

## PEACE GENERATION: Education to Create Peace and Tolerance for Junior High School Students at Unismuh Makassar

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### Abstract

Indonesia's diversity in ethnicity, race, religion, language, and values often leads to conflict. Social tensions rooted in group-based violence that sporadically erupt in various regions of the country highlight the fragility of the sense of unity within the Indonesian nation-state. This diversity, if well-managed, can be a blessing. However, if neglected, it can become the seed of disaster. Peace Generation Camp is an activity carried out with students of SMP Unismuh Makassar. It is one of the efforts aimed at instilling tolerance, celebrating differences, and encouraging critical thinking. The program is structured around four core themes delivered in separate sessions: God, Why Am I Different?, Blessings in Diversity, Effective Communication and Practicing Peace in Daily Life. The implementation of the program is supported by a team of student volunteers from Unismuh who serve as facilitators in group discussions and games. Through this program, students are expected to learn how to appreciate differences and become more open to diversity within their school and broader social environment.

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## 1. INTRODUCTION

Indonesia's diversity has become a cultural, religious, and ethnic identity, with its vast population. The ethnic social network approach, which serves as social capital to facilitate socio-economic matters, will pose a threat to ethnicities with distinct identities. The primordial spirit of building ethnic social networks based on securing jobs abroad, coupled with stereotypes attached to certain ethnicities, makes access to resources increasingly difficult (Irawan, 2022). Diversity should be a strength in building unity.

The diversity of ethnicities, races, religions, differences in languages , and values of life that occur in Indonesia often lead to various conflicts. Conflicts in society that stem from inter-group violence that explodes sporadically in various regions in Indonesia show how vulnerable the sense of togetherness built within the Indonesian Nation-State is, how strong the prejudice between groups is, how strong the prejudice between groups and how low the mutual understanding between groups. (Akhmadi, 2019). Even in the research presented by Tohir Muntoha, Data obtained from interviews conducted with the principal of Taruna Jaya Middle School, it can be concluded that there are still many students who are intolerant (Muntoha et al., 2023). Of course, this is a real threat to national life.

The involvement of educational institutions is essential to mitigate this. Schools are one of the institutions that play a crucial role in strengthening the nation's character and cultural values.

As educational institutions, schools are among those that should be dedicated to the nation and thus serve as a potential vehicle for character development in students (Tri Diantami et al., 2023).

This diversity makes Indonesia an exotic country in the eyes of the world. However, if its people fail to maintain and maintain a high level of tolerance, it will backfire on the Indonesian nation. This is due to the difficulty of communication between ethnicities and religions. (Atoillah & Ferianto, 2023) Education at the junior high school (SMP) level plays a crucial role in shaping students' character. In this environment, students begin to develop social and moral values. Their creative thinking begins to be stimulated, so training that mainstreams the values of peace and tolerance is needed.

Therefore, the concept of tolerance must be taught from an early age so that when they grow up, they can become children with noble character (Sari, 2020). The concept of character development of tolerance aims to form tolerant attitudes and behaviors among junior high school students. This is important because tolerance is one of the values that are very necessary in social life, especially in a pluralistic society like Indonesia (Salmudin et al., 2023). However, we often find it difficult to find something that is in line with the current generation Z. Camp has become a model that is very popular with today's generation Z. Nature-based training or outdoor activities can be an alternative. Therefore, action-based and collaborative training programs can be one way to help students better understand the importance of peace and respect for differences. The PEACE CAMP program was created to meet this need by combining theory and practice in training. Students will be invited to directly engage in activities that prioritize the values of peace and tolerance through a collaborative action approach. This approach is expected to provide an immersive learning experience where students will not only learn these ideas theoretically but also learn how they can apply these ideas in their daily lives.

The PEACE CAMP program targets students from Unismuh Makassar Junior High School. This program is part of our effort to produce a generation capable of unity in diversity. Through this program, students are expected to play an active role in creating a peaceful and tolerant environment at school and in the surrounding community. Previous research has shown that peace education programs involving cooperation have increased students' social awareness and ability to resolve conflict.

Based on this program it teaches students to respect differences, handle conflict peacefully, and build better relationships with others. Ultimately, PEACE CAMP is expected to serve as a model for a sustainable educational program that can be implemented in various educational institutions throughout Indonesia, including Unismuh Makassar.

