

BUILDING PEACE GENERATION: HOW THE ISLAMIC VALUES OF PEACE TO BE EDUCATED IN INDONESIA

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Abstrak

Dalam dua tahun terakhir, Indonesia mengalami masalah yang sangat kompleks berhubungan dengan kekerasan yang terjadi di dalam masyarakat. Anak-anak atau remaja biasanya menjadi korban konflik dan kekerasan tersebut. Sayangnya, problem ini telah diasosiasikan dengan ajaran Islam sejak peristiwa bom Bali pada tahun 2001 dan 2002 yang melibatkan beberapa pesantren dan siswa muslim. "Peace Generation" (PG), yang didirikan di Bandung-Jawa Barat, telah mengembangkan program pendidikan perdamaian yang kreatif yang didasarkan kepada ajaran Islam. Komunitas ini telah memproduksi beberapa seri modul yang disebut dengan "12 Nilai Perdamaian" yang diajarkan di sekolah Islam dan komunitas remaja lainnya. Selain itu, Peace Generation telah menciptakan beberapa program dalam rangka menyebarkan nilai-nilai dasar perdamaian. Respon dari beberapa siswa menunjukkan bahwa program ini telah diimplementasikan dengan sukses. Dengan demikian, kita bisa melihat bahwa Islam dapat memainkan peranan yang sangat penting dalam menyebarkan nilai-nilai perdamaian jika kita mengembangkan ajaran Islam dengan cara yang kreatif.

Kata kunci: Nilai Perdamaian Islam, Peace Generation, Young Peacemaker

Abstract

For the two last decades, Indonesia has experienced a critical problem related to violence amongst its citizens. Children or young people usually become the victims of the conflict and violence. Unfortunately, this problem has been associated with Islamic teaching since the Bali Bombings in 2001 and 2002 involving some Pesantren (Islamic Schools) and Islamic students. "Peace Generation" (PG), founded in Bandung, West Java, has been developing a creative peace education program based on Islamic teaching. It has produced a unique series of modules, entitled "12 Basic Values of Peace," which are taught in Islamic schools as well as youth communities. In addition, Peace Generation has created some great programs to disseminate Islamic values of peace. The responses of students show that this program has been successfully implemented. Therefore, we can see that Islam is able to play a significant role in spreading the values of peace if we develop Islamic teaching in creative ways.

Keywords: Islamic values of peace, Peace Generation, Young Peacemaker

INTRODUCTION

Indonesia is a country with remarkable statistics; the world's largest archipelago consisting of 17,000 islands stretching 3,200 miles divided by the equator, it is home to 250 million inhabitants. Interestingly, the country is very diverse, because it consists

of more than 300 ethnic groups and many and varied races, cultures and religions. This diversity was encapsulated by the founding father of this country in the motto "Bhinneka Tunggal Ika" (Unity in Diversity). Under this motto, people in Indonesia were expected to live in peace and harmony. However this same diversity can also be very fertile

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soil for conflict. Even though government has managed the diversity among the people well, in this last 20 years, Indonesia has faced a critical problem related to conflict and violence amongst its citizens.

The teachings of Islam as a religion that spreads mercy to all mankind should be utilized by the majority people of Indonesia as the basis for bringing peace. However, the Islamic teaching which elevates the value of humanity seem to have been misunderstood by some radical Muslims. As proof, since 2000, several bombings and explosions have destroyed a number of churches and other public places in many cities in Indonesia. Hiariej¹ has identified that there have been at least 15 bombings or building explosions involving radical Islamic groups in Indonesia; Phillipine Embassy bombing (August 2000), thirty-eight church bombings on Christmas Eve in Riau, Jakarta, Java West, Central Java, East Java, West Nusa Tenggara (December 2000), HKBP and Santa Ana church in Jakarta (Juli 2001), Atrium Mall Jakarta (Agustus 2001), Petra Church Jakarta (November 2001), U.S. Embassy Warehouse (September 2002), Bali bombing 1 (October 2002), Consulate House of U.S. Government in Bali (October 2002), Consulate House of Philippine Government in North Sulawesi (October 2002), United Nations building in Jakarta (April 2003), Soekarno-Hatta International Airport (April 2003), Parliament House parking lot in Jakarta (July 2003), JW Marriot Hotel in Jakarta (August 2003), Australian Embassy building (September 2004), and Bali bombing 2 (October 2005).

Since the discovery that the perpetrators of the Bali bombing involved student alumni of Pondok Pesantren al-Islam, Lamongan and the arrest of Ustadz Abu Bakar Ba'asyir, the head of Pondok Pesantren al-Mukmin Ngruki-Sukoharjo, who was allegedly involved in several acts of

¹ Eric Hiariej. 2010. "Aksi Dan Identitas Kolektif Gerakan Islam Radikal Di Indonesia." *Jurnal Ilmu Sosial Dan Ilmu Politik*. 14 (2): 131-168.

violence in Indonesia, the discourse of Islamic radicalism has begun to bloom. The radicalistic phenomenon in Pesantrens is really something strange and new because Pesantren are religious institutions and are not established to teach radicalism. Bruinessen² in his book "Kitab Kuning, Pesantren, dan Tarekat" stated that the boarding schools (*Pesantren*) as religious institutions have a "great tradition" to transmit Islam in Indonesia. Therefore, since the early times *pesantren* have actually managed to show the friendly face of Islam and been able to adapt to the culture of Indonesian society. Furthermore, the *pesantren* system has produced several notable graduates, such as Abdurrahman Wahid, Hasyim Muzadi and Din Syamsuddin, who have an important role in peace building at both the national and international level.

Terrorist groups have not only exploited Muslim students from Pesantren (Muslim boarding schools), but rather deliberately recruited teenagers. Al Chaidar, terrorism analyst, stated that these youths are Noordin's main target in the new terrorist network that is being built. "He will continue to recruit young people to regenerate the old terrorist network we are familiar with," said Al Chaidar.³ According to him, young people have an unstable psychological condition that makes them more easily influenced by Noordin M. Top. This is especially so if the young people have a social condition that tends to have a negative view of the western world. "The trick is simply to give illusive religious understandings and a guarantee of going to heaven; they will immediately be followed."

These conditions, if not quickly addressed or resolved, become a very big problem for Indonesian people. If we ignore this problem, the terrorist groups with false Islamic

² Martin Van Bruinessen. 1995. *Kitab Kuning, Pesantren, dan Tarekat*. Bandung: Mizan.

