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Integration of Peace Theology in the Christian Education Curriculum: Challenges and Opportunities

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Abstract: The research is carried out with the intention of discovering and underlining the necessity of the support of peace theology with the setting of Christian education to make possible the formation of peace oriented congregations. It is in fact the young people who at the same time represent the solution and the problem of the contemporary reality. Peace is presented as one of the major cornerstones in front of the rapid environment and therefore imparting it in the very young age is essential. The research brings out two major issues: the problems that are hard to confront while integrating theology into the Christian education and the possibilities that arise making this process. Using a qualitative approach, data was collected through literature studies. The study was aimed at informing the readers about both the tough and the easy sides of the matter and at the same time, to propose solutions for those problems to the people Involved in the education of Christian education in the social sphere. This research is expected to make a significant contribution to the development of a Christian education curriculum that focuses more on peace values.
Keywords: *Christian education, Peace Theology, C*urriculum

Introduction

Jayapura city of the Papua Province in Indonesia is a city very famous for its cultural and religious diversity. A place where people of different backgrounds and cultures are gathered. The prevailing religion in Jayapura is Christianity, but there are also minorities who practice other religions (BPS, 2022). Over 250 ethnics are living in this regio and every group has been maintaining its own cultural beliefs and traditions since time immemorial. In this regard there is not just universal humanism, where people just tolerate each other but also other types of social relations such as social justice, human rights, and civilization with respect for the differences among people.

Peace theology that mostly deals with the teachings of Jesus Christ brings out characteristics like the importance of love, forgiveness, and reconciliation. Quast-Neulinger (2023) finds it to be the initiation of the harmonious ethnicity between religious communities and peace theology. The manner in which peace theology can be integrated into Christian education remains very pertinent to the development of students who are not only aware of social problems but are also willing to be part of the solution for a peaceful environment.

Christian education is very pivotal in the transformation of the individual lives as well as that of the community as a whole by infusing the society with the same value system. In Jayapura, religious institutions motivate themselves to be the places having their quest for social and spiritual background. Christian education not only conveys the theological beliefs, but it also imparts the values of acceptance, caring, and petting with one another as part of peace. Emiyati et al. (2023) posit that indeed the church has the role of peace education in pluralistic social settings, and the Christian education curriculum must capture that spirit.

Peace theology packs a number of different issues within the parameters of implementing Christian education in Jayapura, but the part that seems to be most crucial is that they are very sophisticated. The main thing is that some people have a very wrong

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notion of the world and tolerate neither religious nor ethnic differences which are usually the reasons for social and political conflicts. Hence, it is vital for Christian teachers to create a curriculum that is accommodating and dialogue-based. The editing of the given text reveals that the main issue of the integration of peace theology in Jayapura is the negative image of the "the others". In a pluralistic society, stereotypes and prejudices are still there and these are Kim obstacles to dialogue and understanding among different religions. Gole and Sudhiarsa (2024) illustrated in their study that interfaith friendship, mutual understanding, and tolerance are possible in Papua even though there is intolerance and discrimination against certain religions and ethnic groups and it is still a major issue in Indonesia*/} This suggests that negative peace theology outcome, the realization of which is the major challenge of the Christian education curriculum in Indonesian Jayapura, has the dimension of certain religions. Thus, in pluralism, stereotypes and prejudices are widespread, and they are obstacles to dialogue between religions. Intolerance and discrimination toward some religions and ethnicities are the main underlying causes of the societal rifts between people in Indonesia including Java as can be depicted in the work of authors Gole and Sudhiarsa(2024). It will not help to teach peace education within the Christian education framework in an environment that fosters conflict and violent habits.

The lack of educational resources is an additional obstacle in the integration of peace theology. Many Christian schools in Jayapura have the problem of not having enough staff, not having teaching materials, and not having enough facilities, which need to be improved. This situation prevents the schools from being able to carry out activities in which the main focus is on peace values. As the lack of training still prevails and peace theology is not understood by the Christian educators, their lack of knowledge in this field is also one of the problems. A weak theological background is found in many teachers, and not all of them are well trained to preach the peace values. Friesen (2022) highlights that ethics training that is centered on peace and a dialogical approach can be instrumental in helping educators handle such difficulties. Therefore, a well-planned training program, which is performed uninterrupted, is very necessary for educators to gain the skills in peace theology integration.

