

PEACE EDUCATION IN CURRICULUM DESIGN OF MADRASAH ALIYAH (MA) IN THE SOCIETY ERA 5.0

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ABSTRACT

The emergence of the era of society 5.0 has become a challenge for the existence of MA. It is not enough for MA students to only be provided with religious education materials, but they need to have the competencies needed in this era of society 5.0, including; ability to solve complex problems, critical thinking, and creativity or often referred to as higher-order thinking (HOTS: Higher Order Thinking Skills). This also changes the paradigm of learning methods by applying project-based learning, discovery learning, inquiry learning, or problem-based learning models.

To instill peace education in MA students in an era of society that is more oriented towards the Internet of Things (IoT), Artificial Intelligence (AI), and robotics, in addition to equipping students with problem solving, critical, analytical, and creative thinking. Thus, the curriculum design at MA needs to synergize between the demands of the competence era of society 5.0 which is based on an attitude of tolerance (*tasamuh*), respecting and understanding differences and cooperation between religious adherents.

Keywords: Peace Education, Madrasah Aliyah, Curriculum Design, and Era Society 5.0.

I. INTRODUCTION

In the Minister of Religion of the Republic of Indonesia No. 90/2013 concerning the Implementation of Madrasah Education, Chapter 1 General Provisions Article 1 point 6 states that "Madrasah Aliyah, hereinafter abbreviated as MA, is a formal education unit that provides general education with the specificity of Islam at the secondary education level as a continuation of Junior High Schools, MTs, or other equivalent forms, are recognized as equal or equivalent to Junior High Schools or MTs".

Referring to the Minister of Religion of the Republic of Indonesia above, it can be said that Madrasah Aliyah (MA) is an educational institution that has Islamic characteristics which are equivalent to SMU / SMA / SMK, which aims to make graduates have faith and fear of Allah, have a noble character, master science, ready to enter higher education and ready to enter the

world of work following the demands of the industrial world. With these characteristics, MA is an educational institution different from the level of educational institutions of the same level. Therefore, the implementation of the curriculum is also different. The MA curriculum must be relevant to the needs and developments of the dynamics of a multicultural society so that MA does not lag behind similar educational institutions. However, MA must maintain its identity as an integral part of the national education system with Islamic characteristics (Anjarsa, 2017: 26).

As an integral part of the national education system, the content of the MA curriculum must reflect religious (spirituality), socio-cultural, artistic, technological, and humanistic aspects. In addition, the MA curriculum is also required to contain subjects in the religious sciences, including Arabic, Al-Qur'an Hadith, Aqidah Akhlak, Fiqh, and Islamic History. In the

content of the MA curriculum, language study programs and vocational expertise programs are also provided. Thus, the number of hours of lessons in MA is different from other general high school levels.

So, the curriculum content in MA is very integrated, which focuses on the achievement of Islamic sciences, science-technology, a humanism that is imbued with the spirit of faith and piety. This is inseparable from the demands of the dynamics of a multicultural society and the job market's needs so that students are taught not only fiqh-oriented but also with an Islamic perspective based on national insight, science-technology, and modernity so that it will produce graduates who have Islamic, Indonesian and humanitarian competencies.

As part of the national education system, MA is faced with the challenges of the era of society 5.0. To face the challenges of the era of society 5.0, such as maximizing learning material providers, where academic staff not only carry out the transfer of knowledge but also become an inspiration for the growth and development of students' creativity and innovation as a manifestation of independent learning. This is where internet-based technology can be used to support human activities and connectivity (Prasetyo & Trisyanti, 2018) because the basic framework of the MA curriculum must focus on improving the ability of students to solve problems critically, creatively, innovatively and have the ability to use information technology based on digital technology and the internet.

MA as an educational institution with Islamic characteristics has the function of developing human potential in students to become independent human beings who are knowledgeable, technological, and have character. Therefore, MA plays a role in shaping students' personalities to become adult humans who can stand alone in the culture and surrounding community. In other words, MA serves to prepare the next generation who will maintain the existence of a nation that has a different culture from other nations. Because students in MA have different religious, racial, and ethnic backgrounds, it is not impossible to trigger conflicts between students themselves

or the community that lead to racist and radical attitudes.

