

Reconstruct Islamic Religious Education Pedagogy for Post-Conflict Trauma Healing: A Study the Case of Muted Classrooms in Islamic Schools in the Lampung Region

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ABSTRACT

Islamic Religious Education (PAI) in post-conflict areas faces a paradoxical challenge: it must simultaneously prevent radical re-engagement while healing deep-seated psychosocial trauma without promoting victim narratives. Existing studies have focused on deradicalization programs outside of formal schools or on trauma-informed pedagogy in secular contexts. This study addresses this critical gap by examining how PAI can function as a trauma-healing pedagogy within formal Islamic schools in communities formerly affiliated with terrorists. Using a participatory action research (PAR) design, the study was conducted over three weeks in three Islamic schools in South Lampung Regency, Bandar Lampung City, and Tulang Bawang Regency, Lampung, Indonesia. Data were collected through classroom observations (7 sessions), in-depth interviews with teachers, students, and community leaders (n=42), and trauma-informed narrative analysis of student diaries. This study contributes by introducing the Healing-Centered Islamic Pedagogy (HIP) model, which integrates trauma-focused principles, maqāṣid (the goals of Islamic law, specifically the protection of life and mind), and narrative reconciliation. This is the first study to reveal the phenomenon of passive classes in Islamic Religious Education in post-conflict Lampung.

Keyword: Trauma-Healing Pedagogy, Post-Conflict Education, Deradicalization, Islamic Schools

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INTRODUCTION

Islamic Religious Education in Indonesia is expected not only to teach normative values but also to serve as a means of deradicalization and inclusive character building amidst social polarization (Canu et al., 2026; Prasetyo et al., 2025). On the other hand, research on Islamic Religious Education in higher education since 2021 has focused more on the digitalization of learning and teacher development (Zulaikhah et al., 2025). Lampung Province has a history of significant horizontal conflict, including inter-village and inter-religious conflicts in several areas, such as Kalianda (2004-2012), and agrarian conflicts that have had implications for social tension. The impact of these conflicts is still felt in the world of education, especially in schools. Furthermore, studies (Anshory, 2026) have revealed the phenomenon of violent conflict in Indonesia. In this case, a leader of an Islamic boarding school was suspected of being involved in immoral acts against a female student. The Ministry of Religious Affairs found indications that the victim experienced various forms of violence, including psychological, physical, and sexual abuse. This situation also triggered clashes between students, ranging from bullying to physical violence. Therefore, teaching conflict resolution methods in multicultural and religious

education is a concrete manifestation of students' awareness of their position and role as the younger generation. They are expected to become good and responsible citizens (Muhammad & Sukma, 2022). The diversity of ethnic groups, which is one of the characteristics of Indonesian society, especially in Lampung, can be a source of pride. However, this diversity also has the potential to become a source of conflict that can threaten the unity and survival of the Indonesian nation. It is clear that because Indonesia is a multicultural country with various ethnicities, cultures, and religions, intergroup conflicts often occur. One way to reduce this conflict is through education. (Zuhairi & Muzakki, 2023) Furthermore, (Syarif, 2020) as institutions responsible for introducing and instilling values and goodness, schools are expected to not only transfer knowledge but also pass on values. Passing on values means teaching religious and cultural teachings from previous generations to the next. In this way, these educational institutions are expected to be able to resolve and reduce the emergence of conflict. Schools play a crucial role in shaping the character of each individual in the classroom (Syahbudin & Hanafi, 2018). One of the strategic tasks schools undertake is to foster tolerance, enabling harmonious and peaceful intergroup relations. By implementing multicultural education, schools with students from diverse backgrounds are encouraged to recognize differences in ethnicity, religion, culture, and lifestyle (Supardi, 2014).

Due to the diversity of interests, it is nearly impossible to find a society that has never experienced conflict, whether between its members or with other groups. The same thing also applies to any organization involving many people, where individuals within each bring a variety of problems (Ehwanudin, 2021). Multicultural education provides alternative solutions through the implementation of learning strategies and concepts that utilize the diversity that exists in society. This diversity is especially visible among students, including differences in ethnicity, culture, language, religion, social status, gender, ability, age, and race (Nurgiansah et al., 2020). Furthermore, (Nurgiansah et al., 2022) it is said that the world of education is not only aimed at making it easier for students to understand the subjects they are studying, but also to raise their awareness to always be humanistic, pluralistic, and democratic. Based on research, (Nurgiansah et al., 2020) it is stated that multicultural education as a field of study is able to resolve conflicts because it can build an attitude of tolerance.

Islamic Religious Education (PAI) teachers in Islamic schools in Lampung tend to avoid discussions about past violence, religious differences, and reconciliation. This phenomenon is called a *muted classroom*. In Tulang Bawang Regency, known as the "City of Education," ironically, there is a reluctance to discuss sensitive post-conflict issues. In Bandar Lampung, teachers face a loyalty dilemma due to the still polarized community. Tulang Bawang City is one of the areas with a low level of conflict regarding diversity issues. Three important factors play a role in building harmony in Tulang Bawang Regency: strong leadership deeply rooted in the community, institutionalized harmony in daily life practices, and a collective awareness of shared identity (Zuhairi & Muzakki, 2023).

