and be able to empower and manage themselves. The child is also an autonomous soul whose self-actualization needs to be attended to, respected, and protected.
- **Child exploitation:** use of child resources for self-interest.
- **Economic exploitation:** economic system based on the exploitation of humans and usury that contradicts the principles of social and economic justice.
- **Responsibility to child:** guarantee of the fulfillment of children's basic rights and needs by parents, society, or the state.

## Discourse

### Ngoh Sanee

Ngoh Sanee is a coastal villager of Suak Buya who works daily as a broker recruiting workers for the interest of a fishing company. This company develops a system of catching fish using *jermal*, (fish traps consisting of closely spaced stakes behind which the fish get caught when the tide goes out). In the devastating economic condition, the workers recruited by Ngoh Sanee are all under-aged school drop-out children.

By employing these under-aged children, it is easy for Ngoh Sanee to pay a below standard wage. The young workers work in the middle of the sea and stay there for months. They are only allowed to return to the land just once in two months. Ngoh Sane's practice has been going on for two years. The fishing businessmen, including Ngoh Sanee, become very rich, while the child workers and their parents day-by-day fall destitute. The youth miss their cheerful childhood and their parents' love, making them distantly apart from each other. Ironically, the parents of the child workers and the Suak Buya society do not seem concerned with this exploitation of their own children

## Activities

- Students are instructed to list systematically from one to eight things that they love from most to least when they were little children, and pay attention to the nine rectangles.
- Students are instructed to write out or draw the eight things systematically.
- Students listen to the teacher's story attentively, while following the teacher's movements.
- Students are asked to write their impression and comments on the game just performed.
- Students find the relevance of the Qur'anic message and that of the *Hadih Maja* to the Ngoh Sanee story.
- Four students voluntarily report their findings to the class and discuss them.

**Teacher Tips**

The teacher suggests to students eight things they love in a narrative form, while playing the game of folding the boxes followed by students. The teacher also develops the students' empathy to the fate of Suak Buya's children and other youths who encounter the same ordeal.

**Follow-up**

Students make newspaper clippings about cases of child workers.

## ALLAH'S DIVERSE CREATION

# Nature and Me

*The corruption spread over land and sea is human-made; people are made to experience its consequences in this world so that they may return to [the way of Allah] (ar-Rum 30: 41)*

If you care for nature, you certainly acquire tranquility\*

## Learning Goal

After this module, students are expected to:

- Understand that humans and nature are Allah's creations to be cared for
- Explain that in life human and nature are mutually dependent
- Create a clean environment for themselves, their families, and society

## Key Concepts

- Humans and nature
- Natural exploitation
- Natural balance

## Introduction

Allah creates humans and nature mutually dependent. Human existence is safeguarded when nature fulfills their needs. In contrast, natural preservation is possible if humans are wise in utilizing it. Unfortunately, human beings often neglect their mutual dependence upon nature so that they exploit it without control. As a result, forests are cut down, fauna becomes rare and extinct, and floods, erosion, abrasion, and pollution threaten life. Hence, humans need to maintain the conservation of nature and find solutions to improve any damages that have occurred.

**Media** \* *Meunyoé ta tem jaga bumoe*  
▪ *Tentee geutanyoemeubahgia* ic

verses, and the song by Ebit G. Ade

Beautiful Nature

Damaged Nature

Proper Utilization of Nature

## Materials

- **Humans and nature:** nature is our universe that possesses the providence of the divine natural order of life (*sunnat Allah*). It is within this balance that humans can conserve the various benefits of nature for their life. Thus, they need to master sciences about the secret and harmonious principles of nature.
- **Natural exploitation:** Allah the Most High created nature to be utilized for human life. This does not mean that humans should exploit nature arbitrarily. Rather, the utilization of nature should give heed to its congruous principles and its preservation.
- **Natural balance:** conservation of various life forms (creatures) so that the cycle of life can function in accordance with the supreme power of God. This can be interpreted as the existence of peace for humans in their relations with nature. Thus, the mutuality between humans and nature is essential for the advancement of harmonious life.
- **Discourse**

## Green Land or Dry Desert

### Is there still a time to choose?

Tropical forests are the lungs of the world. However, due to human action, tropical forests are being destroyed at the rate of three times the size of Switzerland each year. Today, one half of the world's tropical forests have disappeared, which implies that one of our lungs has gone, while the other half is still found only in Southeast Asia and South America. If the destruction of the forests does not stop, the world will lose both

**What is lost?**

The ecological system that has given life to flora and fauna, as well as humans for millions of years will vanish as the forest is extinct.

**How this happens?**

A combination of poverty, ignorance, and greediness is the major cause of forest extinction. Poor countries that need money take a short cut and stupidly destroy their forests, while the rich countries, due to their greed and life style, buy the forest products for their own material advantages.

**Is there still any hope?**

As long as we crazily destroy the forest;  
As long as we do nothing to stop the act;  
As long as the government exploits forests without any plan, there is no hope ...

**What should be done?**

If we desire a good future for our children and grandchildren;  
If we desire the green land, not the dry desert;  
If we do not want to be called stupid and greedy, we therefore ...

**Activities**

- Students follow the introduction to the materials attentively.
- Students look at the pictures while listening to the cassette of Qur'anic verses.
- Students comment on the picture and the content of the Qur'anic verses.
- Students sing the song by Ebit G. Ade *Berita Kepada Kawan (news for friends)*.
- Students further comment on the implicit messages of the pictures.
- Students read the text *Bumi Hijau atau Padang Kerontang* (Green Land or Dry Desert), and answer the following questions:
  - Identify three kinds of information important to save forests!

- What does the author intend in the fourth paragraph of the text above?
- What is the main objective of the author?

**Teacher Tips**

The teacher facilitates students in discussing the pictures and the content of the Qur'anic verse, guides them to sing the song of Ebit G. Ade, and sharpens the substance of the learning materials.

**Follow-up**

Students are grouped in four and each group designs a sketch for school reforestation.

## **We Live in Diversity**

*O Humankind, truly We created you male and female and formed you into nations and tribes so that you may develop harmonious relationships (al-Hujarat 49: 13)*

The Acehnese are varied  
Some are white and some black  
Some are short and some tall  
Living peacefully far from catastrophe\*

### **Learning Goal**

After this module, students are expected to:

- Understand that prejudice and stereotyping of other peoples are a source of conflict
- Respect diversity as the divine natural order of life
- Increase their sense of togetherness in building community interest

### **Key Concepts**

- Primordialism
- Prejudice
- Stereotype
- Tolerance

### **Introduction**

Allah created humans with different colors and nations. Each group and nation is proud of its own characteristics. Yet, this does not mean that one has to vilify other persons or groups. Instead this diversity should be transformed to become the element that enriches the treasure of human life. Thus, the ethnic conflicts that often occur contradict the Islamic spirit that views plurality and differences as an opportunity to mutually understand each other.

