Visual and Non-literal Literacy as Diversity Literacy Modalities in the New Generation in Post-conflict Areas

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Abstract. Aceh in post-conflict has special conditions that need to be observed and managed. Aceh is factually increasingly diverse, both due to socio historical factors and other factors as an excess of the peace agreement that has been reached. Ideally, diversity literacy as a content in the national curriculum can strengthen peace-building efforts. However, the findings of previous research indicate that the post-conflict generation in Aceh has experienced inconsistencies between knowledge, attitudes and skills in diversity. The purpose of this study is to find modalities in diversity literacy that are emic to the post-conflict generation in Aceh and can be used to strengthen peace-building efforts. This research uses mixed methods type convergent parallel design. Data collection techniques in quantitative research are survey questionnaires and attitude scales, while in qualitative research use interviews and observations. The research locus is in the district of East Aceh. The population used is a finite number of 1,510 elementary school students at the Regional Coordinator of Banda Alam which consists of 4 sub-districts and oversees 38 schools, a sample of 15% of the total population. The results show that visual and non - literal literacy have the potential to be a modality in diversity literacy in the post - conflict Aceh region with good categories. Non-literal religious literacy that is widely used by teachers is not realized by students as diversity content, this is because the learning process is not yet ideal to follow integration between themes and across subjects. This study recommends further studies to develop a model for mainstreaming visual and non-literal literacy according to local characteristics to improve attitudes and social skills as the implementation of diversity knowledge in post-conflict Aceh.

Keywords: Aceh · Diversity literacy · Modality literacy · Non-literal literacy · Post-conflict · Visual literacy

1 Introduction

Building a post-conflict society requires a special approach and strategy, not only playing a role in preventing conflict from reoccurring but for consolidating peace towards the

realization of sustainable development. It takes a strong understanding of past conflicts and their characteristics to anticipate possible conflicts in the future, this is to ensure that peace building continues to grow in society [1]. In addition, it is necessary to base and principles of democratic and humanist development, this is because the people in an area consist of various different backgrounds so it is important to have an appreciation of diversity as in Aceh itself [2]. Conflict resolution education with several different approaches has been widely applied to a new generation in schools in the United States, one of which is literacy which has proven to have a positive impact on students, schools, and society [3].

Diversity literacy can be a modality in efforts to build peace in post-conflict societies. Literacy, initially seen as the ability to engage in various literacy practices, as well as being able to describe various sets of literacy skills. Literacy domains include literacy, numeracy, science, finance, culture and citizenship as well as digital [4, 5]. One of them is civic literacy manifested in diversity literacy. Diversity literacy is the result of exploring the concept of literacy with various perspectives with special contexts [6]. Diversity literacy seeks understanding and social skills in a positive attitude and tolerance for various differences in society, from social, cultural, political, religious diversity and so on to be able to live side by side and peacefully in differences.

Building peace in post-conflict societies is an important topic to study. The Aceh conflict that occurred for three decades sociologically had a destructive and constructive impact in several fields after the birth of peace [7]. The impacts include causing disharmony in relationships between individuals and groups, psychosocial changes, such as suspicion, hatred, and eventually can turn into violence that causes victims, property damage, increased poverty because security is not conducive, economic wheel paralysis, education is hampered due to damage. Facilities and infrastructure. This series of circumstances resulted in psychological and mental trauma for the victims [30]. Students in Aceh, especially conflict victims who are adults, some still hold grudges, indirectly the impact of this conflict can then be seen from their behavior and way of thinking [9](32). Families of conflict victims were deeply traumatized by the loss of family members, houses burned down, thousands of people displaced, children unable to go to school and people losing their jobs. The poor condition of the victims then tried to reconcile themselves in a conscious state, making them have to fight alone to heal past wounds [11, 12] Violence in post-conflict political contestation in Aceh also affected the strengthening of local democracy, this had a bad impact on development. Politics and stability [13].

Elsewhere, Miss Komareeyah Sulong in her research in Thailand noted that conflict has resulted in reduced study hours, decreased student achievement and also decreased teacher performance [14]. The post-conflict that occurred in Ambon in 1999 also caused the social structure to be segregated based on various religious beliefs [12]. It was also found that domestic capacity for peace-building is highly dependent on the nature of international support. Sri Lanka, post-Tsunami, received limited support and faced competing internal demands from the Tamil and Sinhalese regions, further limiting the potential for effective peacebuilding [15].