One study (Zuhairi & Muzakki, 2023) stated that the social and cultural conditions in Tulang Bawang Regency were the background to the emergence of the *muted classroom phenomenon*, although it did not explicitly explore "teacher silence" as the core of its discussion. Socially empowered leadership can create a safe space for discussion. Conversely, if there is no leadership that supports openness, this can actually strengthen the mechanism of silencing voices (Sari & Indah, 2020). Harmony that has become institutionally entrenched has the potential to give rise to a culture of silence, where conflict is no longer discussed in order to maintain a false sense of stability. Awareness of a shared identity can be like a double-edged sword (Mediawati, 2019). On the one hand, it can facilitate the process of reconciliation, but on the other, it can also suppress differences so that they are "not discussed." Another study (Tinambunan, 2022) emphasized the existence of social conditions that allow the development of the muted classroom phenomenon, namely a society that has "successfully" suppressed conflict so that it does not emerge in general, but has not necessarily resolved it fundamentally.

Post-conflict Islamic Religious Education (PAI) studies in Indonesia have focused on Poso, Ambon, and Aceh. Research on PAI in the post-conflict Lampung region remains very limited. International studies on trauma-informed pedagogy have not been integrated with Maqasid al-

Shari'ah and have not been applied in the Lampung context. Furthermore, studies (R. Pratama & Fitriani, 2025) also state that learning about conflict resolution is implemented through the instillation of multicultural educational values based on the principles of transparency, tolerance, unity in diversity, and Islam as a blessing for all nature (Islam rahmatan lil 'alamin), which only focuses on conflict resolution between students in the madrasah environment, not post-conflict. Organizational conflict management from an Islamic education perspective emphasizes that conflict in educational institutions (such as madrasahs or Islamic schools) should not always be avoided, but managed wisely in accordance with Islamic values. The role of leadership is crucial in controlling conflict so that it does not disrupt organizational harmony, while simultaneously transforming conflict into an opportunity for collective improvement and learning (Ehwanudin, 2021). This is supported by research that shows that there are no significant differences in terms of implementation or supervision of education between conflict-prone areas and areas with low levels of conflict vulnerability in Central Lampung (Rohman, 2018). Reconstructing trauma-healing based Islamic Education pedagogy (Healing-Centered Islamic Pedagogy/HIP) and analyzing its impact on the muted classroom phenomenon in Islamic schools in the Lampung region (focusing on Tulang Bawang and Bandar Lampung regencies).

Analyzing the impact of the implementation of Healing-Informed Pedagogy (HIP) on the phenomenon of muted classrooms in Islamic schools in the Lampung region, with a focus on Tulang Bawang and Bandar Lampung regencies. This analysis covers three main aspects: (a) a decrease in collective anxiety experienced by students, (b) an increase in their active participation in discussions on sensitive topics such as past violence, religious or intergroup differences, and reconciliation efforts, and (c) a shift in the pattern of "strategic silence" of teachers towards courageous pedagogical leadership that is still based on the ethics of maqasidi. Formulating a conceptual framework for Healing-Centered Islamic Pedagogy (HIP) by combining the principles of *ḥifẓ al-nafs* (protection of the soul) and *ḥifẓ al-'aql* (protection of the mind) within the framework of *maqasid al-shari'ah*, and integrating it with Islamic psychological values that include the dimensions of *nafs* (soul), *'aql* (mind), *qalb* (heart), and *ruh* (spirit).

Lampung is the first region to identify the phenomenon of muted classrooms in post-conflict Islamic Education (PAI). Although there have been many studies on education in post-conflict areas such as Poso, Aceh, Maluku, and West Kalimantan, there has been no study that specifically discusses the phenomenon of "muted classrooms" as a form of teaching response to pressure from polarized communities in Lampung. This is important to study because each post-conflict region has unique social, historical, and cultural dynamics, so the approach used must be contextual and situational. As is the case with various studies in Poso, Aceh, Maluku, and West Kalimantan which say that schools and Islamic boarding schools actualize multiculturalism based on humanitarian values through harmonious interfaith collaboration, tolerance education, and joint humanitarian activities, while Islamic boarding schools also play a role in inter-ethnic harmony through re-education, community empowerment, and interfaith dialogue. Community preferences for educational institutions are influenced by five factors: religious motivation, educational quality, facilities, socio-cultural dimensions, and economics, which show the transformation of the role of Islamic schools as a substitute for Islamic boarding schools in post-conflict social reconstruction. On the other hand, the Inong Carong community combines Islam with local wisdom, successfully building social capital with a 70% trust level and a solid network with the post-Helsinki 2005 government (Mashuri, Futaqi, et al., 2024; Rozaki et al., 2025; Sawal & Saifi, 2025; Ulum, 2025).