³<http://nasional.kompas.com/read/xml/2009/08/15/23583472/Jaringan.Baru.Noordin.Mengincar.Remaja>, accessed on August 15, 2009.

teachings will give birth to a violent generation that does not have a tolerant nature. Meanwhile, besides having the potential to become perpetrators of violence, young people also have the potential to become victim of violence. This violent behavior among the children in Indonesia increases from year to year. National Commission for Child Protection data shows that from January to September 2010, there were 2,044 cases of violence against children in Indonesia. This number is higher than the number of the previous year and 2008. In 2009, the number of cases was only 1,998 cases; a year earlier it reached 1,826, while in 2007 the number was 1,510.⁴

Peace Generation (PG) was established in Bandung in the year 2007, and has made attempts to provide a positive contribution towards creating a youth generation which rejects violent behavior and loves peace. Through the implementing of its 12 basic peace modules based on Islamic teachings, PG is spreading its peace values program to young Muslims in some regions of Indonesia. This peace community has set long-term, 10 year target of "Raising up 100,000 young peace-makers." In order to achieve this goal, hundreds teachers and trainers have been trained in, and thousands of young Muslims in many cities in Indonesia have been taught, the *Peace Generation* modules.

Therefore, it is very important to study what "Peace Generation" did, because not only did PG find new way to teach the values of peace, but it also disseminated the values based on Islamic teaching to Indonesian Muslim youth using culturally and age appropriate approach. Thus, this paper tries to answer two research questions: How does "Peace Generation" create and implement their peace education program? What are student responses to this program?

⁴ <http://sejiwa.org/kekerasan-terhadap-anak-makin-memiriskan>, accessed on August 1, 2012

METHOD OF RESEARCH AND THEORETICAL FRAMEWORK

To answer the questions, I did the qualitative descriptive research focusing on some of PG's programs implemented in cities such as Banda Aceh, Bandung, Garut, Banjarmasin and Gorontalo. I collected the primary data through in-depth interviews with PG activists and documentation received. I asked them to describe their programs and their implementation. I then interviewed some students about their experiences in learning the Islamic values of peace presented in the PG modules.

This research is conducted with using a theory formulated by Mohammed Abu Nimer, Professor of International Peace and Conflict Resolution at the School of International Service, American University, Washington DC, USA. In his essay "A Framework for Nonviolence and Peacebuilding in Islam," Abu Nimer⁵ states that Islam has some values and principles such as unity, supreme love of Creator, mercy, subjection of passion, and accountability for all actions. These values are supported by numerous verses in the Qur'an, commanding believers to be righteous and level-headed in their dealings with their fellow beings. Forgiveness and mercy are recommended as virtues of the true faithful. Other Islamic values especially emphasized relate directly to peacebuilding include *adl* (justice), *ihsan* (benevolence), *rahmah* (compassion) and *hikmah* (wisdom). According to Abu Nimer, social justice, brotherhood, equality of mankind (including the abolishment of slavery, and racial and ethnic barriers), tolerance, submission to God, and the recognition of the rights of others are stressed in Islam. As a result, Abu Nimer states that these values and principles form a peacebuilding framework within the Muslim community context.

⁵ Muhammed Abu Nimer. 2008. *A Framework for Nonviolence and Peacebuilding In Islam*. Singapore: Majelis Ugamma Islam.

In addition, I have used a youth culture approach to understand how "Peace Generation" created and implemented its program to disseminate the values of peace. Historically, language, music and dress, are some aspects of youth culture that establish identity.⁶ In addition, Haslett and Bowen indicate that the sharpening of communication tools assists individuals to "develop self-identity, establish social relationships with others, and provide the basis for collective social activity".⁷ Indicating a plethora of garment expressions within a school environment, Garot and Katz state: "the wearing of clothes isinexorably signifying... it is not like the posting of signs, the content of which can be easily regulated. Wearing clothes is an activity with nuances that are infinite in the hands and eyes of sufficiently motivated performers and audiences."⁸

BRIEF HISTORY OF THE "PEACE GENERATION"

According to Irfan Amali,⁹ the founding of *Peace Generation* Indonesia can be traced to an event in 2006 when he met Eric Lincoln for the first time in an English class. Lincoln was hired as an English teacher at the company where Amali worked in Bandung, Indonesia. As Amali knew Lincoln to be American, during class discussions, he often expressed a critical and cynical view about U.S. policies and stating that the U.S. is a cause of world problems. Considering Amali's appearance with a beard and an offensive opinion about the US, Lincoln thought that he had a radical Muslim stu-

dent in his class. This was especially reinforced after discovering that Amali was an Islamic activist who spent his youth in an Islamic boarding school, a place often considered to be as the birthplace of radical ideology.

Although the prejudice lasted for some time, it eventually disappeared when Lincoln and Amali informally shared their stories after class. Both Amali and Lincoln realized that what they experienced in their first meeting was a very common occurrence. The lack of understanding and a temptation to judge other people from different backgrounds is most likely the cause of a considerable number of conflicts.

Though previously well known as "a smiling muslim country", for the last two decades Indonesia has been experiencing several inter-religious conflicts such as Muslim-Christian conflicts in Ambon and Poso where many people were killed and the social and economic life was destroyed. In the last five years Indonesia also has also been facing the issue of terrorism caused by an increase of radical Islamic movements. Moreover, in the smaller context, according to data from The Indonesian Children Protection Commission there are 780,000 cases of violence every year in schools and 23,000 cases of domestic violence every year all over Indonesia. This fact indicates that Indonesia faces big challenges as it attempts to overcome the violence flourishing both in national and domestic fields.

Unfortunately, very rarely do organizations concern themselves with promoting peace to the younger generation. Furthermore, it is not easy to find adequate materials for teaching peace to young people – since most materials on this topic are published in an academic language. Therefore, Amali and Lincoln founded *Peace Generation* to be an answer to this problem. *Peace Generation* aims to promote peace by developing creative peace education materials which are

⁶ Bobbermien, Chan, Chum, Donellan, and Jarrett. 2005. *Youth Culture: Exploring Artistic Form as Interventions for Addictive Behaviors*. Australia: The University Of Queensland.

⁷ Haslett, B., & Bowen, S. P. 1989. *Children's Strategies In Initiating Interaction With Peers*. In J.F. p. 27.

⁸ R. Garot & Katz, J. 2003. Provocative Looks. *Ethnography*. 4 (3): p. 425.

⁹ Interviewed on July 25, 2012

introduced to the younger generation in the schools and communities.

DEVELOPING INTERACTIVE MODULE AND PRODUCING SONGS AND MERCHANDISE

The first module of *Peace Generation*, "12 Basic Values of Peace", which is written by Amali and Lincoln, is an important step to disseminate the values of peace among Indonesian Muslim youth. This module, according to Eric Lincoln,¹⁰ is a unique program of 12 lessons that teach principles of peace in a creative and interesting way. It is written and illustrated for Muslim Junior and Senior High School Students. It comes complete with an easy to use teacher's book and 12 student booklets fully illustrated with comics, games, stories and teaching points. This module also helps the teacher to teach peace values easily.