With regard to diversity literacy for peace building, UNESCO developed a peace culture program, this is declared at all levels of education, both formal and non-formal, and is aimed at all levels. The Pacific Program of Asian of Education for Development

(APEID) has conducted research on the core values for living in peace and harmony in a book (principal office) each country has different values according to its traditions and educational goals. The approach used also varies [5].

The World's Most Literate Nations compiled by Central Connecticut State University in the United States in 2016 stated that literacy in Indonesia had the second lowest rank out of 61 countries studied [16]. But on the other hand, as stated by Tristanto and Ahnaf, Indonesia is a "laboratory" for diversity management which is very interesting, dynamic, and complex in terms of issues, not only diversity that deserves attention, but also unity. This opens a very wide and interesting exploration space on how to find a dialectical balance between the poles of diversity and unity [2]. Diversity literacy, thus has a broad study potential in Indonesia.

Several studies on diversity literacy have been carried out. Abroad, the relationship between literacy and conflict resolution has been demonstrated by Nguyen [17]. Hanneman [18] studied in Sudanese society, Charalambous [19], Oh Su [20] and Boughton [21] did the same thing at different loci.

The research in Indonesia was conducted by Supatmo. He confirmed multicultural literacy activities through art and culture learning at school. The conclusion of his research shows that the issue of intolerance, incidents of SARA-based social violence are still scattered in various regions. This is a sign of the weakness of our society's multicultural literacy [4]. Multicultural literacy was also carried out in the ethnic community of Kampung Rama with the majority group of Toraja and minority groups of Bugis, Makassar, Mandar, and Javanese [22]. In addition to multicultural diversity literacy, religious diversity literacy based on social inclusion is enhanced by strengthening human resource capacity through human resource management parameters [23]. However, we have not found any studies in Aceh. Therefore, this research is important to assist the government in setting strategic programs and formulating policies for peace building in Aceh which are not yet comprehensive.

At the policy-making level, it is important to incorporate approaches to peace, development into any post-conflict peace-building stage or process. Starting from the stages of recovery, community stabilization, reconciliation, reintegration, reconciliation or conflict transformation until peaceful consolidation is achieved. In addition, in each of these stages or development processes, the principles of peace and development are important to be used as a reference in every stage of development, starting from the stages of the process of determining needs, determining policies, planning, implementing, to monitoring and evaluating development results [1].

This research can be analyzed based on Galtung conflict theory. Where the literacy conditions and diversity literacy modalities of the post-conflict Acehnese people can be modified to erode the latent conflict caused by the contradiction between the post-conflict situation and the roots of the conflict, one of which is believed to have been formed by the migration of other ethnic groups to this region. The peak of this contradiction can be annulled or reduced through attitudes and behaviors that respect diversity as an existing social reality. Galtung states that conflict can be seen as a triangle, with contradictions (C), Attitudes (A) and Behaviors (B) at their peaks (see Fig. 1). This contradiction refers to the basis of the conflict situation as well as the incompatibility of goals that are priorities between ethnic groups. Attitudes in dealing with diversity will have an
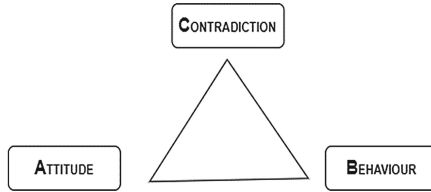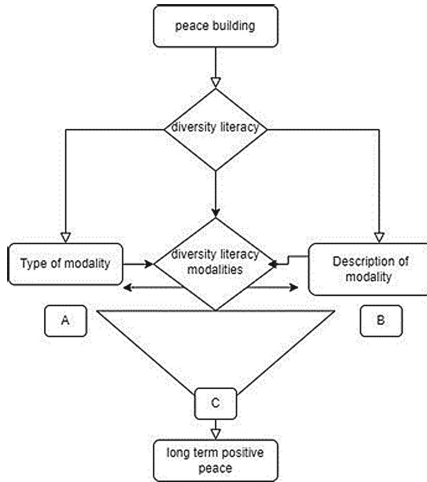
Fig. 1. Conflict situation

Fig. 2. Theoretical Framework

effect on behavior (B) which in turn will reduce the potential for contradictions. This can be positive or negative but in violent conflict the tendency is for each side to develop negative stereotypes. This is motivated by various negative emotions. The attitude itself consists of emotive, conative and conative attitudes. While behavior manifests in various activities in interaction including gestures [24].