The integration of trauma-informed pedagogy with *Maqasid al-shari'ah* (*ḥifẓ al-nafs*, *ḥifẓ al-'aql*). Based on the existing literature, there has been no structured effort to link Shawn Ginwright's healing-centered engagement approach with the normative framework of *maqasid al-Shatibi* and Jasser Auda's reinterpretation in the context of Islamic Religious Education (PAI) pedagogy. This integration will bridge contemporary psychology and Islamic ethics, resulting in a framework that can meet scientific demands while simultaneously having theological legitimacy.

In the Lampung region, the use of the HIP model which has been tested in a participatory manner has not been widely researched. Post-conflict education research in Indonesia has focused primarily on Aceh, Poso, Maluku, and West Kalimantan. However, the conflict in Lampung, involving inter-village dynamics, resource disputes, and local political polarization, has unique characteristics that have escaped serious attention from education scholars. Therefore, testing the HIP model through a participatory approach in Lampung not only fills a gap in research but also generates contextually relevant and applicable knowledge in the field.

LITERATURE REVIEW

2.1. Dynamics of Conflict and Reconciliation in Lampung

A brief history of horizontal conflict in Lampung. The Kalianda conflict in 2012, a conflict occurred between residents of Agom Village in Kalianda District and residents of Balinuraga Village in Way Panji District (Noor, 2009). The immediate trigger was alleged sexual harassment, but the root of the problem is deep and classic (Susilo & Santoso, 2013). This conflict involves two ethnic groups: the indigenous Lampungnese and the immigrant Balinese. The presence of the Balinese is considered problematic in terms of legitimacy because they occupy territory that has not been fully agreed upon, compounded by differences in customs, habits, and religion (R. Saputra, 2012). Another factor fueling the tension is economic inequality, with the immigrant community from Bali being relatively more prosperous than the Lampungnese, who act as hosts. As a result of this conflict, at least 14 people were killed, dozens of homes were burned, and approximately 2,000 residents were forced to flee (Noor, 2009).

Furthermore, inter-village conflicts in Lampung are often related to strong tribal feelings, territorial clashes, and land disputes. One example is the conflict in the Register 45 area, Sungai Buaya, Mesuji Regency, which has been ongoing since 2011. There, thousands of hectares of land continue to be contested between indigenous residents who claim to own customary land, encroachers, and plantation companies (Raharjo, 2019). In July 2019, clashes between villages in this area resulted in three deaths, six serious injuries, and four minor injuries. A similar conflict (R. Pratama & Fitriani, 2025) also occurred in Anak Tuha District, Central Lampung, between residents of three villages (Bumi Aji, Negara Aji Tua, and Negara Aji Baru) and PT Bumi Sentosa Abadi (BSA). This land dispute began when the company claimed nearly 1,000 hectares of land that had actually been cultivated by residents since the 1970s.

Furthermore, agrarian tensions Conflicts over land are one of the main causes of disputes between residents that most often occur in Lampung. In addition to the cases in Mesuji and Anak Tuha, tensions over land have also arisen in many other areas, such as in Register 1 Way Pisang, the PT Inhutani V Reg 44 area, and in Gunung Sari Village with PT KAI which has been ongoing for a long time (Ghazaldi, 2025). Farmers are demanding the cancellation of the Right to Cultivate (HGU) certificate, the revocation of the company's HGU, and the return of land belonging to transmigrants. Broadly speaking, the sources of land conflicts in Lampung include: overlapping claims of forest areas with legitimate villages, the government's weak commitment to protecting people's rights, and the presence of officials who actually help smooth the interests of companies (Agusto, 2025). In response to community demands, the Lampung Provincial Government in September 2025 formed an Agrarian Conflict Resolution Facilitation Team (R. Pratama & Fitriani, 2025).

Map of conflict-prone areas: South Lampung, Tulang Bawang Regency (as a region with a heterogeneous population composition), Bandar Lampung City (as an urban center with high social pressure). How does this conflict impact religious education in madrasas and Islamic schools? The underlying causes of horizontal conflict in Lampung have a long and complex history. This conflict was not only triggered by a single, sudden event, but by a pile of historical and structural problems that have existed since the colonial era. The transmigration policy during the Dutch East Indies era resulted in significant changes in population composition, thus giving rise to tensions between the indigenous Lampung people and immigrants, especially those from Java and Bali. (Ratna & Nuraini, 2014) The conflict between the Lampung ethnic group and the Balinese ethnic group in the Kalianda area and its surroundings is one of the

longest-running horizontal conflicts in Lampung Province. Based on historical records, tensions between these two groups have emerged since 1982 and have continued to recur, reaching a peak in 2012 (Rivaldy et al., 2022).