This is where the importance of this paper appears, namely to explain how peace education is in the design of the MAN curriculum in the era of society 5.0. Peace education is essential because in facing the era of society 5.0, which puts forward the sophistication of modern technology, MA as an educational institution with Islamic characteristics that grows and develops in a pluralistic Indonesian society can raise the potential for conflicts with ethnic, religious, racial, and inter-group nuances.

II. MAN AND SOCIETY CHALLENGE 5.0

In the ever-changing social dynamics marked by the emergence of innovations in science and technology, the world community, including the Indonesian people, has entered a new era called the era of society 5.0. At first, the era of society 5.0 was a proposal from the Japanese cabinet contained in the 5th Science and Technology Basic Plan in 2016, which wanted to realize a "Super Smart Society" (SSS). This proposal was later adopted by many countries globally, including Indonesia. This concept is more oriented towards the use of modern science and technology, such as the Internet of Things (IoT), Artificial Intelligence (AI), and robotics, which will later help humans to live more comfortably and efficiently (Fukuyama, 2018).

The concept of the era of society 5.0 is not much different from the industrial revolution 4.0. If the industrial revolution 4.0 emphasizes the Artificial Intelligence (AI) aspect, then the era of society 5.0 is more oriented towards using modern technology based on humans (Potočan, Mulej, and Nedelko. 2020). The concept of the era of society 5.0 has the main pillar in the form of humans with various innovations, especially in the field of technology, to bridge the gap between economic problems and humans themselves. Indonesia, as a developing country, is not easy to implement the era of society 5.0. However, reflecting on the Japanese state, it is not impossible to apply it in Indonesian society.

Japan has proven to be a technologically advanced, productive country, anticipating the impact of greenhouse gases and others (Fukuyama, 2018).

The era of society 5.0 can be said as a concept based on modern technology by considering the human aspect so that it can be used to solve all sustainable social problems (al-Faruqi, 2019). In applying technology in the industrial era 4.0, Big data on all dimensions of life is collected based on the internet, modified into new technology to change human civilization to be more humane (Widiastuti, 2020). In the industrial era 4.0, technology is nothing more than a tool to access information. The era of society 5.0 emphasizes that technology and its functions have become part of human life (Ellitan, 2020).

The emergence of the era of society 5.0 has become a challenge for the existence of MA. It is not enough for students who study at the MA level to only be provided with religious education materials, but they also need to have the competencies needed in this era of society 5.0, including; complex problem solving, critical thinking, and creativity. These three abilities are the responsibility of the MA because today's students are the owners of the future. It is not enough for future holders to be equipped with a variety of knowledge (transfer of knowledge). However, it is also vital to equip critical, innovative, and analytical ways of thinking (Puspita, Fitriani, Astuti, and Novianti, 2020: 29).

The critical, innovative, and critical way of thinking given to students in MA is called high-order thinking skills (HOTS: Higher Order Thinking Skills). This way of thinking has begun to be given to students at the MA education level through classroom learning. The HOTS way of thinking can allow students to find various scientific concepts based on innovation and creativity. The teaching staff in MA also need to change the paradigm of learning methods, for example, applying project-based learning, discovery learning, inquiry learning, or problem-based learning models. These learning models will open up opportunities for students to use their critical reasoning.

More than that, through the HOTS learning model, students will face the complexity of problems that exist in the real world. Such as the problem of using science and technology in various dimensions of life. In other words, students can apply various HOTS learning concepts in solving all problems in their lives. In this context, more educators act as motivators and facilitators in the learning process.

All solutions are not duplicative or just "copy and paste," but solutions that contain novelty values. This is where the importance of innovation and creativity that is unlimited to the surrounding environment and being able to explore the virtual world is one of the main characteristics of the era of society 5.0. This is important in opening the global insight of students as part of the world community.