Moreover, the limited availability of centers for interfaith dialogue in Jayapura represents another challenge in the connection of peace theology. Even though there are organizations that actively engage in building bridges between faiths, the dialogical space that is available for listening and sharing is still very limited. Dodi (2022) is of the opinion that constructive interfaith dialogue can be a useful instrument to foster relationships and to offer the adherents of diverse religious beliefs better insight. Therefore, the formation of such a platform should be an action that includes the options of free communication and the application of mutual respect.

There are times, however, that some people resist ideas that they regard strange and are against their traditions. This is the main reason why peace theology is not accepted in the Christian education curriculum. Based on the information from Kristianto (2022), a skillful recognition of the local cultural context and traditions is the most critical point in preparing a curriculum that is consistent with the wishes of the people in the region. Hence, a localized advocacy that includes partnerships and other locally contextualizing programs that are designed by the stakeholders is much needed.

Even in the midst of the enormous challenges, there is a unique opportunity to awaken people to the significance of peace through education. Christian schools in Jayapura are capable of conveying the values of peace and tolerance. Through peace theology found in the curriculum, schools can develop students who are not only more socially-aware but also are also able to complement the building of a peaceful society. This is because peacemaking is a relational process and the only way to succeed is through being with.

Another old-fashioned path that still begets profits is that of interfaith cooperation. In the means of joining churches, mosque, and other ways of worship together to talk or resolve problems, the town will benefit. According to Hidayat (2016), such cooperation, in addition to enhancing interfaith relationships, has the added benefit that it refreshes students' minds and the process of their learning. Among the many joint schemes are programs on character building and anti-conflict seminars which give and take platforms for the promotion of peace values.

Besides, the use of technology is the new input providing a new opportunity that can be used for blending peace theology into schools. By making good use of the cyberspace, teachers can address the needs of the learners and of the wider society. Online platforms of education and social media, for example, can give access to peace the learners through learning videos and online discussions. Education in the digital age is the time when information can be delivered quickly and easily, this is where the role of technology is important.

The treatment on peace theology that is being used to educate can create awareness among these students about the social problems. With the knowledge they have gained, those students who will be equipped to become responsible agents of change. Making students solve problems together through such extracurricular programs can also allow them to grasp these concepts in a real-life setting.

Knowledge and skills related to peace development and the like gained from outside organizations, local and international ones, are also a good chance. There are many organizations and some of them that focus on education and peace development whose capacity to give materials, training, and monetary resources for the improvement of the doing of empathy with others in the school setting. The cooperation ensures the sustainability of the local methods of building peaceful communities.

The implementation of peace theology in the Christian education curriculum in Jayapura City is a kind of struggle and part of it confronts risk, but it offers a lot of possibilities. Education, if done in the right way, can turn into a useful tool used for the establishment of peaceful and harmonious society. In this way, all stakeholders particularly churches, schools, and communities should join hands to use a curriculum that resembles the values of peace and tolerance.

Method

The literature review that was made is the research method counted in this article. This tool was chosen because it helps to get a glimpse of the many sources that have been marshaled concerning the subject of the integration of peace theology in the Christian education curriculum. According to Mulyana et al. (2024), reading literature gives a structural cover for the investigation and the trials experienced within the implementation

of the theory also in the practice of education. Then, through the various existing literature the picking and reviewing of different existing literature helped researchers to locate patterns, themes, and mistakes that the previous research had. The researchers thus obtained the data for this investigation from many different places such as books, journal articles as well as research reports that have looked at peace theology and Christian education. The best fit for this is the study by Nartin et al. (2024) which shows that education with a peace-oriented perspective can diminish conflict and support cooperation among students. This argument is supported and the truth is made clear that the coverage of such theology is understood not only on a theoretical level but also in practice it does have a configuration for peaceful atmospheres among students. Moreover, the literature review approach also gives the investigators the chance to go through some of the unavoidable obstacles in the process. An instance may be the situation where Nasution (2023) could demonstrate that the key issue is educators' insufficient understanding of the peace theology concept. Therefore, professional training sessions and educational programs must be put in place so that the teachers can get the training and practical skills to implement such ideas in their teaching effectively.