To address the issues identified above and increase student participation, PEACE CAMP uses an interactive and collaborative educational approach to enhance students' understanding of the principles of tolerance and peace. The program utilizes discussions, simulations, and interactive games to increase student participation and awareness. Through hands-on practice, students will learn to manage conflict peacefully, work together in teams, and respect differences. Post-camp activities also provide students with opportunities to practice these principles, such as forming peace groups at school. Therefore, students not only gain theoretical knowledge but also learn how to apply peace and tolerance in their daily lives. This is expected to result in positive and sustainable attitudinal changes.

The three main components of the problem solution are: first, an Interactive and Collaborative Approach: Helping students actively participate in understanding and applying the principles of peace and diversity through simulations, discussions, and educational games. Second, Conflict Management Training: Through hands-on practice, students will be trained to manage conflict peacefully and build inclusive relationships amidst differences. Third, Post-Camp Project Activities, such as establishing peace groups at school, provide students with opportunities to learn about peace and tolerance in everyday life, which has a lasting effect. All three solutions are implemented using a mentoring strategy model. The mentoring strategy aims to increase tolerance and respect for differences in beliefs, opinions, and social patterns in society.

It is hoped that adolescents will become more aware of the implementation of good and correct religious values that do not harm themselves or others (Muntoha et al., 2023).

As for the output targets based on these problems, the program of "PEACE CAMP; Educational Training and Collaborative Action to Build Peace and Tolerance for Junior High School Students of Unismuh Makassar" will have measurable output targets. The following output targets relate to the previously identified solutions. As described in research (Rahmatullah et al., 2021), every child certainly has different traits inherited from their parents. These differences are why the character of tolerance is linked to the material on the inheritance of traits, with the hope that students can be tolerant in responding to differences. If students better understand the importance of tolerance and peace in everyday life, they will be more aware of diversity. It is hoped that they will learn to appreciate differences and become more open to diversity in their schools and social environments.

The initiative to form peace groups in schools will begin with students participating in PEACE CAMP. These groups will serve as a place for students to continue implementing the principles of peace and tolerance through social activities, discussions, and positive activities.

A More Harmonious and Inclusive School Community. Students will help create a more peaceful school climate, where everyone feels accepted and valued. This welcoming environment will provide a strong foundation for strengthening student relationships and building a sense of security in daily school life.

## 2. IMPLEMENTATION METHOD

In the method phase, the first implementation step is the observation process. This method allows for easy and precise analysis of situations and conditions in community life, enabling targeted community service activities that address specific needs and ultimately contribute to finding solutions tailored to the conditions or situations on the ground. Therefore, the skills focus of each meeting or lesson must be determined based on the learning objectives, as this influences the type of assessment and expected learning outcomes (Ficayuma, 2023).

At this point, more fact-based exploration will take place. Meetings will be held with school policymakers, teachers, and other educational staff within the school. During this stage, surveys will be conducted at partner locations to conduct exclusive interviews regarding the implementation and policies being promoted in developing out-of-class education, particularly peace and tolerance. The implementation team will conduct observations at partner locations to assess the conditions and situation.

All data and information obtained from partner locations is then analyzed as a basis for formulating concrete strategies or steps to determine problem priorities and how to address them. Data collection related to the answers to the problem formulation is carried out by reviewing various references related to writing priorities obtained from books, journals, and related documents, both printed and online (Istianah et al., 2023). The results of these findings will provide some preliminary results from the analysis. Afterward, data and facts will be compiled to develop a framework for formulating activities.

Then, a list of the preparation stages for tools and materials in the Peace Camp training process is created. These include projectors, sound systems, whiteboards, and other equipment to support the training process. They will learn to listen to others' opinions, respect freedom of expression, and appreciate cultural, religious, and political diversity. Students will be taught how to communicate effectively, understand others' perspectives, and reach agreements through dialogue and deliberation. They will also learn the importance of cooperation in achieving shared goals (Istianah et al., 2023).