III. PEACE EDUCATION IN MAN CURRICULUM FACING SOCIETY 5.0

Peace education is often interpreted as an educational model to empower the community to overcome their conflicts without violence creatively. Thus, peace education will provide guidelines for humans to respect and love each other in a fair and egalitarian manner. Peace education is based on a philosophical foundation of anti-violence and vice versa, mutual trust, justice, cooperation, mutual respect, and respect for fellow living creatures in the world (Saleh and Doni, 2017: 7).

John Dewey heavily promoted the idea of peace education. For Dewey, the basic idea of his philosophy of education is to formulate the method of intelligence, which is a method that is not discriminatory. Dewey considers that educational institutions can function to sow dynamic changes, not reflexive institutions. As an instrument of reform, educational institutions can strengthen concrete patterns to create patterns of community life that uphold the values of peace. At the same time, educational institutions also allow each student to realize his potential to build a life without violence (Howlett, 2008).

In this context, MA as an educational institution with Islamic characteristics should be part of peace-building through strategies to internalize Islamic teachings that uphold safety and peace. The MA must be able to educate the positive mental attitude of students to produce graduates with high integrity and appreciate and respect the various pluralities that exist both within the MA and in its social environment so that they can live harmoniously in their society (Nurcholish, 2018: 163).

No less important is the role of educators in transforming Islamic education materials that refer to tolerance (*tasamuh*), respecting and understanding differences, and cooperation between religious adherents. Sometimes peace education content is only limited to the hidden curriculum or only “inserted” in certain subjects. MA in Indonesia, especially in South Sumatra, should adopt the MA curriculum in Nanggroe Aceh Darussalam Province, where the *Aqidah Akhlak* curriculum is integrated with peace education. This integration is the result of recommendations from education experts, ulama, regional (government) officials, education administrators, and educational institution managers, who have participated in the peace education program workshops (PPD) in 2002 and 2003 and continued in 2004-2005 (Mardiah, 2016:40). The province of Aceh, perhaps the first time to integrate *Aqidah* morality subjects with peace education¹ because the region is one of the areas that was once a conflict area.

Pilar utama yang mampu mendorong budaya di MA adalah tenaga pendidik. Tenaga pendidik niscaya memiliki keinginan agar menjunjungtingginiilai-nilai kedamaian. Dengan kata lain, tenaga pendidik tak hanya membekali anak didik dengan seperangkat pengetahuan, namun juga memiliki tanggung jawab terhadap perkembangan karakter dan kepribadian anak didik, sehingga jika ia memulai dari dirinya

sendiri maka ia akan menjadi panutan bagi anak didiknya. Sikap saling menghargai dan semangat toleransi yang tinggi adalah bagian dari nilai positif yang musti dipraktikkan tenaga pendidik yang berjiwa damai baik untuk dirinya sendiri maupun orang lain di sekitarnya. Sikap menghargai terhadap sesama ia tunjukkan dengan kesadaran bahwa setiap anak didik memiliki keunikan dan potensi masing-masing (Kompasiana, 15 Oktober 2021). Artinya, pesan-pesan *peace education* tidak terbatas pada capaian ketuntasan belajar. Tetapi sebuah kesadaran untuk melakukan *peace education* secara bersungguh-sungguh (Hendry, 2015: 11).

The central pillar that can encourage a culture in MA is educators. Educators must have a desire to uphold the values of peace. In other words, educators provide students with a set of knowledge and have responsibility for the character and personality development of students so that if they start from themselves, they will become role models for their students. Mutual respect and a high spirit of tolerance are part of the positive values that must be practiced by educators who are peaceful at heart, both for themselves and for others around them. They show respect for others by realizing that each student has unique potential (Kompasiana, October 15, 2021). It means that peace education messages are not limited to the achievement of mastery learning, but an awareness to carry out peace education seriously (Hendry, 2015: 11).