Based on the selected concepts and theories, a theoretical framework can be drawn up as shown in Fig. 2

2   Method

The research location is in East Aceh. The population selected is students in grades V and VI of Elementary Schools in the Regional Coordinator area of the East Aceh Education Office. The total population is 1.510. The selection of students in grades V and VI is based on the minimum age limit used to measure the human development index in 2019, where diversity literacy is one of the supports.

This research uses mixed research methods with convergent parallel design. Survey type quantitative research is used to answer the types of diversity literacy modalities in research subjects. Qualitative research type of phenomenology is used for the purpose

Table 1. Type of research used

Aspect	Quantitative	Qualitative
Data	Types of literacy modalities	Descriptions of literacy modalities
Data Collection	Closed Questionnaire	Interview
Respondents/ informants	Class V and VI students with purposive samples	Students, teachers and the community at the research locus
Age Group of Respondents/ Informants	10–13 years	10 -12 years, 25–35 years old (Young Teacher) over 35 years old (Senior Teacher)
Population dan Sample	finite population; 1,510 people. Sample 15% = 240 is a clustered random probability sampling	Research subjects at the research survey site
Data Analysis	Descriptive	Interactive model

of obtaining a description of the modality. The population in this study is finite, namely 1,510 elementary school students in grades 5 and 6 aged more than 10–13 years (standard measurement of cultural development index [26] and curriculum structure with the theme of diversity in elementary school). The number of samples used is 15% of the total population (Table 1).

The survey method analyses the situation and conditions of diversity literacy at the research locus by measuring the index. The result is an index of diversity literacy in the research subjects. The stages in survey research consist of the following:1. Sample mapping and measurement, 2. Determination of respondents, 3. Development of instruments and indicators (pillars) of diversity literacy, 4. Data collection, 5. Data analysis, 6. Conclusion drawing and data presentation.

The qualitative research stage seeks to map diversity literacy capital through the following stages: 1). Determination of informants, 2). Observations and interviews, 3). Data coding, 4). Data analysis and data presentation.

The type of mix method used is a convergent parallel design. This mixed method aims to mutually corroborate the findings between the qualitative and quantitative data and gain alignment of the information.

3   Results and Discussion

The Indonesian national curriculum has been responsive enough to include diversity material. The content of this material is important so that diversity in Indonesia can be seen as a strength to build the nation. At the elementary school level, this material has appeared in grade 4 Theme 1 Sub-theme 1; Diversity in Indonesia. This material

Table 2. Reading habits

Nature	F	Score	Total Score	Max Score	%	Category
Positive	216	2	432	480	90	Very Good
Negative	24	1	24		10	
Amount	240					

is charged to Citizenship Education lessons. In grade 5 the same material reappears, especially on theme 7 sub-theme 1; Socio-Cultural Diversity in Indonesia. At the 6th grade level with the principle of a broad and deep cycle, the material for diversity is also brought up again.

Material diversity in its implementation in the field can be measured through the achievement of aspects of knowledge, attitudes and skills. Ideally, the realm of knowledge can go hand in hand with mastering positive attitudes towards diversity and eliciting actions that demonstrate the skills to appreciate, respect and accept diversity.

In certain areas with particular histories and social dynamics, the theme of diversity can be a sensitive one. History and social processes in the Aceh region in the past were a series of events that brought bad excesses in the form of the emergence of sensibility or sentiment towards a community group with different ethnicity, culture and religion. Schools in post-conflict Aceh have been involved in various peace-building programs.

Knowledge or information related to diversity is expected not only to be obtained by students inside the school but also outside the school. Textbooks are only one important tool that becomes a vehicle for transmitting diversity material, however efforts are needed to broaden students' perspectives on diversity through literacy activities. The fertility of literacy activities is not only the responsibility of the teacher, in this case parents and the community ideally have a role in fertilizing diversity literacy.

Students in post-conflict schools in Aceh, stated that there were only teachers who acted to provide motivation in literacy. Based on the survey results, it is known that the reading habits of students in the research location are in the very good category. This can be observed in Table 2.