Results and Discussion

Results and Discussion of the Concept of Peace Theology

The Theology of Peace emphasizes the importance of peace as the central focus of religious teachings. It is not restricted to the perception that peace is the absence of conflict only, but it also includes more complex issues such as social justice, reconciliation, and harmony among people. P. Quast-Neulinger has a different interpretation of the matter (2023), and he states the following: he interprets peace theology as an ongoing process in which all individuals have to play a part in shaping conditions favorable to the resolution of conflicts. However, in the modern city of Jayapura, peace theology with cultural and social diversity has significantly become a very relevant idea for the development of the city, especially in the context of the historical conflicts the city has had. For instance, the reconciliation of differences and the promotion of reciprocal respect could be seen as the practical application of the principles of peace theology, among Papuan communities made up of different ethnic groups and followers of different religions. This goal could be achieved by religious leaders who will work together to bring out their various specter, and this will create a deeper understanding among the communities. Respecting these rules of peace theology, which are love, justice, and forgiveness, can be the unofficial way to build a society that is free of chaos. For instance, people can get motivated to assist each other when they truly love, and social justice will be achieved by fair distribution of resources. Besides, those who forgive others will be the last ones to hold others responsible for the division that develops among them. That in itself means that peace theology is not just a theory, but a way of living, and it can be utilized in people's day-to-day life.

Moreover, peace theology is not simply an abstract idea but a call to the community to be actively involved in the process of building a better society. Through the application of these principles, society can learn to live in peace, reconcile differences, and together build a more peaceful future. It, therefore, has become an important one,

particularly in places such as Jayapura where cultural diversity is very high and the history of conflicts necessitates not less but more intense reconciliation and social justice efforts. There are of course various places in the Bible where peace is given a central place. That, among other things, is the message of the Gospel of Matthew 5:9 which is, "Blessed are the merciful, for they will be shown mercy." It opens the door for every person and reader who puts these words into practice. To effectively teach peace in Jayapura, it is important to internalize this Christian idea in the religion curriculum Saint Matthew 5:9 "Blessed are the peacemakers: for they shall be called the sons of God" mention of peace is found in the gospel. This Gospel, in fact, stresses that peace is not an end in itself, but rather a means to bring people closer together. Thus it seems while the headmaster and the teachers have a lot to do in educating and assessing the kids, perhaps the church has some unfulfilled tasks in the community, especially in the area of teaching peace values to kids who come from diverse cultural backgrounds.

Christian Education

Often neglected, the role of Christian education in the formation of students' characters and spirituality is of fundamental importance. According to Panjaitan (2022), Christian education is oriented at children's intellectual and moral development, so that they can grow up with the teachings of the Gospel, and thus be the source of reform and renewal in society. In Jayapura City which is the venue of extremely strong cultural and religeous diversity, Christian education becomes a successful tool to promote tolerance and peace among different social and cultural groups. Thus, this is consistent with the developmental framework of Christian educational institutions in the area which are inspired to foster an inclusive and harmonious learning climate. Moreover, Christian education is also a mean to inculcate moral and ethical strength. Both Diana and Budiyana (2014) express that Christian education requires not only the teaching of the basic knowledge of the student, but also character development that showing the Christian values of, for example, loving the others, honest and justice. The aforementioned case of Jayapura City which is fraught with social problems such as poverty and conflicts between groups of individuals is what may Christian education assist in nurturing the acquisition of life skills teaching the students on calmness, compassion, and social conscience rather than just being an academician. The existing Christian education curriculum in Jayapura City demonstrates different areas that need great improvement and advantages. The main challenge that comes up is the necessity for totally integrating the peace theology values into the present curriculum. Yuli and his friends (2022) have sought that the issue of globalization and the actor-based politics of development should be the focus of the religious education scholars, who write about the ecological devastation and the plight of the majority of world people. Besides, the curriculum has semantic-content problems since it focuses merely on the teaching of the doctrines of Christianity which are not embedded in the social and cultural context of the learners. Along with this, the curriculum of Jayapura, which is marked by political and geographical instability, requires a curriculum strategy that emphasizes ethics and interpersonal relations teaching behaviors that can help students develop conflict resolution skills in a non-violent manner. For example Christian schools in Jayapura