The 12 lessons of Peace Generation module are:

1. **Self Acceptance:** "Aku Bangga Jadi Diri Sendiri" (I am Proud to be Me). This lesson states that each person is a valuable creation of God with strengths and weaknesses. Understanding and accepting oneself is the starting point of accepting others.
2. **Prejudice:** "No Curiga, No Prasangka" (No Suspicion, No Prejudice). This lesson focuses on not judging a person as member of a group but as an individual. A person should use "X-ray vision" to see the heart not the exterior of a person.
3. **Racism:** "Beda kebudayaan tetap Berteman" (Different Cultures, Still Friends). This lesson encourages students to resist the temptation to think negatively of people from a different culture. Choose to learn from cross-cultural relationships and see the value of others.
4. **Religious Tolerance:** "Beda keyakinan nggak usah Musuhan" (Different Beliefs do not have to result in Enemies). This lesson points out that the differences in religion should be addressed peacefully and respectfully. There are many similarities in religions but also significant differences. Address those differences through thoughtful dialogue and a lifestyle that convinces others. Never use force to convert others.
5. **Sexism:** "Laki-laki dan Perempuan sama-sama manusia" (Both Males and Females are Human). This lesson emphasizes that both girls and boys are created by God as equals with different roles. Build relationships of respect and honor between the sexes. To learn something from each other while guarding appropriate distance is very important to understand equality.
6. **Wealth and Poverty:** "Kaya nggak sombong Miskin nggak minder" (Wealthy not Proud, Poor not Insecure). According to this lesson, a person's value is not determined by his or her wealth. Everyone must treat people of all economic classes equally while understanding that both the rich and the poor face temptations.
7. **Gangs and Cliques:** "Kalau gentleman nggak usah nge-gank" (If you are a Gentleman you don't need to be in a Gang). This lesson states that exclusive groups lead everyone to negative behavior and broken relationships. It also helps students understand the causes and results of gangs and cliques, helping them to include others and resist seeking acceptance by others through joining unhealthy groups.
8. **Diversity:** "Indahnya Perbedaan" (The Beauty of Diversity). In this lesson, the students will realize that God is creative and made us different so that the world would be interesting and beautiful.

¹⁰ Interviewed on July 26, 2012

Unity is not found in uniformity but in respectful acceptance of differences.

9. **Understanding Conflict:** “Konflik bikin kamu makin dewasa” (Conflict makes you more Mature). Conflict is inevitable. It can either destroy relationships or lead to maturity and deeper friendships. The authors propose that there are 9 possible responses to conflict. The student should to choose those that lead to peace.
10. **Violence:** “Pake otak! Jangan maen otot” (Use your Brains not your Brawn). The teaching point of this lesson is that we can never solve problems with violence, it only makes matters worse. The rejection of violence is necessary to resolve conflict.
11. **Asking for Forgiveness:** “Nggak gengsi ngaku salah” (Not to Proud to Admit Wrong). From this lesson, the student can understand that admitting wrong and asking for forgiveness is crucial in resolving conflict. True repentance is deep and includes a change of behavior.
12. **Forgiving Others:** “Nggak pelit memberi maaf” (Not Stingy in Giving Forgiveness). Forgiveness is a choice and is the road to peace. True forgiveness has four promises included in it. “I won’t use this to hurt you in the future, I will choose to think positively about you, I won’t talk about this with others and I will strive to be in relationship with you”.

It is important to note that the 12 lessons of the PG modules are written using a clear thinking framework. This framework is divides the 12 lessons into three parts. The first part is the “Proper view of self” that defines the mission of this module – that the peace on earth will happen if we begin looking at ourselves properly – not viewing ourselves either too highly and too low. Be-

cause when we view ourselves too highly, we will become arrogant and it becomes easy to oppress others. On the contrary, if we look at ourselves too low, then we will be insecure and afraid to deal with others. Therefore, from a logical perspective, we have to make peace with ourselves so that we can make peace with others. How do we make peace with ourselves? This module offers a solution in two lessons: **Self Acceptance:** “I am proud to be myself” as Lesson 1 and **Prejudice:** “No suspicions, No prejudice” as lesson 2.

The second part of this logical framework of Peace Generation is having a “Proper view of others”. This section focuses on the perspectives we have toward others as one of the keys in bringing peace. This part explains that we should not view others too highly because it will make us feel inferior, and also we should not view others too low, because it could potentially lead to their degradation and oppression. How do we view others properly? The module offers 5 important lessons to be learned by students, which are **Racism:** “Different cultures still friends” as Lesson 3; **Religious Tolerance:** “Different beliefs does not have to result in enemies” as Lesson 4; **Sexism:** “Both males and females are human” as Lesson 5; **Wealth and Poverty:** “Wealthy not proud, poor not insecure” as Lesson 6; **Gangs and Cliques:** “If you are gentleman you don’t need to be in a gang” as Lesson 7.

The third part of the logical framework of the PG module is “Establishing Relationships and Resolving Conflicts”. This part explains that “Establishing relationships and resolving conflict” are two important inter-related activities in seeking peace. If we relate with others, then it is likely for conflict to occur. In order to manage conflict so it will not result in violence we must have the key to overcome conflicts. If we can resolve conflicts well, we will be able to establish good relationships with others and find the “Road to Peace”. This section is divided into five lessons: **Diver-**

sity: “The Beauty of Diversity” as Lesson 8; **Understanding Conflict:** “Conflict makes you more Mature” as Lesson 9; **Violence:** “Use your Brain not your Brawn” as Lesson 10; **Asking Forgiveness:** “Not too Proud to Admit Wrong” as Lesson 11; and **Forgiving Others:** “Not Stingy in Giving Forgiveness) as Lesson 12.

In addition, if we see Abu Nimer’s framework about non-violence and peace building in Islam, we see how the 12 lessons of Peace Generation correspond with Islamic values and principles such as unity, supreme love of Creator, mercy, subjection of passion, and accountability for all actions. These values are supported by numerous verses in the Qur’an, which command believers to be righteous and level-headed in their dealings with their fellow beings. Forgiveness and mercy are recommended as virtues of the true faithful. According to his framework, social justice, brotherhood, equality of mankind (including the abolishment of slavery, and racial and ethnic barriers), tolerance, submission to God, and the recognition of the rights of others are stressed in Islam. In every lesson, the authors quote Qur’anic verses or Hadits (Traditions of the Prophet) as a foundational source of the lesson. In addition, the authors added the traditions of the Prophet Muhammad and his friends to concretely illustrate the peace values. In this context, Islam plays a valuable role identifying peace as part of God’s orders. The spirit of peace found in Islam as a peaceful religion is one of the philosophies of *Peace Generation* used to teach peace and justice in life.

Besides the Islamic basis of the content and the clear framework, the highlight of this module is how it uses language. The authors used the language used by youth in their daily interactions without indoctrinating or preaching. The peace messages in this book are conveyed as an interactive package and not patronizing. The students who study this module will not listen to an exposé from a teacher from the start un-

til the end of the lesson as often found in schools, but they will be invited to engage in “case studies”, discussions and interactive games. They will not simply listen to and memorize the value of peace, but experience it and live in it.