The survey results on the first indicator at first glance agree with the reading intensity indicator in Table 3. However, based on observations and interviews, the results of this survey do not have strong evidence. The habit of reading is still very limited to assignments, especially in school. Many of the schools sampled in the study did not have a school library. Meanwhile, the village library or the availability of reading materials in East Aceh is still not very good.

Reading activities outside of school tend to be carried out without supervision. Reading activities outside of school generally use online media. The habit of reading to get new things or new information is obtained by students through their activities on online media. 87.5% of research subjects stated that they had the habit of reading online (Table 4).

However, reading activities through social media rarely touch diversity content. Openness to information with religious diversity content is owned by 65% of the total

Table 3. Reading intensity

Range	Score	F	Total score	Max Score	%	Cate-gory
Very often	5	98	490	1200	40,83	very good
Often	4	75	300		25	
Some-times	3	32	96		8	
Once	2	30	60		5	
Never	1	5	5		0,42	
Amount		240				

Table 4. Reading other than printed or online book

Nature	F	Score	Total Score	Max Score	%	Category
Positive	210	2	420	480	87,5	Very Good
Negative	30	1	30		12,5	
Amount	240					

Table 5. Disclosure of information with religious diversity content

Nature	F	Score	Total Score	Max Score	%	Category
Positive	210	2	420	480	87,5	Very Good
Negative	30	1	30		12,5	
Amount	240					

sample of 240 people (Table 5), the rest feel they have no interest in religions that are different from their religious beliefs.

The lack of openness to information with the content of religious differences at the research locus based on the findings of qualitative data is caused by several situations, such as: 1. The background of students is homogeneous so that there are no references that are relevant to students' lives, 2). The negative residue due to the wrong perception of the application of Islamic sharia in Aceh is in the form of sensitivity to religious differences. This condition is described in Susanti Hasibuan's thesis in her research on the Regulation of the Application of Islamic Fashions; The application of Qanun No. 11 of 2002 in Aceh is reviewed from a da'wah perspective. The results of a survey conducted by the Setara Institute also show that 2 of the 10 most intolerant cities in Indonesia are occupied by cities in the province of Aceh. The tolerance index in 2021 which is studied by the equivalent of the institute uses 4 variables with 8 indicators, namely: 1). City Government Regulations, 2). Government Actions, 3). Religion, social
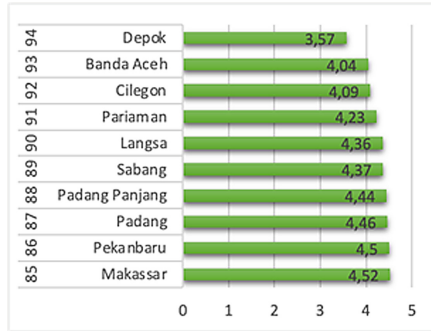
Fig. 3. 10 cities with the lowest tolerance index in indonesia according to the equivalent research institute (2021). Source: https://databoks.katadata.co.id/datapublish/2022/03/31/riset-setara-institute-depok-kota-paling-intoleran-pada-2021.

Table 6. Disclosure of information with cultural diversity content

Nature	F	Score	Total Score	Max Score	%	Category
Positive	158	2	316	480	65,83	Enough
Negative	82	1	82		34,17	
Amount	240					

and demographic regulations. The results of the Equivalent Institute survey can be seen in Fig. 3.

The results of the tolerance index survey conducted by the equivalent of this institute have been countered by several other researchers such as those conducted by [27] and [28]. Recognized. Further researching the factors that shape the psychological and social environment of post-conflict Acehnese society is important to avoid being trapped in social phenomena that appear from the outside [25] [29]. Special situations need to be considered in order to obtain a more balanced picture.

Similar conditions are also found in the content of cultural diversity and ethnic diversity in Indonesia (Table 5 and Table 6). These two indicators are only in the sufficient category with a percentage of 65% and 55%. The low literacy of diversity is also a concern [30] with his research on high school students throughout Banda Aceh (Table 7).

But in principle, this situation can be improved by utilizing literacy media that is closer and has an impact on students. Audio visual literacy through Youtube or other platforms has the opportunity to be accessed by students in post-conflict areas. The habit of obtaining inside information is still in the good category, but the opportunity for significant improvement can be achieved in the near future. The existing opportunities are based on the development of information technology and the increasing economic capacity of the community to support the ability to access information through audio-visual media (Table 8).