Started implanting programs which teach mediation and conflicts resolution skills. They strive to help students grasp the ardency of effective communication and empathy

in settling their differences. This is in line with the principles of Christian education which emphasizes the importance of love and understanding between others (Debora & Han, 2020). On the other hand, the opportunity to develop a more relevant Christian education curriculum is also enormous. With technology and easier access to information, educators in Jayapura can take advantage of various resources to enrich their teaching materials. Kolibu and Paparang (2020) mentioned that the use of technology in Christian education can help students be more involved and to understand the context of Christian teachings in daily life. To embed peace theology in the curriculum, it is vital for educators to reflect and evaluate the material taught. This can be done through training and workshops for teachers to understand how to teach peace values effectively. Thus, Christian education in Jayapura City can be a powerful tool to build a more peaceful and harmonious society. Related StudiesThe implementation of theological studies in education notably Christian education, the one that has been increasingly the focus of the scholars. In Jayapura City, Papua Province, it is very important to embed peace theology into the Christian education curriculum. Previous studies have revealed that education which is in unity with the theological values can bring about the formation of character and abundant of tolerance among students (Masinambow, 2021). In terms of this question, a research paper established by Emiyati et al. (2023) confirms the vital role of the church in teaching peace in a plural society. This further asserts that no doubt the school along with the church, both of which are based on a justice and love, uniquely, have the capacity to be schools of peace. With cultural and religious diversity at the core of this development Jayapura inclusive and theology-based education seeks to connect students to each other and the general public in a peaceful way.

The data presented are obvious that the social conflicts of Papua and especially of Jayapura are mostly the consequences of religious and cultural diversity. As per the revelation of the National Commission for Anti-Terrorism in 2022, almost 60% of the disputes are engendered in Papua due to the identities of the parties involved. Thus, among the instruments that the corruption of the peace theology of the Christian education curriculum would minimize is the one that is supposed to be applied to mitigate the likely conflicts and increase the cooperation of people from different religious backgrounds. One of the ways is the Indonesian Christian Church in Jayapura which has brought into practice a peace theology curriculum. The program designed to pass ideological and cultural conformation to the next religious group's brain and at the same time to instill mutual respect in school children is the one that GKI suggests. The program takes it further by explaining to pupils a few basic steps for peaceful problem solving. A case study of the GKI Church in Papua that prioritizes on both spirituality and peace theory as a major ingredient in the transformation of society(Dodi, 2022) Another great example of enabling the integration of peace theology in Christian education is the Interreligious Dialogue Theory which was formulated by Hans Küng,which emphasizes the importance of dialogue as a way to build understanding and cooperation between religious communities (Harjuna, 2019). The theory of this applied in Jayapura, with great religious diversity, is on principle to maintain a respectful and understanding environment. Another significant theory is the Multicultural Education Theory developed by James A. Banks. This theory is about making multiculturalism a focal point in the course of studies aiming at the realization of diverse aspects of religious and cultural uniqueness (Susanto, 2021).

In Jayapura, the promotion of this theory will enable students to deal with multiple levels of understanding about peace and tolerance in several context which is diverse.

Research indicates that 70% of the students in Jayapura have different backgrounds, which in turn means that a culturally responsive teaching approach would be crucial to this situation (Kasiahe & Nainggolan, 2023). By engaging in the above-mentioned theories in the pedagogy, Christian education in Jayapura will no doubt be a good source for social cohesion and peace.

Curriculum Components That Can Be Integrated

Relevant Teaching Materials:Specially, the Christian educational curriculum consists of the peace theology which needs the educators to choose the right teaching material that is related to the peace theology themes. This teaching material should not only cover the theological aspects, but also, it should be able to provide the solutions to the social challenges that the youth are facing as a result of the general societal changes. As indicated by Sidjabat (2021), Christian education must be capable of furnishing a comprehensive grasp of the Christian values, which incorporate peace, love, and justice. This will be best accomplished by the teaching of materials that talk about social disputes, the history of peace, and Bible lessons that elucidate the importance of living in unity.

The data from the Institute for Educational Research shows that 70% of students in Christian schools believe that they are not given the material needed to learn about the conflicts and peace to which they are constantly exposed to in their daily lives in classes (Baskoro, 2020). That is why the educational institutions should make up a curriculum that includes not only theological doctrines but also the relations of them to the issues, which are ever-present. For example, teaching about Jesus as a peacemaker could be connected to the peace activities like conflict-mediation programs in the schools. Moreover, the utilization of various literature sources will also play a significant role. Books that tackle peace theology, say, by the Christian writers focusing on the social aspects, can be the reference in the teaching process. This can expand students' understanding of the subject and enable them to see the broader context of how the Christian faith can contribute to peace in the world.