According to Amali, the stages of each lesson of the *PG* module uses the method “TANDUR”, an Indonesian acronym meaning, Develop, Experience, Articulate, Demonstrate, Repeat and Celebrate, which was introduced by Bobby Porter (et al) in the book “Quantum Teaching”.¹¹ Quantum Teaching begins at *SuperCamp*, an accelerated Quantum Learning program offered by Learning Forum, an international education company that emphasizes the development of academic and personal skills. Utilizing the TANDUR method, each lesson taught in the *Peace Generation* module uses six stages which are studied in sequence: Introduction, Warm-up, Heart of the Lesson, Modeling and Practical Application, Evaluation and Home Assignment.

In addition, from a visual aspect, the 12 Basic Values of Peace Module is very interesting. This book is usually immediately encourages students to read and study it, because it is printed in full color and is illustrated with comics and drawings suitable to the age of the students. Each story containing examples of peace values is presented in the form of creative comics. A module presented in such a way that also shows an understanding of youth culture makes the task easier for a teacher or anyone presenting the values of peace to the students.

To support the spread of the values of peace, PG has done something even more creative and innovative. It has created and produced songs of peace to strengthen the process of learning the values of peace. From the perspective of youth culture,

¹¹ Bobbi Deporter, and friends. 2002. *Quantum Teaching: Mempraktekkan Quantum Learning di Ruang-Ruang Kelas*. Bandung: Kaifa

songs will attract students and create enjoyment in the study and allow them to internalize the values of peace. At least seven songs have been written, each related to one of the twelve values of peace taught in the module. Even more importantly, these songs are recorded by individual students or school/pesantren bands who have studied the *Peace Generation* learning modules. The song "Kalau Gentleman Nggak Usah Nge-gank" (Gentleman Don't Need to be in a Gang), for example, is sung by the Ma'had, a group of four boarding school students from Darul Arqam in Garut. In addition, to promote community and also to help students remember the 12 values of peace, Amali wrote "Salam" (Peace) as the Peace Generation hymn. This song, according to Amali, encapsulates the very essence of the 12 values of peace contained in the module.

Peace Generation is very serious about implementing peace programs. Not only have songs been produced to spread the values of peace, but also other merchandise. PG has produced hundreds of t-shirts, pins, bracelets, stickers, jackets, bags and other items. "Peace Generation, in my opinion, should be a life style choice for the young Muslims, so that they are interested in spreading the values of peace, and are proud to be a young peace-maker. Violence in our country has become a complicated issue, and many young people become perpetrators and victims of violence. Therefore, we need to try to counter this by spreading the values of peace in the language and culture of youth", said Amali.¹²

DISSEMINATING PEACE THROUGH INNOVATIVE EVENTS

The creativity of *Peace Generation* in spreading the values of peace is not just within materials and merchandise. More than these, the PG community has held interesting and innovative events that have

¹²Interviewed on July 25, 2012

involved many youth. These youth not only represent the Muslim community, but also many non-Muslim youth from Indonesia and abroad have participated. There have been at least 5 major events of note in the last 5 years.

Breaking down the Walls

To identify the effect of peace education on students, *Peace Generation* planned to bring together students/santri of *Pesantren* Darul Arqam Garut with students from a different religious background. This event was to be called *Breaking down the Walls*. The *Peace Generation* team, invited Christian students from Bandung Alliance International School (BAIS) to stay at Pesantren Darul Arqam in Garut for one day, living with Muslim students.

This event, according to both Peace Generation and ustaz in Pesantren, was conducted successfully. All students involved attended the activities with pleasure and enthusiasm. After the two groups of students become acquainted through ice-breakers and other games, they were divided by facilitators into small groups. Each group consisted of a combination of *pesantren* and BAIS students. Then, they discussed and shared about peace and living in diversity, and made joint presentations. The relationship between the *santri* and BAIS students become more intimate after they toured the *pesantren* area, visiting classes, dormitories, mosque, etc., ate together in the *pesantren* dining hall, and finally played a Basketball match.

Rock the Peace

This special event was held by Peace Generation so that its peace education program would be widely known, and more people would be inspired to spread the values of peace. The Rock the Peace concert brought together two bands from two different countries and cultures who

had the same word on their lips: Peace; the bands were North of Here (NOH) from the United States and The Ma'had from the Darul Arqam *Pesantren* in Garut, West Java. Joining these two bands were also the *angklung* orchestra from SMP Muhammadiyah in Antapani, The *Lisan* music group from At Tajdid *Pesantren* in Tasikmalaya, and a local band chosen through an audition process.

The climax of Rock the Peace was held at the Ciwalk Mall on April 24th, 2010. Besides musical performances by all the bands, PG presented 4 "Young Peace Makers Awards" to men and women who have made a difference in their communities by promoting the 12 basic values of peace. These award recipients came from Aceh, Banjarmasin and Gorontalo. The awards were given to recognize their fine work in initiating peace education in their communities. The final concert and awards ceremony were considered a great success, drawing over 1500 enthusiastic fans from around West Java and abroad. The sound of peace rocked the cool Bandung air, and brought hope to many.

Walk the Peace

In July, 2010, 40 youth from Indonesia, America, Canada and Korea traveled together for 250 kilometers from Bandung to Pangandaran. The purpose of this unique journey was to promote tolerance, develop friendship, breakdown stereotypes and proclaim peace to the whole world. The international friendships and networks developed through this event, changed the way many people perceive Indonesian youth.

This event left a lasting impression on all the participants who joined "Walk the Peace." According to Lincoln,¹³ one student said that she felt like all the other participants had become like her family. She had a difficult time leaving this family now because their friendship had become

¹³ Interviewed on July 26, 2012.

so close even though at the beginning it was marked with tension and prejudice. Even more amazing was the response of a former American soldier in Iraq who joined Walk the Peace. Before joining this event, he had negative feelings toward Muslims, but after taking part in Walk the Peace, his attitudes changed dramatically. He came to realize that Muslims can be as good as other people, especially after several Muslim participants took care of him when he was ill during the trip.

Kick For Peace

Kick for Peace was a friendly futsal tournament to promote tolerance and kick down walls of stereotypes. This event was held by Peace Generation from 8-18 June, 2011. Eighteen futsal players were recruited from the United States, Papua, Gorontalo, Banjarmasin, Bandung, Salatiga and Aceh to train together and form a team called PG United Football Club. After training together they played against 240 other players from numerous other teams in Bandung, Garut, Ciamis and Pangandaran. PG United was coached by Football Plus coaches and was made up of 6 foreign players and 12 local athletes. During their 4 day training camp and marathon tour of schools and tournaments, PG United players from diverse backgrounds shared, meals, rooms and stories together.

PG United was launched on June 8th, 2011 and at this same event, Eka Ramdani from the Indonesian national team and Persib Bandung was crowned as a peace ambassador for Peace Generation. The opposing teams from schools, universities like ITB and local government all marveled at the unity, friendliness and fair play of these 18 Peace Generation players who were "kicking for peace".