Table 1 Implementation Method

| No | Activity Items         | Activity Achievements  |
|----|------------------------|--|
| 1  | Field observation      | Carry out initial observations to determine the location of community service activities so that they are right on target.                 |
| 2  | Initial Agreement      | Signing an agreement with the partner school of SMP Unismuh Makassar. Signing of the agreement letter.                                     |
| 3  | Types of Training      | Peace Camp: Educational Training and Collaborative Action to Build Peace and Tolerance for Junior High School Students at Unismuh Makassar |
| 4  | Media                  | Guide Module   |
| 5  | Number of participants | 30 people were selected from the interest selection process  |
| 6  | Monitoring             | MentoringPeace Camp  |
| 7  | Evaluation             | Attitude, oral and written tests and peace camp  |
| 8  | Follow-up plan         | Reporting on progress of activities and future strategic plans   |

Table 2 Activity Agenda

| No | Duration Time   | Activity Items   | Activity Achievements  |
|----|-----------------|--|--|
| 1  | Day 1 - Morning | Opening and Introduction of the Peace Camp Program                   | Participants understand the purpose of Peace Camp and build an introduction to all participants. |
| 2  | Day 1 Afternoon | Discussion on the importance of diversity and tolerance              | Basic understanding of diversity and tolerance   |
| 3  | Day 1 Afternoon | Educational games and activities that support cooperation            | Teamwork and interactive experiences related to diversity  |
| 4  | Day 2 morning   | Simulation of conflict management and effective communication        | Students' ability to manage conflict peacefully  |
| 5  | Day 2 afternoon | Group peace project creation workshop                                | Group projects promote peace   |
| 6  | Day 2 afternoon | Group project presentation and learning reflection                   | Project presentation and evaluation, strengthening the concept of peace                          |
| 7  | Day 3 morning   | Sports Together Increase Togetherness                                | Increased intimacy and togetherness among participants   |
| 8  |                 | Further discussion on the practice of peace in everyday environments | Follow-up of the values that have been learned   |
| 9  | Day 3 Afternoon | Closing and awarding of participant certificates                     | Formal recognition of participant participation and achievements                                 |

### 3. RESULTS AND DISCUSSION

#### A. Planning

Before starting community service activities, the things we, the PKM implementation team, do are as follows:

1. Studying themes around diversity, tolerance, and peace in general.
2. Understanding the conditions of students on the ground, particularly regarding what happens within the school environment. Some people might assume that Islamic schools, where the students are predominantly Muslim, guarantee that issues of intolerance are minimal or even nonexistent. However, after speaking with teachers who have extensive

experience with these students, we discovered that precisely because of this, students in Islamic schools must be taught about tolerance, diversity, and peace. One of the main reasons is that students lack experience living alongside non-Muslims in their school environment. Therefore, if not guided, it is highly likely that students will grow up with wild assumptions that have negative connotations toward fellow countrymen of different religions.

3. Discuss the effective schedule for implementing PKM activities.

#### **B. Discussion of Activity Program**

Preparations began with a discussion of the program and teamwork steps, from assigning tasks and responsibilities to preparing administrative and supporting equipment. The program discussion took place in March-April 2025 at SMP Unismuh Makassar. On this occasion, the implementation team met with the IPM Supervisor in the school environment and several other teachers to seek approval for the PKM activities to be implemented. After approval, the team then explained in detail the purpose and objectives of the PKM implementation.

#### **C. Drafting of Instruments**

The next step in preparation was to draft an instrument, which the working team would use as a reference for gathering accurate information or data on the partners' underlying problems. This activity was conducted in March–April 2025. The instrument included identifying or gathering information on the underlying problems that must be collectively understood before commencing this PKM activity, including identifying, sharpening, and reanalyzing the causal factors of the two underlying problems mentioned above.

#### **D. Preparation of Training Programs**

Based on the identification of existing problems in the field, a training program is then developed. This activity strengthens understanding and aligns perceptions about the program to be implemented by the team itself, with the IPM Supervisor and other involved teachers, and provides materials to be used in the PKM activities.

#### **E. Implementation of Activities**

The PKM program was held from March to April 2025. The initial activity focused on providing material on survey results and data on students' understanding of the values of tolerance. This activity was attended by 30 students. In the first session, the importance of understanding the values of tolerance among the community was presented and explained. After that, the participants were given time to rest. Next, in the second session, the values of tolerance were explained, and how to maintain tolerance in community life. On this first day of activities, the participants appeared very enthusiastic about following each material presented.