### **Media**

Dayah Students in Conflict and at Peace

\* *Ureung Aceh that meuragam  
Ladom puteh ladom itam  
Ladom paneuk ladom panyang  
Udep teunang jioh bala*

*Four small drawings of boys fighting then standing in a circle as friends*



## Materials

- **Primordialism:** the view that emphasizes the primacy of ethnic, regional, and sociocultural bonds.
- **Prejudice:** assumptions about something or somebody whose truth has not been proved.
- **Stereotype:** a view regarding the characteristics of one group or nation based on subjective and incorrect perception.
- **Tolerance:** a considerate attitude toward a standpoint (opinion, belief, and tradition) that differs from or even contradicts one's own standpoint.
- **Discourse**

## Group of Six Friends

The Dayah of Tengku di Pasi has *santris* (students of an Islamic boarding school) coming from various regions. Six of the students: Muhammad Gade, Godam Sebayang, Darusman, Sutan Malingga, Saleh Makalio, and Rafie Dakosta are *bilik*-mates (*bilik* – a traditionally woven bamboo room). One night, they gathered while talking about their regions and hometowns. Initially they were very friendly, but later they each wanted to show off over the other, and finally vilified each other and almost fought over the matter. Their high tone of voice attracted the attention of Tengku Manyak, their *ustaz* (Islamic teacher). Tengku Manyak hurried to separate and counsel them. The teacher was successful and they all forgave each other.

## Activities

- Students are divided into six groups to represent six ethnic groups of the six students above.
- Each group lists various superior things they want to share and the prejudices about other regions they know.
- Students debate each list (pro and con), and relate their discussions to the content of the Qur'anic verse.
- Students analyze Tengku Manyak's possible methods in stopping the quarrel.
- Students present their findings in a role-play where each represents their ethnic group.

## Teacher Tips

The teacher explains the original regions of the students, for example, Aceh, Batak, Malay, Padang, Maluku, and West Timor, and facilitates their discussions.

## Follow-up

Students are instructed to list the stereotypes of various ethnic groups they know.

## **We Are Different but the Same**

Among His signs is that He created for you partners of your own kind so that you may find peace and harmony together  
(*al-Rum* 30:21)

Women without men  
Like a field without rice  
Men without women  
Like a spool not revolving\*

## Learning Goal

After this module, students are expected to:

- Understand the perception of the opposite sex proportionally in order to build mutual understanding and positive cooperation between male-female
- Realize the rights and responsibilities of male-female relations
- Respect the existence of males-females in a just, equal, and proportional way
- Develop positive opinions and assumptions (*husnu z-zan*) about males-females

## Key Concepts

- Rights and responsibilities of males-females
- Reciprocity
- *husnu z-zan*
- Harmonious life

*\* Meunyoe inong hana agam  
Lagee blang hana padee  
Meunyoe agama hana inong  
Lagee lingong hana meusuwe*

## Introduction

Men and women were created from a single soul that God assigned to be vicegerent (*khalifah*) on earth.

In the real life, however, many women are marginalized to handle only the household chores, while the outside activities become the sole responsibility of men. This practice places men in an advantageous position over women. Such a sociocultural construction should be transformed.

Therefore, for the sake of harmony and fairness, the values of partnership and the inter-mutuality of male-female inspired by the Qur'an must be honored and developed in a more significant way.

## Media

### Gender Equity

*Insert drawings of man and woman on a seesaw. One shows woman up/man down, next shows woman and man balanced on each end evenly, last shows man up/woman down*

## Materials

- **Rights and responsibilities of males-females:** males-females are partners who complement one another and possess the same rights as well as responsibilities in building a dynamic and harmonious existence.
- **Reciprocity:** the existence of a healthy understanding and interaction between males-females in actualizing themselves as individuals or members of family and society.
- **Husnu z-zan:** the initiative to advance positive opinions and perceptions in interacting and cooperating with others.
- **Harmonious life:** peace and harmony emerging because of wisdom and the proper understanding of the truth.

▪

\* *Meunyoé inong hana agam Lagee blang hana  
padee*

*Meunyoé agama hana inong  
Lagee lingong hana meusuwe*

## Questionnaire Table

Male and female have the same rights and responsibilities	agree	agree
After getting married, the expected first child is male	agree	agree
The leader of Aceh in the future could be female	agree	agree
It is appropriate for a husband to handle the kitchen chores	agree	agree
If a family has a son and a daughter, priority to receive education should be given to the daughter	agree	agree
It is appropriate for a famous scientist to be a female	agree	agree
A female has more potential to develop a successful career	agree	agree

### Activities

- Male students form a group, and females form another.
- Each group lists their perceptions of the opposite sex.
- The two groups share and present their answers.
- Students individually answer the questionnaire.
- Students discuss the reasons for their choices.
- Students interpret the picture and relate it to the message of the Qur'an.
- Students present and defend their views.
- Students write a common conclusion about their perception of male-female equity.

### Teacher Tips

The teacher informs students of the principles of gender equity and facilitates their discussions.

### Follow-up

Students write a family life-plan that applies gender unbiased principles.

**CONFLICT**

## Conflict and Me

*Certainly my people never counsel for the sake of evil, and if you see a disagreement, do join the majority*

*(Hadith in Anas ibn Malik)*

WHEN WE ARE IN AGREEMENT, WE CAN PAWN EVEN OUR FAMILY GRAVE\*

### Learning Goal

After this teaching-learning students are expected to:

- Understand the meaning of conflict
- Study the factors leading to conflict
- Acquire the process of resolving conflict peacefully
- Increase their negotiation skills

### Key concepts

- Selfishness
- Conflict
- Dialogue

### Introduction

Conflict is an inherent part of life, which can have positive or negative impacts. Positive conflicts give a chance for the emergence of initiative, creativity, and compromise, while negative conflicts can lead to disharmony and violence. In other words, conflicts can provide an opportunity for improvement or become a force for destruction. Hence, the ability to understand and manage conflict is a necessity.

### Media

Goats and piles of hay

*Insert a series of drawings showing goats tied together while each tries to get at a bale of hay in opposite directions. Last drawing shows them figuring out that if they stop pulling against each other and both go to same bale, they can have both.*

\* *Meunyoe ka ta meupakat, lampoh jeurat ta peugala*

## Materials

- **Selfishness:** egotism signifying that one cares only for one's own interest, neglecting that of others.
- **Conflict:** clash of different interests occurring either within oneself, between groups, or between nations.
- **Dialogue:** efforts to reconcile different interests or needs through mediation and negotiation.

## Activities

- Students are divided into four groups.
- Each group looks at the pictures carefully and interprets them.
- Each group fills in the blanks using their own words.
- Each group presents its answer.
- Each group identifies human characteristics reflected in the pictures.
- Students explain what lessons can be learned from the pictures.

## Teacher Tips

The teacher assists students to fill in the columns; the answers to the questions may be: need, conflict, violence, dialogue, compromise, and peace.

## Follow up

Students make a list of factors that cause conflicts in their own neighborhoods and the possible solutions.