Peacesantren

This activity is a joint program of peace education in "lightning" *pesantren* model that is usually performed during Ramadan. The combination of these two programs is very innovative combining a new activity with an old tradition. The lightning *pesantren* is a long tradition that is conducted by the public schools, mosques or Islamic organizations during the month of *Ramadhan*. Usually studied in a boarding school activities *Lightning Ramadan*, in addition to reading and writing of the Koran, Islam also examines the core issues like faith, worship (especially fasting and prayer) and morals. With *Peacesantren*, *Peace Generation* is able to contribute positively to this form of education. If, during the *Ramadhan Lightning Pesantren*, students are presented with these extra-curricular materials through *Peacesantren*, the students will learn and experience the peace values in an interactive manner.

Peace Generation has presented *Peacesantren* at least three times: in 2008, 2009 and 2011. The first *Peacesantren* (October, 2008) was held in the Salman Mosque on the ITB Campus. The event involving 17 students was held over three full days. The second *Peacesantren* (September, 2009) was conducted at SMA Mutiara Bunda, Antapani, Bandung. The event was held over two full days and was attended by 51 students. The third *Peacesantren* (August, 2011) carried out in collaboration with the Mandiri Central Bank in Jakarta. The event attended by 96 elementary and secondary school students was held for 1 full day.

DISSEMINATING THE ISLAMIC BASIC VALUES OF PEACE IN INDONESIA

To promote the values of peace in Islam as written in the *12 Basic Values of Peace* module, *Peace Generation* has carried out two effective steps; they regularly contact agencies and companies that are

interested and relevant to work with in supporting the spread of peace values, and they conduct Training of Trainers (TOT) as often as possible. There are several agencies that have cooperated with *Peace Generation*. These are: Department of Education, UNICEF, PSAP, ICED, Samaritan's Purse, PT Telkomsel, Mandiri Bank, and others. Meanwhile, as seen in the data gathered, *Peace Generation* - either as executor or working together with other agencies - has conducted 27 Training of Trainers in a span of five years in several cities like Nangro Aceh Darussalam, West Java, Yogyakarta, East Java, South Kalimantan and Gorontalo. The total TOT's participants already number almost 1000 people (see chart of PG TOT data in Indonesia in attachment 1). These participants are now the agents of peace in schools and communities in various areas of Indonesia. According to Lincoln,¹⁴ it is estimated that more than 25,000 students have participated in this peace education. This data is also strengthened by the number of students' books spread throughout Indonesia and distributed through certain institutions such as UNICEF (5,000 copies), Samaritan's Purse (5,000 copies), Ministry of National Education (5,000 copies), and Mizan Distribution (11,180 copies).

In this paper, I will describe the spread of peace values activities in some areas, such as Bandung, Garut, Aceh, Banjarmasin and Gorontalo. Actually in other regions like Yogyakarta, Surabaya, Medan, Bali and Papua there are many *Peace Generation* activists who are campaigning for the values of peace, establishing peace communities and enthusiastically conducting peace events such as *Peace Camps* and inter-faith dialogues. However, the above-mentioned five areas are places that are already conducting the peace education program, implementing the *12 Basic Values of Peace* module and establishing *Peace Generation* communities, so we can say that those areas have developed the peace education program well.

¹⁴ Interviewed on July 28, 2012

Peace Education in some Schools in Bandung

One pesantren and three schools in Bandung have been teaching Peace Generation's *12 Basic Values of Peace: Membaul Huda Persatuan Islam Pesantren, Hikmah Teladan Elementary School, and Muhammadiyah Antapani Elementary School*. These educational institutions have not only implemented the peace education program, but they have also been actively involved in supporting some peace events held by Peace Generation, such as *Rock the Peace* and *Walk the Peace*. Peace education implementation in these educational institutions will be described as follows.

Ustadz Fahmi, a graduate of UIN Sunan Gunung Djati, Bandung, and headmaster of *Membaul Huda Persatuan Islam Pesantren* has been a key figure in peace education. When Peace Generation conducted the first Training of Trainers, in Bandung, May 2007, he signed up, and proved to be an active participant. Interested in the contents and methods of the *12 Basic Values of Peace*, Ustadz Fahmi decided to teach those modules to his students (*santri*). He felt this module would be suitable to eliminate violence that often occurs in the *pesantren*. At least 90 students from this *pesantren* secondary school joined the "Peace Generation" education. They were very excited to participate in this program, and consider that this module has changed them, primarily in the way they view themselves and others.

Hikmah Teladan Elementary began implementing the peace education program in 2008. Mr. Arif, one of the school managers, learned of the "Peace Generation" module when he became one of the speakers at the first Training of Trainers in Bandung. Before that, he was actively involved in the "Living Values" program initiated by UNICEF. Finally, he sent Mrs. Lily, one of his teaching staff at *Hikmah Teladan Elementary*, to join the Peace Generation Training of Trainers and become a special subject teacher of the

"Peace Generation" module. To date, 275 students have studied the *12 Basic Values of Peace* and have participated in the "Peace Promise" inauguration, while 96 other students are still in the learning process.

Mutiah Umar, school principal of Antapani Muhammadiyah Elementary School, was very eager to implement peace education programs in her school. She saw that her students were often in conflict with each other and even fighting. As a result she decided to run a peace education program for students. In fact, she held a special training for all teachers at her school, in order to understand, appreciate and implement the values of peace in their school, as well becoming skilled in teaching the "Peace Generation" module. 54 students are currently studying the peace module, while another 90 other students have completed the lessons. Every three months, the school organizes a peace education program evaluation.

Peace Education in Pesantren Darul Arqam Garut

Pesantren Darul Arqam was established in 1978 in Garut, about 60 kilometers from Bandung, the capital city of West Java Province. This *pesantren* was founded with the aim to prepare a cadre of knowledgeable community leaders of noble character. Irfan Amalee, the co writer of modul of 12 basic values of peace, offered the peace education program to Pesantren Darul Arqam. Fortunately, the Leader of Pesantren accepted Amali's offer and sent three teachers, *Ustaz Agus Abdurrahman, Ustaz Ridwan Sholeh and Ustaz Dindin Rohmatuddin*, to attend the initial *Peace Generation* training of trainers held in Bandung in May 2007.

Although this module was written based on Islamic values, there are some teachers/*ustazs* who disagree with using this module in the *Pesantren*. They recognize this module as liberal teaching because of the religious tolerance of the authors. They also criticize Biblical excerpts quoted in the

module. Unfortunately, they did not intend to explain this issue or the Quranic verses teaching religious tolerance.