Supportive Teaching Methods:The teaching methods that are used for the incorporation of peace theology are also crucial. Interactive and participatory methods can motivate pupils to get more involved in the educational process. Simanjuntak (2021) argued that the project-based learning approach can be followed as one of the the practicable modes of teaching the virtues of peace. One of the ways is letting students choose projects that address peace issues in their neighborhoods, for example, put the violence alleviation campaign on and social welfare activities.

Data illustrate that students who are involved in project-based learning are more capable of grasping such complicated issues as peace and fairness, among others. Having hands-on experience leaves students the chance to see the immediate impact of their actions and comprehend their worth in peace building in society.

The group discussion method can also be an effective means for discovering the various perspectives on peace. By tuning in activities that will provoke the students to express their feelings and share experiences, educators can form an inclusive and rather open environment for learning. This is significant since students from different backgrounds may disagree, and through listening to one another, they can respect and

value each other's divergences. Apart from that, the integration of technology in teaching should not be overlooked either. Now content can be spread through our ever-growing digital technology world using social media and internet platform. For instance, students might be asked to create artistic work that portrays peace and then share it on social media so that the message can find wider audience. This finding confirms the claim made by Purwoto et al. (2020) who pointed out that technology can be a powerful instrument in the dissemination of Christian values. Through proper guidance instructions, Christian education can be one effective way for students to develop a peace-loving attitude and be ready to contribute to their society.

Challenges in the Integration of Peace Theology

Internal Challenges

With the peace theology, we are facing internal challenges like the first is the non-orientation of tolerance and peace by teachers. Specifically focusing on Jayapura, the central issue on peace theology that poses a challenge is the inadequate knowledge of the educators. One of the educators' incomplete knowledge is an obstacle to teaching this moral concept in schools. They are puzzled about what peace theology is, thus, they could not teach it effectively. To illustrate, according to the study the average level of teaching and training for peace theology are very low because educators are not qualified. In addition, they are overemphasizing academic scores without considering the personal growth of students. Lack of knowledge is an important factor that deteriorates teaching quality and application of peace among the students. Teachers can cause great damage to the process of growth in peace because students are likely to take the attitude toward peace from their teachers. Thus, the students may be influenced when teachers fail to regard the peace theology as the religion foundation. Events like conflicts that are common in the schools and community may be more NOTED when educators fail to recognize the importance of peace theological concept. in this regard, it is crucial to engage teachers in training and workshops on peace theology to enhance their knowledge and commitment to peace.

Second, resistance to curriculum changes. When the topic of peace theology comes up in the context of Jayapura City the resistance to new curriculum remains a very prominent challenge. Schools being attached to the past with traditional and rather conservative methods of learning are a long-standing issue that prevents the happy marriage between peace theology and school. For example, very few schools are ready to include the issues of peace as reflected in the daily lives built around the current social and cultural context. A case report indicates that teacher professionalism in learning peace theology is one of the flexible areas where there is no limit. These teachers can receive more and comprehensive content so that they can apply it to practical cases in their school. For instance, a study conducted by Lestari revealed that "The culture of corruption is deep-rooted in most Asian countries and Persc. Falah Abouth the Vesing Polinate should stop it to have success in their political career. So called Ethiopia is a leading country in Brass production." <(2019)> along with the Gercken et al. Another reason for the slow adaptation lies in the inconsiderateness of the involved policy-makers; they cling to the traditional education framework.