## Managing Conflict

*It was through God's loving-mercy that you dealt with them gently; and had you been stern and hard-hearted, they would surely have broken away from you. So pardon them and ask forgiveness for them ... and seek their counsel ... When you come to a decision, place your trust in God (al- 'Imran 3:159 )*

No rain without stopping  
No war without ceasing\*

### Learning Goal

After this teaching-learning students are expected to:

- Critically think of ways of solving problems
- Utilize various strategies and approaches in responding to conflict
- Solve problems fairly by accommodating different interests

### Key Concepts

- Critical thinking
- Social sensitivity
- Negotiation
- Compromise

### Introduction

Problems occur naturally in the life of a person, group, society, or nation. Every problem can be solved, but one must be active and creative in finding the way to deal with it. The conviction that the solution exists and must be sought is the beginning of the solution itself. It should be remembered that problem-solving is

\* *Pat ujeun nyang han pirang*  
*Pat prang nyang han reuda*

intellectual experience, and his analytical understanding of problem are important factors in solving problems.

### Media

Negotiation

*Insert drawing of students working together around a classroom table*

## Materials

- **Critical thinking:** the process of analyzing problems meticulously and systematically.
- **Social sensitivity:** awareness and sensitivity to social problems in society.
- **Negotiation:** efforts to find out the points of convergence in an attempt to reach an agreement between conflicting sides.
- **Compromise:** the willingness to back up and to accept decisions agreed upon by the parties involved.
- **Problem Solving Procedures**
  - Problem clarification
    - Problem that has only one solution
    - Problem that has multiple solutions
    - A dead-locked problem
  - Problem-solving steps
    - What is demanded?  
Each group conveys their concerns and demands without constraint
    - What is at stake?  
Each group must understand the exact problem
    - How many possible solutions may be found?  
Each group proposes various possible solutions to the problem
    - Do they agree with the solution?  
Each group takes into consideration all possibilities and leaves out the unacceptable ones.
    - Which process do they accept mutually?  
Each group negotiates in order to find points of convergence to reach a compromise.
    - Does the compromise mean the problem is solved?

agreement, and the mechanism in place to support the implementation of the mutual decision.

- Types of solution
  - Win – win solution.  
Even though it is unsatisfactory, each group accepts the solution.
  - Win – lose solution.  
One group wins while another loses. It happens because the strong party forces its wish upon the weak one.
  - Lose – lose solution.  
Despite the difference in degree, both groups lose.

## ▪ Discourse

### Dek Nong's Letter

*Sunday, 10 January, 4 a.m*

*Dearest Father and Mother,*

*Please forgive me for having left the home. When you read this letter, I shall be far away from home and don't try to find me. When I was young, you gave me everything: toys, clothes, and even an expensive education. I know it was not easy because we were not a wealthy family. You arranged every step of my life, including the friends I should play with, the work I should do, and the clothes I should wear. But you forgot one thing: the strict control and force have made me suffer tremendously. Dad's spankings and Mom's curses have become etched into my soul. During my childhood, I accepted such treatment for I was powerless. I now have reached the age of maturity and can rely on myself. I think I have had enough suffering. I hope you are happy in my absence and forgive me for this act.*

*Respectfully,*

*Dek Nong*

## Questions

1. Why did Dek Nong run away?
2. What plan did Dek Nong have?
3. Do Dek Nong and her parents need a mediator to cope with their conflict? Who? Why? How?
4. Do they trust the mediator and are they ready to accept the solution offered?
5. Do you understand that your children have the right to a cheerful life?
6. What happens if the father and mother had different views?
7. How would you mediate a conflict between them?
8. Are Dek Nong's action and her parents' ill-treatment of her suitable to the principles of Islam?
9. How far can religious teachings influence them in coping with this conflict?

## Activities

- Students read all materials including Dek Nong's letter carefully.
- Three students play specific roles as indicated in the letter in front of the class, and one student acts as a mediator.
- The characters try to negotiate in order to find a solution to the conflict.
- Other students then take turns to be the next characters.

## Teacher Tips

The teacher assists students in selecting their roles; and they are guided by the questions in playing the roles.

## Follow up

Students write a report about their role in mediating a conflict.

# Our Social Divides

*Help one another unto goodness and piety, and do not assist one another in crime and aggression  
(al-Ma'idah 5: 2)*

The rich are less loyal  
The destitute are abandoned\*

## Learning Goal

After this session, students are expected to:

- Analyze, evaluate, and identify sources of problems
- Pay attention to the cause-and-effect of social realities in their neighborhoods
- Realize the importance of the principles of social balance and equality
- Be aware of the importance of team work in order to find solutions to social, economic, and political problems
- Form group discussions to explore their community's problems

## Key Concepts

- Individualism
- Hedonism
- Homo-homini lupus
- Balance of life

## Introduction

Differences in class and social status in a community are common. Some people possess a decent living standard, others live below the poverty line, and a few are very wealthy. Such differences should not

*\* Ureung kaya sewid kureung  
Ureung papa sengub lam beudeung*  
create gaps if the members of a society understand the principles of mutual dependency. Unfortunately, people tend to neglect them so that exclusivism and human compartmentalism arise.

## Media

- Plano Paper

A mansion and a hut

*Insert drawing of the fenced in home of a rich family  
with the hut of a poor family on the street*

## Materials

- **Individualism:** a global trend in which members of society give more attention to their own interests. Such behavior leads to material capitalism, in which life is understood as an opportunity to collect wealth, believed to be the way to happiness.
- **Hedonism:** a conviction placing material possession and worldly pleasure as the objective of life. When hedonism and individualism appear together in individuals, they will do anything to gain such materialistic pleasure.
- **Homo–homini lupus:** man’s trait, stimulated by an individualistic and materialistic orientation, that views others as an enemy to be preyed upon, dominated, deceived, and even killed.
- **Balance of life:** a harmonious existence where material and intellectual interests are balanced with the spiritual and psychological dimensions of life. Harmonious living is also understood to be the existence of social harmony and the sense of togetherness among members of society, so that a wide gap between the rich and the poor, the educated and the ignorant, and between the strong and the weak disappear. Such relations can in turn encourage social and economic justice and compassion among individuals.
- **Discourse**

### Village of Dok Keudroe

The village of Dok Keudroe is beautiful, fertile, and rich in natural resources. A river with clear water in which various kinds of fish live crosses the village. The river provides sand, coral, and precious

extremely rich. Brick industries and factories are also found in Dok Keudroe. Unfortunately, the fields, the farms, and the industries only benefit the landlords. They control the economy and the government, which make policies profitable to the wealthy.

Furthermore, they have been affected by the modern consumer life-style as seen on television. They frequently change their latest technological products, such as the TV set, the video, compact disk, furniture, the motor-cycle, and the car. They have also become exclusive by enclosing their houses with high concrete walls with iron-barred gates and fierce watch-dogs to guard them. All of this is done to protect themselves and their properties from thieves and robbers who often threaten the village.

Such exclusivism is in sharp contrast with the condition of the majority of the Dok Keudroe villagers. They no longer possess the land or company because they have sold or pawned most of their land due to their families’ increasing needs, heavy debt, and the skyrocketing prices of goods. They earn their living by becoming laborers in the land-owners’ rice fields and farms, or in their companies, or by collecting the river’s deposits with minimum wages. Consequently, they have difficulties in meeting their daily needs, or to support their children’s education, nourishment, and healthcare. Such a destitute condition causes many babies and older children to become sick or die, many elderly to be abandoned, and many school-age children to drop out.