The conflict that took place from October 27 to 29, 2012, between residents of Agom Village, Kalianda District, and residents of Balinuraga Village, Way Panji District, resulted in enormous material losses. It was recorded that 14 people died, dozens more were injured, 166 houses were burned, 27 houses were severely damaged, and most relevant to this study, two school buildings were burned by the mob. This fact shows that educational institutions were also collectively targeted in the conflict (Ariestha, 2013). The reconstruction of Islamic education based on religious moderation in post-conflict areas such as Poso shows that deradicalization is more effective through cultural approaches, such as dialogue and exemplary behavior, rather than only through normative policies (Canu et al., 2026). Generation Z already has a fairly good understanding of religious moderation, especially in terms of tolerance and rejection of violence in the digital space, although their technology-based social participation is still low (Purwanto, 2025). In the algorithmic era, Islamic education needs to build critical awareness of Generation Z towards algorithmic structures (Hermawan et al., 2025). Furthermore, (As' ad & Mujib, 2020) he stated that the underlying cause of the conflict in Central Lampung was not simply inter-ethnic clashes caused by the arrival of immigrants, but rather the existence of criminal acts that were not firmly dealt with by law enforcement officials. As a result, the public lost trust in the authorities and the legal system, then resorted to vigilantism, which ultimately triggered large-scale horizontal conflict. Although never experiencing open communal conflict as severe as that which occurred in South Lampung, Tulang Bawang City is characterized as an area with a very diverse population. As a city that functions as a center of education and trade, Tulang Bawang is a melting pot of various ethnicities, religions, and interests (As' ad & Mujib, 2020).

2.2. Islamic Education Pedagogy in Post-Conflict Areas

Multicultural Islamic education for post-conflict reconciliation encompasses understanding differences, internalizing social values, accommodating local values, and building a foundation for social reconciliation (Markarma et al., 2025). Meanwhile, a humanistic and dialogical approach has proven effective in restoring the psychosocial well-being of former terrorist convicts (Asrori et al., 2026). The function of Islamic Religious Education (PAI) goes beyond transferring values: the concept of Islamic Religious Religious Peacebuilding helps create a culture of peace by teaching tolerance, justice, empathy, and non-violent conflict resolution. The focus is on preventing conflicts before they occur, such as inter-religious or inter-ethnic conflicts in Ambon and Poso (Mardatillah et al., 2025). This is achieved by teaching Islam as a blessing for all beings, conducting interfaith dialogue in schools (for example, visits to other places of worship), practicing negotiation and mediation, and instilling an anti-radicalism attitude through a moderate interpretation of the verses on jihad. As a result, students can become agents of peace in their communities and prevent identity conflicts (Prasojo, 2023). Peacebuilding is preventive and long-term, while reconciliation is curative, namely healing wounds after open conflict. Reconciliation in Islamic Religious ... Reconciliation education requires Islamic Religious Education (PAI) to acknowledge past wounds while simultaneously providing a constructive future orientation (Anggraeni et al., 2023). This peacebuilding approach requires Islamic Religious Education (PAI) to shift from an exclusive and doctrinal approach to an inclusive and contextual one. Values such as tolerance, respect for diversity, and nonviolent conflict resolution must be integrated into the learning of Islamic jurisprudence (fiqh), faith (aqidah), morals, and Islamic cultural history (Takunas et al., 2024).

Reconciliation is the process of restoring a relationship between two or more parties who have been at odds, not just ending a fight but also healing hurt feelings and rebuilding mutual trust. In Islamic teachings, as taught through Islamic Religious Education (PAI), reconciliation teaches values such as forgiveness, admitting mistakes, and repairing the damage caused by conflict. (Noor, 2009). The best example is the story of the Prophet Muhammad who succeeded in reconciling the Aus and Khazraj tribes in Medina who had been enemies for decades, as well as the Fathu Makkah incident where he forgave the people of Makkah who had tortured him. Furthermore, (Harahap, 2020) The reconciliation process typically involves several stages: each

party acknowledges wrongdoing, sincerely apologizes, sincerely forgives, and then performs symbolic acts such as shaking hands, eating together, or praying together as a sign of peace. The desired end result is true peace, where former adversaries can cooperate, help each other, and live peacefully side by side without resentment or suspicion.

Islamic Religious Education (PAI) also plays a role in restoring relationships between individuals or groups that have been in conflict, rebuilding trust, and creating peace. For example, post-riot conflict between residents of one neighborhood unit (RW), for example due to land or political issues. The role of PAI includes: teaching the values of *ta'aruf* (getting to know each other), *tawazun* (balance), and *tasamuh* (tolerance); training forgiveness and *istigfar* as moral healers; holding joint activities such as community service or congregational prayer for the conflicting parties; and telling stories of reconciliation in the Quran, such as the resolution of the dispute between the Aus and Khazraj tribes in Medina by the Prophet Muhammad (Noor, 2009). The result is meetings, dialogue, and a shared commitment to not repeat the conflict, accompanied by peaceful actions such as shaking hands or eating together.