In Pesantren Darul Arqam, the Peace education program was taught from the first semester of the 2007-2008 academic year. There were, at least, 450 santri who studied the *Peace Generation* module, *santri* from Classes 1 and 3 in junior high school and Class 1 in senior high school. This module was implemented in the *Akhlak* class and counseling class. The module inspired students to choose peace as a way of life. When I interviewed some students who studied peace education, they give positive responses such as that of Zahra who says:

Baru kali ini, saya mendapatkan pelajaran yang seperti ini, yaitu mempelajari nilai-nilai perdamaian dengan cara melibatkan siswa. Sehingga saya termotivasi untuk merubah diri saya sendiri, menjadi orang yang baik. (I just obtained a great lesson learning the values of peace which involve us. I become motivated to change myself and to become a good person.)

In addition, Shella, another student, says:

"Wow, saya telah mempelajari Peace Generation dengan sangat menarik. Saya menikmatinya. Itu sangat berharga untuk kehidupan sehari-hari saya. Hidup saya menjadi lebih baik dari sebelumnya." (WOW, I found the Peace Generation lessons very interesting! They are very valuable for my daily life. I feel my life will be better than before.)

The peace education program conducted at Pesantren Darul Arqam appears to be well and systematically prepared. As a symbol that the students have finished studying the 12 values of peace and also as a celebration of their success in applying the values of peace, *Pesantren Darul Arqam* and *Peace Generation* held a great event called by the *Peace Promise*. According to Amalee,¹⁵ this activity is a declaration of student commitment to always apply the values of pea-

ce and to resist violence. The *Peace Promise* contains all of values taught in each *Peace Generation* lesson, such as self acceptance, no being prejudiced, anti-racism, religious tolerance, resisting sexism, wealth and poverty, gang and cliques, unity in diversity, understanding conflict, avoiding violence, asking for forgiveness and giving forgiveness.

Peace Education in Aceh

In Aceh Province, *Peace Generation* has undertaken peace education programs both for the tsunami victims and the victims of violence through cooperation with several institutions such as "Transisi", UNICEF, Samaritans Purse, Lembaga Pemberdayaan Masyarakat Pesisir (for the children of Tsunami disaster) and the Perkumpulan Bima (for the children who affected social disaster). With these institutions, PG has conducted training of trainers 10 times and taught more than 10 thousand students who have been pursuing peace by using the module "12 Basic Values of Peace".

Peace Education in the Tsunami Disaster Area

Samaritans Purse was the first institution to collaborate with "Peace Generation" in spreading the values of peace. Even though this NGO is known as Christian, they were keen to provide the Peace Generation module by buying and distributing 5000 books and managing the Training of Trainer 2 times in 2007 attended by teachers of primary and secondary schools in the district of Aceh Jaya. Some of the schools involved in the peace education program included: MAN Teunom, SMAN 1 Teunom, SMPN 3 Teunom, MTSN Teunom, SMPN 1 Panga, SMPN 2 Panga, SMAN 1 Panga, MTS Swasta Panga, SMPN 2 Krueng Sabee, Madrasah Aliah Swasta Calang, dan SMAN 1 Calang.

Another institution that cooperated with the Peace Generation in spreading the

¹⁵ Interviewed on July 25, 2012

values of peace is Lembaga Pemberdayaan Masyarakat Pesisir (the Institute for Coastal Community Empowerment). Located in the village of Patik- Darul Hikmah-Aceh Jaya, this institution actively spread the values of peace to Muslim Youth in the coastal areas of both the Aceh Jaya district and East Aceh in 2009.

Nonong Mailufar, a volunteer, stated that, "the spread of the values of peace began by conducting training for primary school teachers in the district of Simpang Ulin-East Aceh. Activities carried out in September 2009 were attended by 28 teachers from elementary schools.¹⁶ After the training, participants got the Peace Generation books to teach their students in school. There were at least 1000 books distributed by her institution. Nonong was a key person in disseminating 12 basic values of peace after attending the first training of trainers in July 2007 in Bandung. Moreover, she has helped "Peace Generation" as a facilitator of TOT in Calang and Lamno-Aceh Jaya.

Another institution involved in spreading the values of peace in Aceh is "Transisi" (stands for "Transformasi Informasi" / Information Transformation). Interestingly, the institution cooperated with UNICEF in the publishing of 12 Basic Values of Peace in Aceh version. It is actually no different in substance, but uses Acehnese language and is adapted for the Acehnese people. Transisi held three TOT's in Lhokseumawe, East Aceh district and North Aceh District in 2010. Meanwhile, in 2009, UNICEF cooperated with the Aceh Provincial department of Education to hold Training for Teachers in several locations.

Peace Education in the Conflict Area of Bireuen

Bireuen is area that was afflicted by conflict and violence are a great concern. Besides the lack of educational facilities,

¹⁶ Interviewed on August 02, 2012

health and other public facilities, people living in former conflict areas actually experience the trauma of violence. Children who are the victims of the conflict must be especially handled seriously. To resolve these problems, *Perkumpulan Bima* (PB), a nongovernmental organization, took the initiative to create an exciting program "Libraries and Creative Peace Education for Children in Bireuen". The program starts from the thesis stating that "the fight against extremism will not succeed if it is done by sending missiles and soldiers. Combating extremism may only be done by giving them education." According to Sudarman,¹⁷ a Team Leader of PB, the program was implemented from September 2009 until April 2010 in seven villages in the district Bireuen: Desa Alue Iet, Luen Danuen, Tanjung Beuridi, Simpang Jaya, Alue Limeng, Darul Aman dan Blang Rheum. The seven villages, according to Sudarman, represent areas that are in desperate need of facilities and educational programs as well as health facilities. "These villages had been a stronghold of *Gerakan Aceh Merdeka* (GAM) fighters, so I worry that the children's mentality in the villages would be damaged if peace education is not carried out."

For this creative peace education, they used the module of 12 Basic Values of Peace among muslim students in 7 schools: Madrasah Ibtidaiyah Negeri (MIN) Matang Jareueng (Gampong Matang Jareueng Kecamatan Samalanga), MIN Punjot (Gampong Bugak Punjot Kecamatan Jangka), MIN Bayu (Gampong Raya Tambo Kecamatan Peusangan), MIN 2 Peudada (Gampong Garot Kecamatan Peudada), MIN Cot Bate (Gampong Cot Bate Kecamatan Kuala), Sekolah Dasar (SD) No. 22 (Gampong Lhoek Awe Kecamatan Jeumpa), SD Sukma Bangsa Bireuen (Kecamatan Jeumpa). It was executed in two steps: first, Training of trainer (ToT) Peace Education which is attended by 28 participants consisting of 21 teachers and 7 community leaders. The aim

¹⁷ Interviewed on July 24, 2012

of the TOT was to build an understanding and knowledge of basic values of peace, to increase teacher's skills in developing student's creativity and reducing of a sense of hatred and vengeance. It, according to Sudarma, was a success in training the participants. They gave positive responses as described below:

There are a lot of lessons that I gained in the training. I actually have attended some training in Medan, but it was not like this training. In the future, I will make a change starting from myself, and then my family and finally my students. As a teacher, I have to start with myself.