Ironically, the village, which has a fertile soil, is inhabited mostly by the feeble, the poor and the tormented people. Their sufferings make them frustrated and apathetic, especially when they think about their lives in the future.

disagreements often end up in bloodshed. The wide gap between the rich and the poor has also aroused social jealousy, which leads them to run amok. Fortunately, the village has Tengku Leube, a religious wise man, who helps mediate the conflict between the landlords and the villagers. The way Tengku Leube does this ...?

### **Activities**

- Students are divided into four groups and each group is given a piece of plano paper.
- Students read the text critically.
- Each group makes a map of the problems found in the text, and then writes them on the paper.
- Students arrange the problems starting with the most complex to the simplest ones.
- Each group analyzes the possible conflict transformation methods of Tengku Leube in solving the problems of the village of Dok Keudroe.
- Group representatives report their analyses, while others give their responses.

### **Teacher Tips**

The teacher assists students to analyze Tengku Leube's possible conflict resolution methods, and allows for a variety of answers.

### **Follow up**

Students make an inventory of various indications of social and economic injustice in their neighborhoods and seek possible solutions to the problems.

## Your Agony, Our Pain

*And surely We shall try you with something of fear and hunger, loss of wealth, lives, and crops; but give glad tidings to the steadfast (al-Baqarah 2: 155)*

Unity brings fame  
Fighting brings misfortune\*

### Learning Goal

After this session students are expected to:

- Be aware of the impact of armed conflict
- Be sensitive to the trauma experienced by society living in a conflict area
- Participate actively in finding solutions to conflict and reducing the trauma

### Key Concepts

- Patience
- Empathy
- Participation
- Solidarity

### Introduction

Endless violent conflict in society must not make people accept the situation. They, especially the youth, should be aware that they can do a lot of things to ease the problem. They can help build group solidarity among members to spread the message of peace and to ease social burdens and trauma. Though it is difficult, it is certainly possible to do this.

*\* Rapat keuramat, pariek laknat*

(PICTURE)

The Impact of Fighting  
(PICTURE)

(PICTURE)

Postfighting

Cleaning up after Fighting  
(PICTURE)

*Insert drawing A broken hoe*

*A working hoe*

### Materials

- **Patience:** forbearance in facing difficulties and trying to improve the situation.

- **Participation:** taking an active part in an activity.
- **Solidarity:** close friendship or unity that leads one to sympathize with the sufferings of others, and to work to help them.
- **Discourse**

### **Nek Mah's Trauma**

As it is common for Acehnese farmers, Nek Mah, a resident of the village of Rabo Tujoh, was carrying her just harvested rice to be piled up in the shape of a dome or pyramid (*phui*). All of a sudden she heard the voice of a helicopter roaring in the sky. At first she did not pay any attention to it. But after the helicopter flew around three times, Nek Mah felt worried and murmured: "Fighting again! Fighting again!" She associated the roar of the helicopter with the fighting, which frequently occurred in her area.

Her anxiety increased when she remembered her four grandchildren staying at home and not going to school, after the battle three days ago in the nearby village of Meuligok. She also recalled the condition of a poor young elementary religious school girl, Nyak Nu, who was lying dead in front of her house after being hit by a stray bullet. While doing her work Nek Mah kept on thinking of her parentless grandchildren: Usop, Sarong, Ikah, and Bibah.

Nek Mah tried to gain control of herself and not to feel worried and frightened. While placing more rice in the pile, her knees became weak, her body was trembling, and her pace was unsteady, and finally she fell down. Bang Baka, a resident of Meuligok who was harvesting nearby, saw Nek Mah's fall. He ran toward Nek Mah to help, but found her unconscious. Bang Baka shouted: "Help ... Help ... ! Nek Mah fainted ... !" Some farmers came and helped Bang Baka to carry her home.

The young kids who were playing in the yard, Usop (13 years old), Sarong (11 years old), Ikah (10 years old), and Bibah (7 years old), ran to the road, crying: "Grandma! Grandma!" They cried feeling worried to see their grandmother being carried home. The four children approached the unconscious Nek Mah, while Bang Baka tried to make them calm. He asked Usop, the oldest child, to fetch Mrs. Tengku Munah, the village Qur'an teacher, and Pawang Dolah, a well-known medicine-man in Rabo Tujoh. Tengku Munah said a prayer and Pawang Dolah washed Nek Mah's face gently with cold water. Nek Mah was trying to open her eyes, saying: "fighting ... fighting! Bibah, Bibah!" Pawang Dolah asked all Nek Mah's grandchildren to come closer to her. The frightened woman murmured again: "fighting ... fighting again!" Tengku Munah tried to assure her that nothing had happened.

Nek Mah's condition was not so different from that of other people of Rabo Tujoh. They were anxious, frightened, and traumatized. Tengku Munah was influential in the village, because she frequently gave speeches and lessons asking people to face violence patiently. She reminded people by quoting the Qur'an: "Surely Allah does not change the condition of a people until they first change what is in themselves" (*al-Ra'd* 13: 11).

This advice gave the youth of Rabo Tujoh the courage to care about what was happening in their village, and they tried to do something to redevelop the village. They helped collect and pile up Nek Mah's rice, and accompanied her grandchildren to and from school because the children



- Students interpret the sketches.
- Students are divided into groups of five to seven, and each group discusses the way to help Nek Mah and other villagers who encounter the same problem.
- Group representatives present their findings and discuss them.
- Students are given materials that can stimulate their response to the suffering of others.

**Teacher Tips**

The teacher instructs students on how to interpret the sketches and helps them find solutions to the conflict.

**Follow up.**

Students are instructed to identify problems occurring in their surroundings and the way to solve them.

# **DEMOCRACY AND JUSTICE**

# Democratize and Us

*Those who believe and place their trust in their Lord ... are those who obey His commands and fulfill their devotional obligations, and settle their affairs through mutual consultation (al-Shura 42: 36-38)*

A just nation has advantages  
A prosperous country is known world-wide\*

## Learning Goal

After this module, students are expected to:

- Understand the principles of justice, democracy, and human rights in the life of society and state
- Have the intellectual readiness to understand and analyze social and political realities in multiple yet integrated ways
- Realize their rights and responsibilities as members of society and citizens

## Key Concepts

- Democracy
- Universal political rights
- Centralization of power
- Triad division of governance

## Introduction

Each citizen wishes a democratic government that guarantees sovereignty in the hands of the people. This desire emerges based on the understanding that a democratic government respects the rights of every adult to participate in the state affairs fully. Therefore, democracy must be striven for, guarded, and respected by

\* *Nanggroe nyang makmu meusyuhu u lua*  
*Nanggroe nyang makmu meusyuhu u lua*

## Media

Expectation and Reality

*Insert drawing of a young man living in poverty, but dreaming of making a fair living*

## Materials

- **Democracy:** a system of government in which authority ultimately lies in the hands of the people.
- **Universal political rights:** the belief and practice that every person can express their political attitude, and to seek fair treatment and justice.
- **Centralization of power:** a system of governance whose every affair is decided by the central power.
- **Triad division of governance:** a division of power into legislative, executive, and judicial branches of government.
- **Discourse**

### An Imaginary Republic

“An imaginary republic” is a country that desires to equally meet the material and non-material needs of its citizens. Based on this ambition, democracy is the choice for its system of government. Unfortunately, the country implements this glorified objective of its founding spirit in a contradictory way. This is reflected in the model of elections and the rules that govern it. Three political parties participate in the election: the government party and two other parties. All of these parties however have been unified (*diazas tunggalkan*) with political rules and regulations to meet the interest of the government. They claim that all of these regulations are derived from the Constitution, the source of laws for the sovereignty of the state.