Trauma Recovery. Horizontal conflict not only damages social infrastructure, but also leaves deep psychological trauma in children and adolescents, such as excessive anxiety, aggression, difficulty concentrating, and a loss of sense of security. Islamic Religious Education (PAI) has great potential as an instrument for trauma recovery because Islamic teachings provide a theological framework for understanding suffering, worship practices (prayer, *dhikr*, prayer) have a therapeutic dimension, and *madrastas* and Islamic boarding schools can be safe spaces that provide a sense of normalcy amidst chaos (Sechandini et al., 2023). A study (Yandri & Juliawati, 2024) says that the role of counselors in spiritual counseling services based on Islamic teachings aims to reduce trauma caused by bullying in Islamic universities. This approach combines Islamic values such as patience (restraint and not giving up), sincerity (sincere acceptance without resentment), *tawakal* (surrender to Allah after trying), and *tazkiyatun nafs* (cleansing the soul from bad traits).

A study of Islamic Religious Education (PAI) in Poso shows that multicultural religious education can foster interfaith harmony. Aceh offers lessons on Islamic boarding schools (*pesantren*) as trauma recovery institutions for post-conflict orphans. However, studies in Lampung are still limited.

2.3. Muted Classroom in Religious Education

Definition and symptoms of muted classroom in post-conflict areas: avoidance of sensitive topics (past violence, religious/group differences, reconciliation) In areas recently recovering from conflict, topics such as past violence, differences in religious or ethnic identity, and discussions of reconciliation are often considered too "risky" to be addressed in classroom instruction. One study (Berger et al., 2016) found that collective trauma not only impacts individual psychological well-being but also shapes the social ecology within schools, inhibiting open discussion of the realities of conflict. Religious moderation in Islamic education requires integrating *wasathiyah* (moderate) values across all subjects through dialogic methods and strong school leadership (Prasetyo et al., 2025). However, post-conflict policies often fall into superficial peacemaking, reinforcing a culture of silence, as was the case in Lampung (Kuppens & Langer, 2020).

Teachers' strategic silence: A study in Lampung shows that teachers in Tulang Bawang and Bandar Lampung regencies face pressure from still-polarized communities, thus choosing to remain silent rather than trigger new conflicts. "Teachers' strategic silence" can be interpreted not as a professional failure, but as a rational response to a stressful environment. As emphasized in the literature, teaching material alone without building a sense of affective and relational safety in post-conflict classrooms will be ineffective. Emotional safety is not an outcome of the learning process, but rather a prerequisite for learning to take place (Lopa Shah, 2026). Efforts to rebuild the world of education often rely on the concept of negative peace, namely simply stopping direct violence without addressing the roots of structural injustice. Within this framework, schools function as tools for implementing policies that emphasize silence and security (securitization) (Kuppens & Langer, 2020).

collective anxiety among students. A study (Berger et al., 2016) states that in areas recently recovering from conflict, topics such as past violence, differences in religious or ethnic identity, and discussions of reconciliation are often considered too "risky" to be addressed in classroom learning. In times of collective crisis, student well-being depends heavily on fostering a sense of belonging and psychological safety, especially for those from traumatic backgrounds (Lopa Shah, 2026).

Understanding the muted classroom phenomenon as a structural, rather than a personal, issue opens up opportunities for more meaningful interventions. Research conducted in Kashmir offers a healing-centered pedagogical framework as an alternative to merely "trauma-aware" approaches (Berger et al., 2016). The muted classroom phenomenon in Lampung, characterized by avoidance of sensitive topics, strategic silence from teachers, and collective anxiety among students, touches on important but often overlooked realities in post-conflict education (Ehwanudin, 2021).

2.4. Trauma-Informed Pedagogy

Main principles:

Safety is crucial for ensuring the physical and emotional well-being of someone experiencing trauma. The learning environment and the way people interact with each other must be designed to feel safe. This safety encompasses not only a comfortable and non-threatening environment but also freedom from psychological threats such as being judged, ridiculed, or intimidated by others (Mendel et al., 2021). Most lecturers feel prepared to provide spiritual counseling services. This is evident in their experience, knowledge, and confidence in incorporating Islamic values into the counseling process. However, some lecturers feel unprepared. This situation indicates the continued need for ongoing professional training and support. Although lecturers' interest in spiritual counseling is quite high, in practice, especially in dealing with bullying cases, its implementation is still not optimal (Yandri & Juliawati, 2024).

trustworthiness, Building the greatest possible trust is achieved by acting consistently and being transparent in decision-making. This principle emphasizes that all parties involved must know what will happen next and why a decision is made (Mendel et al., 2021). Applying the principle of transparency in research partnerships involving trauma survivors increases program effectiveness and participant acceptance of the intervention (Wiley, 2026).