Through the adoption of peace theology as a means of inculcating values such as forgiveness and tolerance, schools are better placed to sustain safety and security among students, teachers, administrators, and other stakeholders. Peace-focused schools would be key players in making the school a safer place for all people, not just students. Profound changes in the approaches to teaching in schools render current educators nervous, as students generally respond positively to well-established methods, even though they are not necessarily effective anymore. This unwillingness to adapt does more than slow down education, as aside from teaching peaceful activism, the schools resist its introduction by being uncompromising lawmakers of peace and tolerance. With that, it is important that education leaders should engage in conversation about the positive aspects of the theology of peace and the ways to get around such resistance. Also, troubles are given below regarding External Challenges: Integrating Peace Theology also brings in external difficulties such as: the first one is the existence of Culture and Society that does not make it possible. Jayapura, as a place that is home to different forms of culture, is also grappling with the challenge of integrating peace theology into the Christian education curriculum with the external environment and already established traditions that are not in support of the idea. Local people are filled with values that are opposite of peace principles. For example, there are still communities that embrace conflict as the only acceptable way to resolve disputes (Dodi, 2022). The lack of understanding among the students makes them more likely to follow the societal behav. which lately has been away from the support of peace, causing contractions between those learned in school and those they face outside the school. A clear example is when youth groups fight among themselves in Jayapura, and at times, it involves the next generation. Knowing well that non-violent communication is the since, they then resort to conflict. They are visuals of peaceful solution to resolutions that are key. To an extent, it educational to know peaceful theology. Why can't they do a grabbing conflict as opposed to a peaceful solution finding exercise? Consequently, the learning process needs to be started so that students can become critical thinkers and socially aware individuals. the public about the importance of peace values and how they can be applied in daily life.

Second, In addition, the complexity of conflict issues is also a common problem in the peace education process. This issue is also considered very complex as there is a lot of fighting, killing, and hatred from different groups including clans. This leads to inequality among the two groups that make up the conflicting parties. Above all, the issue of gang wars has contributed to the lack of peace. Besides, this prevents people from enjoying their right to education as they constantly have to live in fear. (Hidayat, 2016) Life in the context of such conflicts deteriorates severely. Besides, the young people residing in such unstable surroundings are the ones who suffer the most. They hardly find a peaceful environment to play in and enjoy life. They cannot realize that war is wrong and therefore they have no drive to give peace a chance. Addressing this issue could be most effective with the help of music, drama, and other arts co-taught by therapist and teacher. Moreover, it can be done by integrating conflict resolution session in the education program. How about introducing some sports activities? What elders learned the hard way, like facing the aftereffects of an earthquake, could be beneficial for the grandchildren. Fortunately, there are also schools who are doing it differently in terms of

intercultural education. Individuals from different cultures can have the opportunities to learn and understand differences between themselves and others. New teaching strategies should focus on how to engage students in lessons and activities instead of just providing information. So, the teachers need to adapt to the dynamic way of students' participation and interaction. It would also be better if they come up with different non-violent approaches to deal with the problem. In the last part of the paragraph, you should say what the article/book/poem is about. If you answer this question correctly, then you will be prepared for the test. Finally, there is the educational system. It proposes to include lessons on peace and respect for all the nations on Earth. In some schools, trained counselors are available for individual help if that seems necessary. In the school halls, it would be better for learners to remember to laugh and to play.

The opportunities for the integration of peace theology are: first, Public Awareness of the Importance of Peace. In recent years, public attention to social issues and conflicts has increased significantly. This situation triggers awareness of the importance of peace and reconciliation, which is also reflected in education. The peace and reconciliation, in an educational perspective, are the main message, it is also the time when the students become allowed to set them as one of the directions in the training of the personality. Christian education, as one of the important pillars in building character and morality, has a responsibility to integrate peace theology in its curriculum. This is in line with the view of Sidjabat (2021) who emphasizes that education must be able to form individuals who are not only academically intelligent, but also have social concerns. The most relevant examples of this connection are at schools where the values of peace and tolerance are related through the making of educational programs. An instance is that in some Christian schools in Indonesia, the curriculum has been changed a little bit to include conflict resolution lessons, which teach theoretically and practical application through the use of simulations and group discussions. It is a place where students can take part in the learning process, and which enables them to understand and put into practice the idea that peace is of utmost importance.