The government of this “Imaginary Republic” also acts as the sole committee carrying out the election through its Ministry of Domestic Affairs, whose minister is appointed by the head of the state; the minister serves as the chairman

proposed by the three political parties. These representatives will later become the electoral college who select the president.

Furthermore, the political parties of this Republic are not allowed to have a direct political interaction with their supporters and citizens, except during the campaign period — one month before the election. This creates a floating mass in which citizens feel no ideological affiliation with the party they support. The government party however is free to carry out political campaigns whenever it wishes. Besides this freedom, the government party claims that all development programs are the results of its effort, and that this will be the major issue of the campaign.

Such a systematic plan allows the government party to win election after election and to assign the executive leader to be the sole ruler of the state. Consequently, he permits no criticism which in turn makes the masses to be neither the holders of power nor the controllers of development, but rather the victims of a pseudo-democracy. As a result, the “Imaginary Republic” is no longer attractive, and instead faces a catastrophe and experiences vertical and horizontal disturbances which threaten its very existence.

## Activities

- Students form four groups and read the materials carefully.
- Each group chooses one key word considered essential from the text, such as human rights, democracy, and people’s power to begin the process of brainstorming and self-intellectualization.
- If more than one key word emerged, the four groups argue with each other in order to come up with one accepted key word.
- Students participate in the concept mapping.

- Group representatives present their concepts and sketches.

**Teacher Tips**

The teacher requests that students clarify the meaning of the key word or words they have selected.

**The Follow up**

Students reflect upon the principles of the democratic government they wish for, and draw it in a sketch, giving some comments about it.

## Respect Just Law

*Do they seek a judgment of the days of ignorance (jahiliyah)? But who could be a better judge than God for those who have certainty in their faith? (al-Ma'dah 5: 50)*

Law from God, swear not

Law impartial, quarrel not

Law may be mere custom, rely on it not\*

### Learning Goal

After this module, students are expected to:

- Realize the importance of law in public life
- Be aware that taking action based on one's own personal judgment to solve problems can be inappropriate
- Take an active role in making law effective

### Key Concept

- Law
- Law supremacy
- Solving problem through legal action

### Introduction

Taking action based on personal opinion and judgment (*main hakim sendiri*) is not often a good way of solving problems, though it occurs frequently in society. People tend to *main hakim sendiri* because they feel oppressed, mistreated, and are impatient to wait for law enforcement, or because law enforcement is extremely weak, as is now the case in Aceh and Indonesia. Nevertheless, the weakness of

~~Hukum dan pemerintahan~~ should not lead one to ~~Hukum~~ *main hakim sendiri*. Common sense, ~~Hukum~~ *hukum* and customary laws must also be regulations for public life.

### Media

Symbol of Proper Action and Justice

*Insert drawing of a balance scale*

## Materials

- **Law:** norms, regulations, bills, and religious as well as customary laws that govern the personal and communal life of a society and nation to be respected and observed
- **Law supremacy:** placing laws proportionally and making them the guiding principles in decision-making.
- **Solving problems through legal action:** solving problems emerged in society through the implementation of norms, regulations, bills, and customary laws.

## Discourse

### *Main Hakim Sendiri*

Cut Baren, a third grade student of the public junior high school in the Seunebok Tho sub-district was with her four classmates (Intan, Minah, Inong, and Dara) enjoying the weekly flea-market. Unlike usual days, the school ended earlier that day because the teachers were having a meeting. Cut Baren and her friends used their free time to roam around the market and to look at different goods. As they arrived at Bang Daod's little store, a poor young man who used to be the cleaner at their school two years earlier, Cut Baren and her friends stopped while asking: "have you sold a lot Bang?"

Before Bang Daod was able to answer, they were suddenly shocked by a scream asking for help and a man's cry. At that very moment, they also heard another voice: "A bicycle thief! A thief! Torture!" The female students accompanied by Bang Daod rushed to the area: "Hey ... Bang Din ... iin ... !" screamed Intan. "You know this bicycle thief?" asked Inong. Imagining her friend's question, Intan

trying to protect Bang Din's weak body, the two beaters who accused Bang Din of stealing the bicycle pushed her abruptly: "Get away young girl. It's not your business!"

Realizing that their friend was being rudely shoved, Cut Baren, Inong, Minah, and Dara simultaneously pushed the two men. "Fools, having no respect for women!" yelled Minah in anger. The two enraged men were startled, while Intan, assisted by Bang Daod and others carried Bang Din to the nearby mosque. Knowing that the focus of attention was on Bang Din, the two men ran away with the bicycle on which Bang Din had ridden earlier. Because Bang Din was too weak to talk, Keuchik Beurahim, the head of the village, requested that Intan and her friends tell him what had happened. Intan who knew nothing about stealing the bicycle said: "Bang Din is my neighbor; he is religious and takes a good care of his sick mother; it is inconceivable that he steals."

After a thorough investigation, it became clear that Intan was right. Bang Din had just received the news of his mother's falling down unconscious. Because he wanted to see his mother immediately, he had borrowed a bicycle from Wak Don, his neighbor who was a vendor in that market. Unfortunately, Bang Din made a mistake; rather than taking his neighbor's bike, he took another bike which was also parked in the area.

Realizing that their bicycle was gone, Meuleuhak, the bicycle's owner, called his friend to look for the bike and chased the thief. When they saw Bang Din riding on the bicycle very fast, they lost their temper and immediately knocked him down in front of many people coming from and going to the market.

Although Bang Din had made a mistake, Intan and her friends were not satisfied if

wise Keusyik Beurahim promised that he would solve this conflict kindly and fairly.

The experience of these students become an issue of discussion among teachers and other students of the junior high school of Seuneubok Tho. They were proud that their students and peers had acted as peace-makers in their young age. Ten days later, the four students, along with the school principal and their class's teacher, were invited by Keuchik Beurahim to attend an Acehese customary ceremonial practice to resolve the conflict between Bang Din's family and that of Meuleuhak in the village of Seuneubok Tho. *Islah* (solving conflict peacefully, or reconciliation) between the two families involved slaughtering a goat by Meuleuhak's family as a symbol of blood for blood, and sharing the meat in a small feast. Intan and her friends were satisfied because the *islah* included an agreement that Meuleuhak's family would pay for Bang Din's medical treatment until he recovered completely.

## Activities

- Students read the story and write their impressions.
- Students analyze the action they would take if they were in the position of Meuleuhak.
- Students write briefly the acts of *main hakim sendiri* they have known and its consequences.
- Four students volunteer to represent their cases to the class.
- Other students respond to the four cases

## Teacher Tips

The teacher assists and facilitates students discussion

## Follow up

Students are instructed to analyze the rules and the regulations of their school and list the violations that they have done. They are also instructed to find solutions to how to decrease the violations so that every one will respect the school discipline.