Choice, Accustoming individuals to having choices and full control over their recovery process. Because each person has different needs, the approach provided must be tailored to the individual. This principle also emphasizes that every individual's voice must be heard in every decision-making that impacts their lives (Mendel et al., 2021). Furthermore, the study (Rahmatullah & Azam Syukur, 2021) stated that it emphasizes the importance of providing space for choice for students who have experienced trauma to prevent re-traumatization due to a rigid and hierarchical education system. In addition, (Kherani & Sharma, 2022) this approach emphasizes the importance of providing space for choice for students who have experienced trauma, in order to prevent re-traumatization caused by a rigid and hierarchical education system.

collaboration, Equalizing positions in the hierarchy of power in the learning and decision-making process. Collaboration means that all parties teachers, students, parents, and the community work together as equal partners, not in a superior-subordinate relationship (Mendel et al., 2021). The success of the post-disaster character recovery program is supported by the collaboration between student enthusiasm, teacher role models, educational services, the role of parents, and the management team. The synergy of these various parties is a key factor in the recovery process at the emergency madrasah (Anirah et al., 2019). Furthermore, (Dennis et al., 2023) he said that an approach that prioritizes collaboration between students, lecturers, and trauma survivors in the curriculum development process is able to create a learning environment that is more responsive to the needs of students who are experiencing trauma.

Empowerment is an example of implementation in public education (US, Europe, Syrian conflict). Criticism: Originating from a secular and individualistic context, it requires cultural and religious adaptation. In Aceh, this approach has been adapted in Islamic boarding schools for children affected by conflict, but it has not been systematically implemented. In the US and

Europe, the principles of Trauma-Informed Care (TIC) have been implemented in public education systems in response to growing awareness of Adverse Childhood Experiences (ACEs). For example, 15 US states have adopted the Trauma-Sensitive Schools model through mandatory staff training, organized classroom environments, the elimination of humiliating discipline, and the provision of safe spaces for student emotion regulation. However, a major criticism is that the TIC model tends to pathologize students from marginalized communities, such as Black students with "challenging behavior" who are more often referred to mental health services, rather than understanding them as adaptive responses to structural violence (Forsberg et al., 2023). Storytelling and other values-based approaches have been shown to be effective for trauma recovery in children affected by disasters and conflict (Purnamasari et al., 2023), but their application in Islamic schools in post-conflict areas remains very limited.

2.5. Maqāṣid al-Sharī'ah for Trauma-Healing

Maqāṣid al-sharī'ah (Jasser Auda, al-Shatibi). Ḥifẓ al-Nafs, which means protecting the soul physically, is correlated with the protection of human dignity and human rights (HAM). In the context of education, this is realized through the creation of psychological security, an atmosphere free from intimidation, and respect for the dignity of every student regardless of their group background (Mustaqimah, 2017). However, if freedom of expression is not managed properly, it has the potential to transform into hate speech, which in turn can threaten the protection of the soul (ḥifẓ al-nafs) (Purnomo et al., 2023). The values of maqāṣid al-sharī'ah that are responsive to local contexts can serve as a foundation for pedagogy that protects students' souls and minds from hatred and indoctrination (Sari et al., 2025). Addressing "Collective Student Anxiety" as a form of violation of ḥifẓ al-nafs: Collective anxiety is an indication that ḥifẓ al-nafs in the sense of dignity and security is not being met (Al Amin & Zaid, 2025). Maqāṣid-based interventions require teachers to consciously build a "classroom social contract" that guarantees that every student, from any group, will have their dignity protected. This is not just an ordinary classroom rule, but a moral and religious obligation (Syihabuddin & Suwandi, 2026).

and ḥifẓ al-'aql (protection of reason). How these two principles can become a normative basis for creating a psychologically safe and hate-free classroom. Ḥifẓ al-'Aql or protecting the mind from damage is closely related to efforts to multiply scientific thought patterns and thinking, as well as guaranteeing responsible freedom of thought (Purnomo et al., 2023). Freedom of expression is one of the human rights, which within the framework of maqāṣid al-sharī'ah can be included in efforts to protect freedom of reason (ḥifẓ al-'aql) (Sasongko et al., 2025). In practice, this is realized through the freedom of intellectual exploration and critical learning which are actually hampered in the phenomenon of muted classrooms as well as protecting students from hate indoctrination. A study says that Freedom of expression is part of human rights which, within the framework of maqāṣid al-sharī'ah, can be categorized as efforts to protect freedom of thought (ḥifẓ al-'aql) (Purnomo et al., 2023).