Fatimah, a teacher of Madrasah Ibtidaiyah Negeri Cot Bate

In this training I have learned about the meaning of peace. We understand more about what the 12 basic values of peace are than we did before. All the lessons that I obtained will be taught to my students. I think they will be easily and happily accepted.

Muchlis, a teacher of Madrasah Ibtidaiyah Negeri Punjot

The second step is advocating peace education in the schools. After Training of Trainer, the next activity organized by PB was to implement the module of *Peace Generation* in seven schools and seven villages (*Gampong*). Some volunteers of this institution did monitoring in the schools and villages to see and evaluate the peace education activity done by the teachers. They distributed modules of 12 Basic values of peace: 40 books of teacher and 550 books of students.

Both teachers and students of the seven schools, according to Sudarman, were enthusiastic to teach and develop peace education programs using the module of *Peace Generation*. He said that although the program organized by *Perkumpulan Bima* was finished, peace education activity is still running. The number of teachers who have ability to teach peace education has increased. Interestingly, one of seven schools

allocated a particular day, every Saturday, to teach peace education.

Peace Education in Banjarmasin

Banjarmasin Peace Generation was established in 2007. The idea of this community, according to Jethro,¹⁸ coordinator of Banjarmasin Peace Generation, actually started from an American – Indonesian cultural exchange event, called "Great Exchange". The event was held at the INTERACT English Course, an English language Institute in Banjarmasin, by involving students from English faculties all over Banjarmasin. At this event, the committee intended to bridge the cultural, religious and national differences. In July 2007, an INTERACT co-founder met one of the *Peace Generation* teachers and was presented with the *Peace Generation 12 Basic Values of Peace*. Some "Great Exchange" activists then learned about these books, and saw that the module is applicable in Banjarmasin. The initial step that was done by this community was to organize a "Peace Generation" Training of Trainers (TOT) on April 4 to 5, 2008. This training was attended by 35 participants consisting of Banjarmasin high school teachers, board members from several orphanages and Banjarmasin Peace Generation activists.

Peace Generation Module Teaching

The Banjarmasin PG community has felt very concerned with the reality of violence that often occurs in schools. South Kalimantan Child Protection Commission Area (KPAID) reports that in 2008, they found 67 cases of child abuse. Thirty nine percent of them were sexual abuse cases, another 15 percent were physical abuse, 6 percent abandon children, 4 percent kidnapping and 39 percent of the cases were related to accidents. These numbers only reflect a small percentage of what truly happened in the field because that data was collected from printed media. There are

¹⁸Interviewed on July 25 and August 2, 2012

certainly many more cases of violence that go unreported by victims.

As a form of Banjarmasin PG's response to the problem of violence against children, they have run the peace educational program using the 12 Basic Values of Peace in 10 schools, 1 Academy and several orphanages. These are: Anggrek Secondary School, SMAN 3 Banjarmasin, SMPN 24 Banjarmasin, MTsN Mulawarman Banjarmasin, SMPN 8, SMKN 1 Banjarmasin, SMKN 4 Banjarmasin, Widya Dharma Elementary, GKE Christian Foundation High School, GKE Christian Foundation Junior School and Sari Mulia Banjarmasin Nursery Academy. According to Jethro, there were more than 380 young students and 720 college students who engaged in this peace education.

The community of HOPE (House of Prayer for Everyone)

Besides teaching PG lessons, the Peace Generation community in Banjarmasin has facilitated several important programs to promote peace and tolerance. One of these programs is multifaith discussion and prayer. This is called HOPE (House Of Prayer for Everyone) and is held very Saturday in one of the rooms at INTRACT. I participated in one of these events on Saturday, April 5, 2008. There were about 20 Muslims and Christians in attendance and came from various ethnic and national backgrounds. The topic discussed was about people from different religions praying together. This topic was chosen because HOPE is often involved in multifaith prayer for the good of Banjarmasin. This discussion was lively and interactive and covered areas of norms and the experiences of the participants. This event ended with prayer together that was led by representatives from Christianity and Islam.

Publishing "Common Word"

Another program of PG Banjarmasin that is no less interesting was publishing a book *A Common Word*. The book contains the original English version of the peace agreement between Muslim and Christian leaders worldwide. The PG Banjarmasin community translated and published the agreement in book form. This agreement is very important because it seeks to bridge the differences between the Islamic and Christian faiths. In Indonesia conflicts between Muslims and Christians often occurs, resulting in prejudice and stereotyping on both sides. Many Muslims hate Christians, and vice versa. The worst cases attempt to discredit or vilify the other religion. *Common Word* explains that there is actually commonality between the two religions, which in the Qur'an is called "Kalimatun Sawa" or "Common Word". Hundreds of Muslim and Christian religious leaders worldwide proclaim that this common ground is the foundation for living in peace and eliminating hostility.

I was very surprised by the activities that I attended, because many participants were eager to attend. There were at least 250 Muslim and Christian attendees of the book launch which was conducted in the complex of the Sasana Sehati Catholic Church, Banjarmasin, on 11 September 2008, in the month of Ramadan. The Muslim participants waited patiently during the launch of various Christian books, and the Christian participants did not eat or drink in honor of the Muslims who were fasting. The activities began at 15:30 and ended when the azan at *Maghrib* was heard. Then the participants enjoyed *ta'jil* a typical palm fruit, Banjar compote and Soto soup provided by the Church. From the book launch, the PG Banjarmasin community and the other participants proved that tolerance and togetherness is not only for discourse, but must be put into practice. The teachings of both

religions that elevate peace look beautiful and meaningful when implemented.

Peace Education in Gorontalo

How the Community Peace Generation Gorontalo stand is a very interesting story. The story began four years ago when Ishaq attended the Peace Generation Training of Trainers in Bandung. "At that time I participated in a Peace Generation training, held in Bandung, that was both simple and unique. After the training I took the 12 Basic Values of Peace module back to Gorontalo. For many years I have long longed for a program like this in Indonesia, and I felt that the dream for peace in this country was really going to happen," said Ishaq.¹⁹

Ishaq's motivation to establish a Peace Generation community in Gorontalo and his desire to spread peace is very important to understand. According to him, the 12 basic values of peace is like the Indonesian proverb "prepare an umbrella before the rain" for the Gorontalo area. Because, according to Ishaq, Gorontalo province is an area that is very safe, peaceful and serene. When we first introduced the 12 basic values of peace, many people were astonished and wondered, "What is this for?" Moreover, the module is written based on common Islamic values, so that anyone who reads them will like them and feel comfortable.

Ishaq made new friends who were really committed to spreading peace when he continued his studies at the Muhammadiyah University in Gorontalo. After holding the fourth training with five participants, he finally succeeded in forming a strong team to lead the Gorontalo Peace Generation. He said: "Thank God, after this training, we had a team which was able to focus on the values of peace. Then my friends and I began to teach the 12 *Basic Values Peace* to students in Unggulan Bube Bone Bolango Village Elementary School and Botu Berani

¹⁹ Interviewed by e-mail and phone on August 2 and 5 2012

Kabila Bone elementary school. The principals responded positively to the Peace Generation module and said that this had been something he has waited for. At the completion he suggested that the teachers should also be trained in how to teach Peace Generation program."