There needs to do a strategy to build peace education among educators in MA. It should be realized that for now, there is no particular curriculum design on peace education nationally. However, it is deemed essential to develop a particular curriculum related to peace education in the future. However, before leading to the design of the peace education curriculum, at least several strategic steps must be taken so that peace education can be accommodated in the curriculum design at MA. The first is to build a literacy culture with peace education among educators, students, and parents. Especially for educators, they must be equipped with the knowledge and broad understanding of peace education, both theory

¹ *Aqidah* has taught students to always be at peace with Allah SWT by increasing faith and piety to Him. While morality is an Islamic teaching that regulates all human rules concerning humans and the universe. Peace education uses learning by doing and playing for learning methods. Fun learning methods and fostering creativity and innovation will be able to develop all students' potential.

and practice, which are synergized with the basic teachings of Islam regarding the concepts and ideas of peace education contained in the Qur'an and hadith.

For example, in the *Aqidah Akhlak* subject at MA. The material of faith as the substance of *aqidah* is an attempt to acknowledge the oneness of Allah with a vertical dimension. Meanwhile, morality has a dimension of peace that regulates human horizontal relationships. The *Aqidah Akhlak* subject contains the values of peace education, including; *tasamuh* attitude, social solidarity, establishing *ta'awun* with others, being fair and wise, and understanding diversity. In the subjects of al-Qur'an-Hadith, there are values of peace, such as having a good attitude (*husn al-zhan*), establishing *ukhuwah*, not doing evil, being obedient and respectful towards parents or older people, and maintaining tolerance. These are only some of the examples of subjects in MA that contain peace education.

Second, MA educational institutions should be able to build mainstreaming or methods of thinking logically and critically on various issues of peace education. So it is not just "insert" messages of peace education in the subject matter alone. This is where the importance of having political recognition from stakeholders of the MA educational institutions that peace education is essential and urgent to do.

Third, students must start to be involved and play an active role in various discourses and issues of peace education. The idea of compassion and the harmony of humanity are vital concepts from the big idea of realizing sustainable peace education and introducing these ideas to students to build sensitivity and awareness about the importance of togetherness, cooperation, mutual respect, and mutual respect mutual protection among human beings.

Fourth, peace education material must be separate and not be inserted into Islamic religious education subjects in MA.

The steps for internalizing peace education are very urgent in designing curriculum in MA educational institutions in facing the challenges

of society 5.0 era. Because MA as an educational institution characterized by Islam has become part of the global community, various changes in the global world community, either directly or indirectly, will impact the educational order in MA. In this era of society 5.0, MA educational institutions must adapt well, wherein six basic literacy skills are needed in this era. First, data literacy, namely the ability to read, analyze, and use information (big data) in the digital world. Second is technological literacy, which is understanding how machines work, technology applications (coding, artificial intelligence, machine learning, engineering principles, biotech). Third, human literacy, namely humanities and communication.

If the MA educational institution can synergize the values of peace education with the era of society 5.0, it will undoubtedly become an Islamic educational institution that combines spiritual, scientific, and human values.

IV. CONCLUSION

Based on the description above, it can be concluded that the emergence of the era of society 5.0 has become a challenge for the existence of MA. It is not enough for MA students to only be provided with religious education materials, but they need to have the competencies needed in this era of society 5.0, including; ability to solve complex problems, critical thinking, and creativity or often referred to as higher-order thinking skills (HOTS: Higher Order Thinking Skills).

Educators must also change the paradigm of learning methods, such as project-based learning, discovery learning, inquiry learning, or problem-based learning models. These learning models will open up opportunities for students to use their critical reasoning.

To instill peace education in MA students in an era of society that is more oriented towards the Internet of Things (IoT), Artificial Intelligence (AI), and robotics, apart from equipping students with problem-solving, critical, analytical, and creative thinking, it is also necessary to be equipped with an attitude of tolerance (*tasamuh*), respecting and

understanding differences and cooperation between religious adherents. Therefore, the implementation of peace education in the MA curriculum design should adopt the MA curriculum implemented in the Province of Nanggroe Aceh Darussalam, where the PAI curriculum and other general subjects are integrated with peace education. Suppose the MA educational institution can synergize the values of peace education with the era of society 5.0. In that case, it will undoubtedly become an Islamic educational institution that combines spiritual, scientific, and human values.

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