2.6. Healing-Centered Islamic Pedagogy (HIP): Model Framework

Synthesis of three pillars:

(1) Trauma-Informed Principles,

Trauma-Informed Practice (TIP) is a pedagogical approach that acknowledges the pervasive impact of trauma on students' learning abilities, recognizes signs of trauma in the classroom, responds with policies and procedures that support healing, and actively prevents re-traumatization. This approach focuses on creating a physically and psychologically safe learning environment, building trusting relationships, and empowering students. In conflict-affected regions such as Ukraine, the international project SAFE LEARN (Supporting Adaptive and Flexible Education for War-Affected Students) specifically developed and institutionalized the Trauma-Sensitive Teaching (TST) methodology. This methodology is designed to address the psycho-emotional stress experienced by students due to war and forced displacement. The project trained over 100 educators to integrate TST principles into the curriculum and adapt institutional policies to be more inclusive and resilient to crises. While in Aceh, which received widespread national and international attention post-tsunami, Trauma-Informed Care (TIC) adaptation has not yet been systematically implemented, the situation in Lampung is far more

worrying. To date, no study has specifically examined the implementation of TIC in madrasas or Islamic schools in Lampung Province following repeated horizontal conflicts, such as in Kalianda (2012), Central Lampung, and the agrarian conflict in Mesuji (Sutarman et al., 2022).

Furthermore, the characteristics of the horizontal conflict in Lampung differ from those in Aceh, which has had a formal political resolution through the Helsinki MoU, and Poso, which received massive intervention from the central government and international donor agencies, thus requiring special attention (Bella et al., 2016). Aceh has proven that adapting a trauma recovery approach, although not yet systematically implemented, is possible, as seen in the MUQ Islamic Boarding School initiative that provides psychiatrists and a trauma recovery program within the Islamic boarding school environment. In contrast, Lampung, with its complex history of horizontal conflict and minimal attention from the academic world, is an area that urgently needs research and intervention (Sutarman et al., 2022). In addition, the TIP principle was also applied in Gaza to develop an adaptive curriculum that not only educates but also helps rebuild a torn society. This approach is key to creating a sense of safety and peer support that is crucial for students experiencing trauma due to prolonged conflict (Mendel et al., 2021).

(2) Maqasid Al-Shari'ah,

Principle Maqasid al-shari'ah, empowerment in Trauma-Informed Care (TIC), which in the Western context is often interpreted as individual autonomy, can be reformulated within the framework of maqasid al-shari'ah as the embodiment of the role of khilafah (humans as leaders or managers on earth) and amanah (moral responsibility). With this articulation, the concept of empowerment feels more Islamic, making it more easily accepted by the pesantren and madrasah communities in Lampung. (Mukari & Anas, 2025) narrative-based reconciliation Conflicts between communities (farmers, transmigrants, indigenous peoples) and corporations (palm oil, sugar cane, and rubber plantations) or the state (claims to protected forest areas). The root of the problem is unfair access to agrarian resources, overlapping land ownership claims, and a lack of legal certainty (Purnomo et al., 2023). The successful resolution of agrarian disputes in Mesuji using a restorative justice approach that prioritizes dialogue, deliberation, and the restoration of social relations demonstrates that the principle of *islah* (peace) in Islam can truly be implemented in Lampung (Mustaqimah, 2017).

(3) Narrative-Based Reconciliation

An explanation of how the three are operationalized in the Lampung context by considering the characteristics of local conflicts (for example: the Kalianda conflict which is religiously charged versus the agrarian conflict which is more economic in nature). The five core principles of Trauma-Informed Care (TIC), namely Safety, Trustworthiness, Choice, Collaboration, and Empowerment, need to be culturally adapted so that they can be aligned and well accepted by the Lampung community. (Mendel et al., 2021) In addition, in the study (Ginwright, 2015), Involving religious and traditional leaders as "recovery agents" is very important, because in Lampung society, the *kiai*, *ustadz*, and traditional leaders have high moral authority. Their participation in the psychosocial assistance process will increase trust more than if only relying on professional counselors who may be considered "outsiders" (A'isyah et al., 2017).

METHOD

A qualitative approach with a Participatory Action Research (PAR) design model Kemmis & McTaggart (plan → act → observe → reflect). PAR was chosen because the researcher collaboratively with Islamic Religious Education (PAI) teachers in Lampung reconstructed trauma-based Islamic Religious Education (PAI) pedagogy, not just observing.

Location: three high schools spread across the Lampung region with the following criteria: (a) Tulang Bawang Regency – 1 Catur Karya High School, Banjar Margo District, Tulang Bawang Regency (urban area with an educated population, but with a history of latent conflict), (b) Bandar Lampung City – 1 school Permata Bunda IT High School, Sukarampe District, Bandar Lampung (provincial capital with complex social dynamics post-migration conflict), (c) South Lampung Regency – 1 school, Y Adika High School, Natar District, South Lampung (the epicenter of the Kalianda conflict). Participants were selected purposively:

Islamic Religious Education teachers who taught for at least 2 years post-conflict, students in the classes taught by the teachers. Estimated total: 3-6 teachers, 30-60 students, plus local community/religious leaders as sources of contextual data.

(1) Classroom observation (7-9 sessions, using a structured observation sheet with muted classroom indicators), (2) Semi-structured in-depth interviews with Islamic Religious Education teachers, students, parents, and community leaders in Lampung, (3) Documentation (student diaries, lesson plans, Islamic Religious Education teaching materials used), (4) Simple pre-post survey to measure emotional regulation and intergroup prejudice (adapted Likert scale).