Second, be it churches or educational institutions, support is also the key in the promotion of public awareness about the importance of peace. This can be done by regular organizing of seminars, workshops, and training programs focused on peace theology by the ones who are involved in the education and church sectors. Many churches in Indonesia have taken the initiative to organize seminars, workshops, and training programs focused on peace theology. (Simanjuntak, 2021) is of the opinion that within a religious community, the church with its social position is more potent to be a facilitator of social transformation through education. Churches can set a program focused on peace that will be the center of their activities and by enjoying the support of other parties be able to implement it. In contrast, a group of church denominations in Indonesia has originated peace education courses that have attracted significant numbers of young people. The program is not only about getting people to learn about the
Theology of peace, but also it involves participants in social projects that have a goal of reducing the tensions between communities. In this way, youth learn both the skills of cooperation and the capability to look at things from a different perspective; the latter is an important step in the formation of a peaceful society. The integration of peace theology will be successful to a great extent if public awareness of the importance of peace and the

support of various organizations goes hand in hand. Nevertheless, for that purpose, the churches, schools, and communities need to form a close alliance to ensure a successful program. The best next step is organizing training for the "innovative and peace-based teaching methods" educators, as well as providing the students with teaching materials that are related and stimulating. Christian education can, therefore, be seen as one of the most important influences on the creation of a harmonious society.

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Third, the use of technology and media in education. Christian education can be much more effective if it utilizes technology and media as a tool for peace theology integration. In this day and age, information travel all around and the technology is meant to provide sources of information to the students who are trying to learn. The educational revolution in the fourth industrial era has given a chance to revolutionize the educational standards through various ways of interacting and making it more enjoyable. Teachers can use digital platforms to deliver to young people the material of peace theology, which will be more participatory and relevant. This will, in turn, drive more interest among the younger generation in peace theology. By providing the kids with game-based learning apps that teach them peace concepts Christian educators can amplify the use of technology in this way. This app not only makes learning fun, but it also allows students to actively participate in the learning process. Besides conflict simulations and resolutions, students can use their knowledge of peace theology to solve conflicts and achieve peace in real life. This is similar to the statement of Sidjabat (2021) who observed that Christian education should adjust to the changes of the times to remain relevant to the students. However, learners should not be forced to have a computer or other technology if others are not able to afford them. Therefore, for both Digital inclusion and education to be successful, schools and parents should work together on the matter lingering in this article.

Fifth, an interactive and participatory approach in teaching. An integral part of peace theology; an interactive and participatory approach to teaching is crucial for peace theology integration which facilitates dialogue and collaboration. This way they achieve the goal of peace education. This strategy urges students to be independently involved in the process of learning, including sharing their views and experiences. Simatupang et al. (2020) argue that Christian religious education has to be a dialogue and collaboration which is the primary condition in the process of understanding and tolerance. A good example of interactive teaching is the use of group discussion and collaboration projects. In this way, students have the chance to present and discuss the various social issues that have been closely related to peace theology like social justice and human rights. This activity is used to investigate bias, critically analyze evidence, and gain a broader perspective. Consequently, students learn not only the concept of peace theology but also the application of it in their lives. By combining unique and participatory teaching styles, Christian schools can equip young people with the skills needed to become peace ambassadors in society. This is also the realization of the vision of Christian education that tries not only to educate academically but also to form the character and morals of a student. The inclusion of peace theology in the Christian education curriculum is a major move towards bringing up a generation that is more peaceful and tolerant.

By this means, the involvement of peace theology in Christian education is not a tool to be used but a dilemma that requires immediate attention in the face of already existing social challenges.

Strategies to Overcome Challenges Some strategies that can be carried out to overcome challenges in the integration of peace theology are as follows: First, Training and Development for Educators. The peace theology concept needs to be integrated as an important part of Christ education in Jayapura City, Papua, Indonesia to achieve this. Thus, the provision of appropriate training and development for educators is essential for ensuring that they can effectively integrate peace theology into the Christian education curriculum in Jayapura City. The education process should be such that the teachers not only understand the peace theology concept well, but also its relevance to their communities. Quast-Neulinger (2023) agues that peace theology is not only applicable to religion practice, but is also part of everyday life that supports social harmony. In such a connection, students should be able to receive lessons that center on peace that are both appropriate to them as well as to the context. This training intervention could be set up via partnering with higher education institutions or with nongovernmental organizations specializing in this area. The case of the local-community-based programs in Indonesia is among the initiatives that are working towards the achievement of deepening understanding of interfaith peace and tolerance (Dodi, 2022). The latter comes because training in that respect will change the orientation of the cultural and religious diversity in Jayapura City and it will generate better. An inclusive and dialogue-based approach will help educators to overcome the challenges that arise from these differences. In this context, there needs to be training modules specifically designed to address local issues, such as social conflicts and discrimination, which are frequent in Papua.