## **Social Peace**

*By God they have no faith! By God they have no faith! By God they have no faith! ... those who interrupt the tranquility of their neighbors (Hadith in Bukhari )*

Do not quarrel with neighbors,  
The source of help in emergency \*

## **Learning Goal**

After this session students are expected to:

- Understand the meaning of a peaceful social environment
- Possess a friendly attitude toward their social environment for the sake of themselves, family, and society
- Help create a harmonious social environment and maintain communal peace

## **Key Concepts**

- Social environment
- Friendly environment
- Environment and peace

## **Introduction**

As social beings, humans must live in neighborhoods and groups. They need a harmonious social environment so they may live peacefully. However, such a need is not easy to realize because there are people who ignore the requirements for creating a peaceful social life. They neglect the Islamic sense of brotherhood and community which emphasizes togetherness and harmony. Therefore, it is rather difficult to meet the ambition of creating a peaceful social environment. In order to realize this goal, every member of society must have a sense of belonging and a sense of responsibility for advancing a common living.

## **Media**

- Tape Recorder

\* *Ngon ureung lingka bek ta meusaket* Peaceful Social Environment

*Oh meusingklet han soe peuglah*

*Insert drawing of people on a clean, prosperous street going about their daily lives*

## Materials

- **Social environment:** the area or surrounding resided in by a group of people who live together as neighbors. The environment involves physical, social, and cultural factors to be guarded and honored in order to avoid disharmony.
- **Friendly environment:** a peaceful and pleasant social environment to live in, for its members respect each other and protect their unity. This allows every individual to feel the sense of friendship and togetherness as a community.
- **Environment and peace:** a social cycle in which people have significant and mutual relationships. A peaceful environment is desirable because it leads to social tranquility while tranquility brings forth a peaceful environment.

## Discourse

### Drunken Family

Gampong Geureudong village, not far from Banda Aceh, is inhabited by 50 families. There is a family whose members frequently get drunk and make troubles at night. It has become a daily affair that the father, mother, and their children quarrel or even fight each other. Some people think that the quarrel or fight in that family is not their business, because it is the concern of the drunken family alone. But the disputes in this family have perturbed the neighbors and destroyed their tranquility. People are even reluctant to go out during the night time out of fear of being robbed by these drunkards. Furthermore, they often fight with the neighbors' children or break into their houses. They continue to frighten their neighbors even though the village elders have repeatedly counseled them. Strangely enough, this family: father, mother, and children collectively blame their neighbors.

## Questions

- How should you respond to this family?
- Should you treat them in their own manners?
- What is the best peaceful way to advance the social environment of Gampong Geurreudong?

## Activities

- Students listen to the story through the tape.
- Students analyze the story.
- Students find possible, critical, and accurate yet not emotional solutions to the problem.
- Four students volunteer to present their findings.
- Students discuss the possible best solution from the alternatives emerging during the discussion.

## Teacher Tips

The teacher plays the tape recorder and assists students to understand the concept of harmonious social environment.

## Follow up

Students are instructed to discuss with their parents about an alternative solution other than what

## Economic Justice, Our Desire

*The wealth be not concentrated in the hands of the rich among you; accept what the Prophet gives you and refrain from what he forbids (al-Hashr 59: 7)*

The poor are neglected, the rich are respected\*

### Learning Goal

After this session students are expected to:

- Understand the concept of fairness in economy
- Realize the importance of economic empowerment of the community
- Grow local initiatives in strengthening a weak economy
- Be critical about the system, the dynamics, and the reality of the on-going economy

### Key Concepts

- Economic growth
- Fair competition
- Local initiative
- Economic justice

### Introduction

It is human that people long for a proper and prosperous life that guarantees their future. For this reason, they should possess opportunities to work and fair businesses in accordance with their capacity. This means that the people who do not have expertise and skills should be trained and empowered in order to be able to appropriate the existing opportunities.

\* *Nyang gasien meukuwein lam tapeh,  
Nyang kaya mulia bak wareh*  
Media  
Which one is fair?

## Materials

- **Economic growth:** an increase of economic activities and the emergence of new economic resources that lead to the improvement of people's life quality.
- **Fair competition:** competition in developing and obtaining economic resources and activities in a fair, proportional, and legal way.
- **Local initiative:** initiatives that emerge from local communities inspired by the local traditional wisdom to maximize the economic potential for healthy and sustainable development.
- **Economic justice:** equal rights and opportunities for individuals to conduct economic activities and to gain profits.

## Discourse

### Monopoly of Economy

The village Gampong Glee Beukah was famously prosperous with its abundant clove production. Unfortunately, this prosperity has gradually disappeared since the government formed a cooperative there. The villagers were required to sell their cloves to the cooperative at a low price, much cheaper than the standard price. The clove middle traders were no longer permitted to sell the villagers' harvested cloves except to those merchants recommended by the cooperative. Consequently, the farmers gradually left the clove plantations, which had previously been well cared for, because of the unfair price. As a result, the villagers became poor and the village traders were also bankrupt, except a small number of those who acted in collusion with the cooperative. Seeing such unfairness, a number of high school and university students from Gampong Glee Beukah, supported by the village farmers and prominent figures, conducted a peaceful action and criticized the monopoly practice of the clove cooperative.

### Questions

- Explain the form of a peaceful action conducted by the youth generation of Gampong Glee Beukah.
- What kind of possible changes occurred as a result of the peaceful action by Glee Beukah communities?
- What are the benefits of this peaceful action for the farmers of Glee Beukah?
- In your observation, do all cooperatives practice monopoly?

### Ubaidillah's Success

Ubaidillah, man of Madinah, came to beg from the Prophet. Rasulullah (the Messenger of God) asked if the man had something. Ubaidillah answered: "Yes, Rasulullah, I only have one overcoat with two layers, one I wear, the other I keep, and a water pot." The Prophet said: "bring the two of them here." When one layer of the overcoat and the pot were brought in, the Prophet lifted them asking: "Anyone wishes to buy these two things?" Sahal answered: "I shall buy them with two *dirhams*." Rasulullah gave the coat and pot to Sahal and the two *dirham* coins to Ubaidillah. The Prophet said to Ubaidillah: "Use one *dirham* for your family's needs, and the other as capital for your business to buy an ax and rope in order for you to look for fire-wood. I do not wish to see

inform him that he had profited by 10 *dirhams* and could now buy clothes for his family. At that time, the Prophet said: “It is better for you than begging.”

### **Generosity of Uthman ibn Affan**

The third Caliph, Uthman ibn Affan, led the Islamic community for 12 years (644-656). During his reign, the people lived prosperously. However, in the fourth year of his leadership, the city of Madinah experienced a long dry season that led to serious famine inflicting the people. Consequently, they had difficulty obtaining their basic needs. Even when available, the people had to buy them with a very high price. This affected the life of the masses and disturbed the government’s stability.

Uthman, who had become a successful businessman before Islam, continued to run his business even after he became the Caliph. As usual, Uthman’s trading goods in the form of food-stuffs carried by one-thousand camels arrived in Syria. The rich businessmen competed with one another to control the goods by offering twice, three times and even a much higher price because they wanted to get rich quickly. Yet, Uthman was not tempted by their offers. Instead, he instructed his staff to sell all the goods directly to the people at their original prices, while the poor and the destitute received the stuffs for free. The Caliph’s generosity was a form of the leader’s care in response to the crises affecting his people.