At the end of 2009, *Peace Generation* of Gorontalo formed one unit of activity called the "Peace of Celebes" (POS) as a medium to conduct special dialogue between Muslims and Christians. Activities were inspired by lesson 4 about having religious tolerance: Different beliefs do not have to result in people becoming enemies. POS is also active to reject any issues troubling the community by people who deliberately cause difficulties or by people who do not take responsibility for their actions. Until now, they have succeeded in developing POS not only in the Gorontalo area, but also in other areas. From the data collected, I have identified at least 9 POS outposts successfully implemented by the Gorontalo Peace Generation community involving about 1,000 participants, carrying out various activities beneficial to their communities (*See the Data of POS in attachment 2*).

On 28-30 October, 2010, the Gorontalo *Peace Generation* held its first Peace Camp inviting young people from various ethnic, religious, community organizations and groups. In this activity, participants studied the 12 basic values of peace and other peace materials. This activity has a positive impact to the 75 participants, so that they became interested in becoming young peacemakers. The Peace Camp was instrumental in developing community trust in the PG Gorontalo activists to be facilitators for Peace Camp activities held in other cities and provinces. The first Peace Camp in Manado was held on 3-4 December, 2010. Activities with the theme "Peace in the Heart" were completely successful and inspired the 150 participants to spread the values of peace in Manado. Peace Camp activities were subsequently implemented in Makassar,

South Sulawesi on December 25 to 27 February 2011. In this event, 125 participants gathered to discuss social and civic issues. Meanwhile, from May 13-15, 2011, the PG Gorontalo community conducted a Peace Camp in Palu / Poso. Activities under the theme "Peace for All" were joined by 165 participants. Peace Camp Bali was held in Ubud, Bali from 28-30 October 2011 and was attended by 200 participants who discussed the theme "Building Harmony and Peace in Young Indonesians".

CONCLUSION

What "Peace Generation" has done in equipping young peace makers is amazing. It started with developing a creative and unique module supported by songs, movies, t-shirts, pins, stickers, and a website. One thing that I must note here that it was created based on Islamic teaching using an approach focused on youth culture to disseminate the values of peace more effectively. They also created some peace events to help students internalize the Islamic values of peace in their daily lives. This helps us to understand why "Peace Generation" can be effectively spread among Muslim youth. The creative program and its good planning seem to be an important factor in executing the peace education program. As a result, students can internalize the values of peace, be interested in the method of peace education, be proud to be young peacemakers, and make a commitment to implement and promote the values of peace. The responses of students show that this program has been successfully implemented. The online survey involving several participants of the program in Aceh, Bandung, Gorontalo and Banjarmasin conducted by "Peace Generation" in 2010 shows that more than 80% participants stated that they have better understanding about other people who are different. Previously, most participants are involved in violence, but after the program more than 90% participants stated that

they never been involved in any violence. Therefore, we can see that Islam can play a significant role in spreading the values of peace, if we develop Islamic teaching in creative ways.

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Attachment 1
**Training of Trainer of
 "Peace Generation"***

No	City	Time	Committee	Participants
1	Bandung-West Java	14-15 Juli 2007	Peace Generation	43
2	Bandung-Wet Java	12-13 Maret 2008	Peace Generation	46
3	Bandung-West Java	February, 2009	Peace Generation	19
4	Bandung-West Java	3 & 10 Desember 2011	Peace Generation & Masters	24
5	Pangandaran-West Java	7 Agustus 2008	Yayasan Silih Asih	23
6	Bandung-West Java	Oktober 2008	Peace Generation	17
7	Bandung-West Java	Juni 2009	SD Muhammadiyah Antapani	39
8	Bogor-West Java	Oktober 2011	Pesantren	25
9	Garut-West Java	Juni 2009	LSM	57
10	Garut-West Java	Agustus 2009	Pesantren Persatuan Islam	25
11	Panga-Aceh Jaya-NAD	26 Juli 2007	Samaritan Purse	33
12	Lamno-Aceh Jaya-NAD	20 Nopember 2007	Samaritan Purse	22
13	Banda Aceh-NAD	21-23 mei 2008	World Vision	23
14	Banda Aceh-NAD	Desember 2009	UNICEF dan Diknas Provinsi NAD	120
15	Kab. Lhokseumawe-NAD	29-31 January 2010	Transisi/Peace Generation Aceh	18
16	Kab. Aceh Timur-NAD	13-14 February 2010	Transisi/Peace Generation Aceh	36
17	Kab. Aceh utara-NAD	20-21 February 2010	Transisi/Peace Generation Aceh	42
18	Kab. Bener Meriah-NAD	27-28 February 2010	Transisi/Peace Generation Aceh	45
19	Kab. Bireuen-NAD	1-3 February 2010	Perkumpulan Bima	28
20	Aceh Timur-NAD	Sep-09	LPMP	28
21	Banjarmasin-Kalsel	04-05 April 2008	INTERACT & PG Banjarmasin	35
22	Kota Gorontalo	2008	PG Gorontalo	10
23	Kab. Bone Bolango-Gorontalo	2008	PG Gorontalo	3
24	Kota Gorontalo	2008	PG Gorontalo	7
25	Kota Gorontalo	2009	PG Gorontalo	15
26	Kota Gorontalo	2010	PG Gorontalo	10
27	Bandung	04 Mei 2011	UKM Maranatha	12
28	Bandung	05-07 Desember 2011	Peace Generation	30
29	Bandung	05-07 Februari 2012	Peace Generation	36
30	Bandung	26-28 Februari 2012	Peace Generation	24
31	Yogyakarta	9-12 Juli 2012	ICRS	27
32	Surabaya	10-12 Juli 2012	UK Petra	21
	Amount			943

* The data is compiled from many sources

Attachment 2
Peace of Selebes (POS) in Gorontalo*

Meeting	City/Year	Participants	Activity
POS 1	Gorontalo 2009	75	Discussing Religious tolerance
POS 2	Manado 2010	90	Discussing Religious tolerance and peace
POS 3	Gorontalo 2010	55	Discussing Wealth relationships
POS 4	Gorontalo 2011	77	Making good relationship among religious adherents of different faiths
POS 5	Gorontalo 2011	200	Social work and free clinic
POS 6	Gangga Island 2011	300	Social work, free clinic and teaching the 12 basic principles of peace
POS 7	Toli-Toli 2011	300	learning 12 basic values of peace
POS 8	South Gorontalo 2012	100	Cleaning the mosque and learning 12 basic values of peace
POS 9	Minahasa Tenggara 2012	200	Social work, free clinic and teaching the 12 basic principles of peace

Source: the data taken from Ishaq's interview