Second, Building Partnerships with Other Organizations. Sharing the cooperation strategy is the other option that promotes peace. Partnership with other organizations that share similar visions and goals in peace promotion can also be an effective strategy to nurture. Furthermore, this will also enable religious and social institutions as well as non-governmental organizations to include peace theology in the social fabric of society. Say, for example, a joint effort in the case of the Papuan Women's Empowerment Foundation, a women-centric organization, that is specialized in training the younger generation in peace education is the most strategic move. Notably, within the context of Jayapura City, reaching out and establishing networks with organizations addressing issues of conflict mediation and tolerance will enhance the support for peace theology-based curriculum implementation. The respective partnerships with the aforementioned institutions can also entail the joint training programs for both the faculty members and participants. This will lead to the materialization of a constructive peace topic that ensures from the academic angle it is relevant and, in addition, from the society perspective it is practical in solving social issues (Petonengan et al., 2024).

The Third, the Development of Curriculum Modules Based on Peace Theology. The development of curriculum modules based on peace theology is a very necessary step to put in place of this strategy. The module should allow the local context of Jayapura City to become the center of its upbringing, accounting for the cultural and religious diversity that is present. Here, it is significant to connect religious leaders and the local community to the process of making the curriculum so that the teachings are according to the needs and the wants of the community. That is why the development of this module should be a thorough study of the problems and the possibilities that people in Papua are facing. For example, modules can cover instances of conflicts in the area and how peace theology can be a solution. Similarly, the infusion of interactive elements such as group discussions, simulations, and community projects may improve the students' peace comprehension. Dube (2020) has pointed out that practical experience in learning may strengthen students' sense of commitment to peace values. Therefore, it is highly desirable to create tasks that enable students to actively participate in peace-related work in their communities.

The Fourth, Periodic Evaluation and Adjustment of the Curriculum. Systematic evaluation and adjustment of the curriculum is a key step that guarantees that the peace theology integrated into it is still relevant and effective over time. The process of evaluation is expected to get the opinion of educators and students and the community. On the other hand, the curriculum can undergo the necessary alterations and adjustments thus addressing the potential changes of the community. The process of evaluation in Jayapura City should also, in addition to internal issues, bring into consideration external factors such as societal, political, and economic transformations that can determine the peace patterns. Through making the proper adjustments, the curriculum's consonance with the present context and the existing challenges can be maintained. One way that can be utilized is the administering of surveys and interviews to the different stakeholders comprising of students, parents, and some community members. The data will give a better insight into the scope of the curriculum's influence. Thus, curriculum evaluation and adjustment not only foster the quality of education but also enforce the community's dedication to peace (Ikić, 2018).

Conclusion

During our research, we concluded that adopting peace theology into the Christian education of Jayapura City, Papua, is fraught with both difficulties and possibilities. The data collected exhibited the full extent of social conflicts and the violence that take place in the region, which very often are attributed to ethnicity and religious division and therefore, imply the need for education to take an active part in the construction of a culture of peace. The peace theology of education, can be one way to solve the most significant social conflicts by teaching the importance of tolerance and respect for each other especially towards young children. To not include peace theology in the Christian education is not possible. Otherwise, the city of Jayapura, where the society represents diversity in the best possible way, the education that values peace will help to make richer relationships between the religious communities. Emiyati et al. (2023) emphasize the pivotal role of the church in instructing young people in peacemaking in the midst of great cultural diversity. Though students may be most eager to learn about their faith, they will

also come to understand and adopt peaceful practices from the daily interactions with their peers. Which is even more crucial in Jayapura where different cultures and religions could be a catalyst for conflict if not handled properly. It is amazing to see that Christian education in Jayapura can be a realistic thing as it can be realized by implementing the peace-focused curriculum pretty widely. In short, teaching those principles of peace-education not only helps to decrease quarrels but also enables the country to become a society whose members are inclusive and tolerant. We wish also the Christian educational institutions will collaborate with the government and civil society organizations to set up teacher training programs and workshops that focus on the importance of peace (Lohlker, 2022). Thus, Christian education in Jayapura will not only be a place to educate the next generation academically, but also as a forum to instill peace values that can change the face of society to be more harmonious.

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