### **Concern of a Village Scientist**

Ibu Nabilah was an observer sensitive to the crises inflicted on the people of her region. She conducted research on the way to improve the village economy in the midst of the economic crises. To realize her aim, Ibu Nabilah chose Gampong Mon Mameh as her research location. After walking around the village and discussing with people from every walk of life, Ibu Nabilah found that the villagers of Mon Mameh needed only a small capital assistance, but it had to be implemented in a concrete form in order to increase their economy.

Ibu Nabilah, assisted by a number of her colleagues, approached a group of generous businessmen in Banda Aceh to communicate the needs of the Mon Mameh community. Fortunately, their efforts were successful, and within one month they gathered twenty-million rupiahs. Ibu Nabilah and her colleagues used the money to help villagers raise ducks. Initially, they bought 4,000 baby ducks to be distributed to 40 poor families. They also gave them instructions and provided coordination and support on how to raise ducks productively, so that Gampong Mon Mameh was successful in this effort. After two years, Gampong Mon Mameh became self-sufficient in this initiative and was able to widen the duck-growing business to nearby villages.

### **Activities**

- Students are divided into four groups.
- Each group reads one discourse and identifies factors that lead to community’s economic growth, inspired by the verse of the Quran above.
- Group representatives present the contents of the discourses and their discussion results.
- Students identify the causes of economic crises occurring in Indonesia, as inspired by the discourses above, and propose ways to solve them.

### **Teacher Tips**

The teacher criticizes the students’ discussion results to deepen their understanding about

Students are instructed to write poems with the theme “how economic crises happen.” These poems are placed on the wall newspaper to be read by other students.

## **PATHS TO PEACE**



## **Violence is Not Our Way**

*Diversity of views among my people is a blessing for them  
(Hadith of the Prophet)*

Quarrels serve no purpose  
Fighting is cursed  
To kill is useless  
To chop is damned\*

### **Learning Goal**

After this module, students are expected to:

- Recognize forms of violent actions
- Understand the impacts of violence
- Respond to conflict accurately and correctly
- Make nonviolence a way of action

### **Key Concepts**

- Response to conflict
- Violence
- Nonviolent action

### **Introduction**

Violence often tends to be people's first choice in responding to conflict. They assume that violence can easily end the conflict. This view is accepted not only by the masses but also by the educated and the elites. Consequently, children and young adults are socially constructed to accept violence as a pattern of life. It happens because the family, school, society, and the state fail to separate violence from the life of children. If this continues and no efforts are made to change the situation, the children will become a destructive future generation. Nevertheless, children possess a potential for constructive self-expression that may be developed to change the influence of violence upon them towards a peaceful attitude. This enables young adults to analyze and respond to conflict through nonviolent means.

### **Media**

- Boardmaker
- Plano paper

\* *Ta meupake alang*  
*Ta meucang ceulaka*  
*Tapoh alang*  
*Tacang reugoe*

## Conflict Tree

Insert drawing of tree w/ branches:  
Avoidance, Conflict, nonviolence, violence,  
verbal violence, physical violence,  
psychological violence

Collision of Glass with Bottle, and that of  
Bottle with Towel

Insert drawing of glass clashing w/ a glass  
bottle and breaking

Second drawing glass clashing with a towel  
and not broken

Conflict Sketch

Insert diagram of circles. On left circle  
“conflict” two arrows go out from that  
circle one has a series of circles showing  
steps to peace and one shows circles  
showing steps to violence

### **Materials**

- **Response to conflict:** the attitude or action of an individual or a group in responding to a conflict of interests among them, whether positively or negatively.
- **Violence:** a negative form of responding to conflict involving enforcing one's own interest over another that causes physical and material destruction, injury, or death.
- **Nonviolent action:** a positive form of meeting one's needs involving peaceful and constructive action that avoids physical threats or bloodshed.
- **Discourse**

### **Conflict**

Conflict is a reality of human life. Without conflict, humans will not grow and develop optimally. In other words, conflict prevents humans from physical or psychological stagnation. Therefore, one should not avoid conflict but respond to it wisely, because the true peace desired by humans is only achieved as a result of positive responses to conflict. What is fundamental for humans are the skills to transform destructive conflicts to become constructive, so that it becomes a blessing as described by the Prophet in the above *hadith*.

### **Violence**

Violence is a non-peaceful and selfish form of responding to conflict. It impacts one party or all of the parties involved, and even those who are not involved at all. To respond to conflict violently is to prevent the efforts of breaking the cycle of violence, for such an attitude can lead to the emergence of new and likely more destructive violence. Most violence emerges because of the neglect of human rights and needs.

### **Human Rights and Needs**

- Food
- Shelter
- Clothing
- Health care
- Education/Job
- Protection
- Respect
- Self-actualization
- Love
- Autonomy
- Etc.

### **Activities**

- Students read the text and interpret one of the four sketches available
- Students are grouped into eight, and each group receives two sheets of paper and two board-markers (one red and one blue).
- Each group observes their friends who experiment with the process of the collision between the glass and bottle and the collision between the glass and towel in front of the class.
- Each group based on their understanding of the sketches interprets the drill and writes their conclusion on a piece of paper using the red board-marker and hangs it on the wall close to the group.
- Each group creates a motto of nonviolent action and writes it on the second paper using the blue board-marker, and hangs it next to the first paper.
- Each group selects a case of violence and one of the members performs it before the class, while selecting one of the students from another group to peacefully respond to its drill of violence.
- Representatives of the groups express an anger between two persons without moving their hands and feet or using dirty words.
- Students are collectively instructed to draw their own conclusion and write any information they can derive from the sheets hung on the wall.

### **Teacher Tips**

The teacher facilitates students in

glass to towel; the teacher also criticizes their activities.

***Follow-up***

Students are requested to express their own experiences of violence in colorful drawings and illustrations.

## We Long for Solutions

*Surely Allah enjoins that you restore to the owners what you hold in trust, and when you judge among people do so equitably (an-Nisa' 4:58)*

When in agreement  
Even the trash becomes beneficial\*

### Learning Goal

After this module, students are expected to:

- Realize that any differences possess some similarities, and any similarities possess some differences
- Develop alternative and critical ways of thinking when looking at problems
- Solve conflict accurately and equitably emphasizing a win-win solution technique

### Key Concepts

- Diversity
- Wise mediator
- Alternative thinking
- Win-win solution

### Introduction

Different opinions usually occur when trying to understand any reality. This happens because in many cases there is a possibility to differ due to different perspectives and life experiences. Therefore, one should be able not only to develop alternative, constructive thinking patterns but also to respect differences.