An interesting and somewhat heated discussion ensued regarding the topic. The inevitable question was, "Why do people engage in intolerant behavior, or why does intolerance occur?" Each student was allowed to express their opinion on the matter, and they exchanged questions and rebuttals regarding the case. Some students appeared enthusiastic, while others remained neutral.

After conducting our first session, the PKM implementation team realized one thing: This was a sensitive issue, as several students insisted that their actions were not intolerant, believing they were following the teachings of their religion.

There are several points that we can finally conclude after the discussion regarding this theme;

1. Intolerant behavior occurs when someone understands religion partially (in part).

Several verses are understood by a group of people as a recommendation to carry out jihad, without trying to understand these verses in their entirety; they believe that when they are "hostile non-Muslims," they are in the process of jihad worship.

2. Intolerant behavior occurs when Muslim society is in a state of "fear." Fear of Christianization, fear of apostasy, fear of being influenced, fear of everything. Thus, caution is activated without regard for others. Any means are justified to prevent what is feared from happening.
3. Intolerant behavior occurs when education, particularly religion, is taught through indoctrination rather than discussion. As a result, students are unable to make wise decisions in real life because they are not taught to make decisions but are given lists of dos and don'ts. Yet, in neighborhood life or social life, nothing happens in a black-and-white or rigid manner. Social life is very dynamic, and there may be things that could actually be compromised and tolerated, but students don't do them because they are constrained by doctrinal rules that only have two tones: black and white, obligatory and forbidden, or reward and sin.
4. Intolerant behavior will also thrive among people who think that what they believe is the most correct thing and what other people believe is wrong, forbidden, infidel, and sinful.

These are some points we've summarized from the students' discussions. Although the debate was quite heated at the beginning, the PKM implementation team and facilitators managed to maintain a smooth flow.

Figure 1. PKM Implementation Process



The second session involved a conflict management simulation. After understanding tolerance, diversity, and peace, students were asked to discuss in groups and begin identifying issues or factors that could lead to intolerant conflicts in their respective environments. Each group was guided by a student facilitator to provide guidance and input on the topics being discussed.

This session was also quite interesting because we asked students to start thinking about the things happening in their environment. Here, we challenged them to start identifying which issues fall into the category of intolerance and which do not. Of course, we also asked them to explain why they are considered intolerant, what negative impacts they have on the surrounding community, and how they would resolve these conflicts.

By answering these questions, we hope that students will open their minds to the issues around them, understand the impact of intolerant behavior, and be able to provide the

best response to prevent the conflict from prolonging. Finally, we hope that after students provide answers to these four questions, they will become more aware of their own behavior, as mindset plays a significant role in determining a person's attitudes and behavior. We hope that the students of Unismuh Makassar Middle School will be wiser in treating others, respecting their basic rights, and distancing themselves from intolerant behavior.

#### **F. Observation and Evaluation**

The next activity carried out by the PKM team was observation and evaluation. The team observed the entire activity process, including the delivery of materials and how students at SMP Unismuh Makassar understood the training materials. Other key points observed by the team were the obstacles and difficulties faced in understanding and applying the values of tolerance in life among the community and the wider community. The team evaluated how to overcome these obstacles and challenges in applying the values of tolerance for SMP Unismuh Makassar students. The evaluation was based on the results of the team's observations. Based on these results, the team provided input and corrections to matters deemed poorly understood.

#### **G. Reflection**

This reflection on the Community Service Program (PKM) activity for students at Unismuh Makassar Middle School was conducted to identify the strengths and weaknesses that emerged during the implementation process. This was done to find appropriate recommendations for developing future activities.

### **4. CONCLUSION**

The results achieved through PKM activities for students of Unismuh Makassar Middle School are as follows;

- a. Students enthusiastically participated in the Community Service Program (PKM) activities, which discussed tolerance, diversity, and peace. They actively participated during the presentation.
- b. There is an increase in understanding and awareness of the importance of understanding and applying the values of tolerance in life among people and society.

There is a change in mindset in understanding verses or texts of the Quran that have a harsh tone towards non-Muslims.

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