Table 7. Disclosure of information with ethnic diversity content

Nature	F	Score	Total Score	Max Score	%	Category
Positive	132	2	264	480	55,0	Enough
Negative	108	1	108		45,0	
Amount	240					

Table 8. Habits of obtaining information from video or audio visual

Range	Score	F	Total score	Max Score	%	Cate-gory
very often	5	54	270	1200	22,5	Good
often	4	51	204		17	
Some-times	3	44	132		11	
once	2	74	148		12,3	
never	1	17	17		1,42	
amount		240				

Table 9. Habits of obtaining information from speech (fairy tales, stories and so on)

Range	Score	F	Total Score	Max Score	%	Cate-gory
Very often	5	95	475	1200	39,6	Good
Often	4	31	124		10,33	
Some-times	3	32	96		8	
Once	2	74	148		12,3	
Never	1	8	8		0,67	
Amount		240				

Other interesting findings emerged from the results of surveys, observations and interviews. Students often do not realize that they are learning various forms of diversity through fairy tales presented by the teachers in their class. Whereas the habit of hearing speech information in the form of fairy tales is in the good category (Table 9).

Fairy tales or legends from other regions in Indonesia are often conveyed by teachers in the learning process. The legend of Malin Kundang became the most popular legend

or often heard by students from their teachers. However, students do not quite understand where this fairy tale comes from. Teachers often do not relate one theme to another in the learning process. Fairy tales or legends from various regions in Indonesia are generally used as learning materials in Indonesian subjects. Ideally, learning at the elementary school level is expected to be integrated. This integration is still experiencing obstacles in the practice of learning. Another finding shows that the legends that contain diversity and originate from Aceh as a form of local wisdom are not sufficiently understood by teachers and are becoming increasingly unpopular.

Based on the findings above, from the perspective of Galtung's theory, it can be analyzed that conflicts due to diversity in Aceh still have the potential to occur. This is due to the lack of information disclosure related to diversity which will continue to be encountered as a form of dynamic social process. Moreover, the root cause of the Aceh conflict in the past has brought with it the issue of ethnicity which can be used at any time by certain parties to undermine peace-building efforts in Aceh.

The occurrence of contradictions in post-conflict Acehnese society due to inconsistent knowledge, attitudes and social skills in managing diversity is expected to be broken in the new post-conflict generation. Utilization of multi-modal literacy needs to be pursued. The use of visual and non-literal literacy such as fairy tales or in local culture has strategic opportunities. Some forms of non-literal literacy, for example, can be developed through speech arts, saga, meuhaba, didong, nandong and many other types.

Diversity literacy modalities that are owned can be modified with diversity content. However, in the process it is necessary to formulate more concrete goals considering the target is elementary school students who are in the stage of concrete development. In addition, the measurement of learning outcomes in cognitive, affective and psychomotor aspects must be carried out continuously. The goal is to create a habitus in the form of behavior that is consistent with students' knowledge of diversity. The peak of this contradiction can be annulled or reduced through attitudes and behaviors that respect diversity as an existing social reality.

The use of visual and non-textual or non-literal literacy is possible according to the concept of multiliteracy. Multi-literacy according to McQuiggan is multimodal in the various forms and formats of literacy that exist in real life which are used as models for generating, forming, enriching, as well as distributing skills and knowledge [31]. Based on this definition, the literacy model can include textual models to digital models. Yunus Abidin states that multiliteracy is a variety of ways to express ideas and information using conventional text forms as well as innovative texts, symbols and multimodels [32].

4   Conclusion

Diversity literacy which is in poor condition can be caused by several factors. However, we conclude that in the learning process in the classroom, the teacher lacks integration between themes and between subjects. As a result, some diversity content that is easier for students to understand is actually not realizing its potential. Non-literal literacy such as fairy tales or in local terms consists of types; Meuhaba, speech arts, didong, nandong and saga have the potential to be modified as alternative literacy with diverse content.

Characteristics of students who are concrete operational in nature need to be helped to understand the implied message in a visual and non-literal literacy content. Therefore,

before learning, students need to get an explanation of the learning objectives. In addition, discussion rooms to control the use of visual literacy through online media need to be guided in a more structured learning program. Teachers can discuss with students on a scheduled basis to find out how far the use of visual literacy media is used outside of school. Consistency and continuity in learning and comprehensive assessment are needed so that knowledge of diversity can be directly proportional to the attitudes and skills of students.

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