\* *Meunyoe ka ta meureumbok*  
*Ija brok jeut ta peuguna*

### Media

Rectangles

*Insert a 4 x 4 rectangle w/ 16 boxes*

## Conflict Resolution

*Insert 2 X 2 box w/ win/lose, lose/win, lose/lose, win/win diagrams*

## Materials

- **Diversity:** the plurality of life as part of the divine natural order that should be accepted, honored, and empowered.
- **Wise mediator:** a person who functions to intercede in conflict in a just and wise manner.
- **Alternative thinking:** ideas derived from various points of view to enrich the treasure of human intellectual experience.
- **Win-win solution:** solving problems through dialogue that generates a compromise agreed upon by the parties involved.

## Discourse

### *Islah*

When Muhammad, peace be upon him, was a young man and had not become the *Rasul* (Prophet), he was known by the title *al-amin* (trustworthy). One day, four tribes of the *Quraish* fell into a fierce conflict and almost shed blood. They quarreled over the opportunity to reinstate the *Hajar al-Aswad* (the Black Stone fixed in a corner of the *Ka'bah* or temple at Makka, which Muslims kiss during the pilgrimage). A heavy flood had damaged the *Ka'bah* and carried the Stone apart. Each of the tribes felt that their *qabilah* had the most right to reinstate the Stone. In such a tense situation where no one wanted to back off, a leader of one of the tribes said: "this will destroy all of us." They finally agreed to request the first person entering the *Ka'bah* to act as mediator over them. When Muhammad appeared as the first one to enter, the conflicting groups were delighted, because the person who would mediate them was Muhammad *al-amin*. The tribes explained the situation to Muhammad, who then asked them to bring

the leaders of the four *qabilahs* to each hold on one corner of the cloth and together they carried the *Hajar al-Aswad* to the *Ka'bah*. Then Muhammad took and put it in the proper place. With the *islah* of Muhammad, the conflict among the four tribes was solved without any bloodshed.

### *Activities I*

- Students look at the picture of the rectangle.
- Students indicate the number of rectangles in the picture.
- Students list the total number of the rectangles and report to the class.
- Students explain the reasons for their answers.

### *Activities II*

- Students read the material carefully.
- Students discuss the message that can be drawn from the story above.
- Students compare the message from the story of *Islah* and that of the rectangles.
- Three students volunteer to present their answers and request others to respond to their conclusions.

### *Teacher Tips*

The teacher writes various alternative answers emerging from the rectangles (1, 4, 16, 18, 20, etc), and discusses the reasons why the difference in the total number of rectangles should occur; the teacher also criticizes the students' presentations.

### *Follow-up*

Students are instructed to interpret the sketches of win-lose, lose-win, lose-lose, and win-win.



## Meeting Needs through Negotiation

*O you who believe, fear God and speak the straightforward things that He may straighten your actions for you*  
(*al-Ahzab 33: 70-71*)

Naughty are the elders for not generating consensus.

Naughty are a group of people for not giving information\*

### Learning Goal

After this module, students are expected to:

- Develop rational and objective thinking ability
- Respect the opinions of others
- Express opinions in a clear, effective, and wise way
- Negotiate to find a proper alternative solution

### Key Concepts

- Rational thinking
- Openness
- Effectiveness

### Introduction

Communication ability is important for individuals living in groups. People communicate because they want to know and to be understood. They receive messages and impressions, and communicate their thoughts and desires to others. In obtaining and giving information, they should be neither aggressive nor passive. Aggressiveness implies the disadvantage of others, while passiveness connotes self-disadvantage.

\* *Paleh ureung tuha hana meupakat*  
*Paleh ureung rame hana meuhaba*

Media  
Consultation

## Materials

- **Rational thinking:** thinking activities that put forward reason instead of emotion when analyzing a problem.
- **Openness:** being emotionally and rationally tolerant in communication. This means that the communicator and communicant mutually respect the diversity of attitudes, thoughts, and behaviors during the communication process.
- **Effectiveness:** ability to communicate efficiently and accurately so that it can be understood easily.

## Discourse

### Trip to Sabang

One day before Id al-Adha (the major feast marking the completion of the pilgrimage) in 1402 of the Hijrah, KM Rubiah, a passenger ship from Malahayati (Banda Aceh) to Balohan (Sabang), had just left the seaport and it could still be clearly seen, when a taxi carrying three passengers arrived in the port of Malahayati. The three passengers, a preacher, the Sub-district head, and a woman social worker, had just arrived from the bus station of Seutui in Banda Aceh, and they all wanted to go to Sabang. They were a little bit late arriving in Banda Aceh because the bus they took had to stop in Seulawah because of a gun battle. As they saw the KM Rubiah had left, the three were very disappointed. Teungku Khatib (the preacher) mumbled: "*Kiban nyoe, lon singeh keunong khutbah*" [What should I do, tomorrow I have to give a sermon at the Sabang Grand Mosque]. "*Kapaloe, lon keutua panitia keurebeun singoh*" [How come, I am the committee head of the Id al-Adha sacrifice tomorrow], said the Sub-district head. The social worker also said: "*Alah hai Po, pakriban beutrok atra aneuk yatim singoh.*" [Ya Allah, how can these things

offered to take them to Kuala Lam Bada, a place not far from the port, because there was usually a boat carrying goods to Sabang. The three passengers agreed, so they directed themselves to Lam Bada. When they arrived in Lam Bada, the Sub-district head immediately asked the boat captain if he could take them to Sabang. The captain wrinkled his forehead: "*O ma, ka han let lei, Pak*". He explained that the boat was already full and pointed to the four boat crews who had to stand among the loaded goods. Teungku Khatib and the woman social worker also tried to persuade him. Then the boat captain called his four crews and had a consultation. Finally, the boat workers decided that they could only take one of the three would-be passengers ... Yes, who was he/she?

### Activities

- Students are divided into four groups.
- Students try to comprehend the story well.
- Each group discusses to find out one correct answer and its reasons.
- Group members negotiate so they all agree with the group's choice.
- Group representatives communicate the group's answers to the class, and the members defend them.

### Teacher Tips

The teacher analyzes the story and assists students so that they are able to communicate and negotiate to obtain support for their opinion.

### Follow-up

Students are assigned to apply this lesson's communication skills while studying other subjects.

## We Love Peace

*If two groups of believers fight one another, promote peace between them; if one of them acts treacherously against the other, take action against the aggressive party till it returns to the order of Allah; when it obeys make peace between them equitably (al-Hujarat 49: 9)*

Following war breaks the country

Following queen shames the king

Following charcoal melts the iron

Following husband you get victimized\*

### Learning Goal

After this module, students are expected to:

- Understand the concept of peace more comprehensively
- Realize that peace is a product of human cooperative efforts and attitudes
- Be creative in finding out the best solution to solve conflict
- Be proactive in disseminating peace messages

### Key Concepts

- Conflict
- Violence
- Peace

### Introduction

Peace is often viewed narrowly, namely that it is freedom from war. This understanding is not false. Yet peace has a broader meaning, encompassing all aspects of human individual and social life. In the context of the individual, peace means that one lives in conformity with his primordial created nature in recognizing God, and has a harmonious personality. Meanwhile, peace within the wider community and nation emerges from the transformation of attitudes and actions that highly values justice and the rights of others in accordance with religious principles, legal norms, and human rights.

\* *Peuturot prang anco nanggroe*  
*Peuturot putroe malei raja*  
*Peturot arang anco beusoe*  
*Peuturot lakoe gata dipeuguda*