Qualitative data were analyzed using thematic analysis (Braun & Clarke): familiarization, coding, theme search, theme review, theme definition, and writing. Simple quantitative data were analyzed descriptively (pre-post mean comparison) and the Wilcoxon test for small samples. Cross-location comparisons (Tulang Bawang, Bandar Lampung, South Lampung) will be conducted to examine variations in the muted classroom phenomenon based on local conflict characteristics.

Triangulation of sources (teachers, students, parents, community leaders) and methods (observation, interviews, documents). Member checking of participants. Audit trail for dependability. Researcher reflexivity (especially sensitivity to local trauma). Informed consent, anonymity (school locations and participant names are not explicitly mentioned), confidentiality of student diaries that may contain traumatic experiences, non-coercion in disclosing trauma, and a referral protocol for counselors if students are found to be experiencing severe trauma. Particular attention is paid to ethics in the South Lampung region, which still bears the collective scars of the Kalianda conflict.

RESULT AND DISCUSSION

The Muted Classroom Phenomenon Before Intervention

This research began with the identification of the muted classroom phenomenon in three Islamic school locations in the Lampung region: Tulang Bawang Regency (Catur Karya Senior High School, Banjar Margo District, Tulang Bawang Regency), Bandar Lampung (Permata Bunda IT Senior High School, Sukarama District, Bandar Lampung), and South Lampung Regency (Yadika Senior High School, Natar District, South Lampung). Based on initial observations during 7 Islamic Religious Education (PAI) learning sessions before the intervention, a systematic pattern of avoidance of sensitive topics was found by both teachers and students. The implementation of religious moderation pedagogy in madrasas and universities as agents of social change is supported by strong leadership, an inclusive curriculum, interfaith dialogue, and the use of appropriate technology (TPACK) (Prasetyo et al., 2025).

In Tulang Bawang Regency (Catur Karya High School, Banjar Margo District, Tulang Bawang Regency), Islamic Religious Education (PAI) teachers tend to avoid discussing differences between religious organizations, especially the relationship between Nahdlatul Ulama (NU) and Muhammadiyah, as well as inter-ethnic differences that have historically sparked tensions in the region. Tulang Bawang Regency has a history as a complex transmigration area, where various waves of population movement from Java and Bali have created a highly diverse society, but it is also prone to identity-based conflicts, which have historically caused tensions in the region. One teacher explained:

"I shouldn't dwell on those differences. The students might ask further questions and then tell their parents, which could cause problems. The most important thing is that they can pray and read the Quran correctly."

This statement shows that teachers not only avoid open conflict, but also limit students' critical curiosity in order to maintain artificial or false social stability.

Another teacher at the same school expressed a similar viewpoint, further reinforcing this risk-averse mindset:

"If I discuss the differences between NU and Muhammadiyah, I could be accused of taking sides. In this community, the students' parents come from diverse backgrounds, some even being activists in

community organizations. So, it's safer for me to focus solely on teaching mahdhah worship (pure worship with established procedures)."

At Permata Bunda IT High School in Sukarama District, Bandar Lampung, avoidance focuses more on the issue of differences, which have repeatedly caused social tensions in recent decades. The social dynamics of Bandar Lampung, as the provincial capital, make it a meeting place for various ethnic and cultural groups, including indigenous Lampung residents, transmigrants from Java and Bali, and the Chinese community. Teachers admit to having difficulty discussing the theme of tolerance for fear of rekindling the polarization that occurred previously, including post-conflict ethnic groupings, the impact of which is still felt in the school's social environment.

"When the incident near the market happened a few years ago, many of my students' families were involved. I don't know whose side they were on. Therefore, if I bring up inter-ethnic conflict, I'm afraid it will reopen old wounds that haven't fully healed."

Another teacher at the same school expressed a similar viewpoint, further reinforcing this risk-averse mindset:

"The textbook we use does include a chapter on tolerance, but the discussion is still very abstract. There's no concrete explanation of how to be tolerant of neighbors who are of different ethnicities and religions. I'm at a loss as to where to begin."

At Yadika Senior High School in Natar District, South Lampung, the most intense phenomenon of muted classrooms was found. As the epicenter of the 2012 Kalianda conflict, teachers and students alike avoided discussing past violence, religious differences, and reconciliation. Observations showed that when the words "conflict" or "Kalianda" were accidentally mentioned by students, the classroom immediately fell silent and the teacher immediately changed the topic. With the existing conflict, there were discoveries of previous tragedies, for example: As the area that was the center of the ethnic conflict in Kalianda Balinuraga in 2012, which resulted in 14 people being killed, hundreds injured, and 166 houses burned (Utami, 2015),

From the students' perspective, collective anxiety was palpable. In a student diary, one student wrote:

"At school, no one ever talked about what happened in the past. The teachers never told me about it either. I only knew what my grandfather told me. However, he also said it was better to just forget. I'm confused: is forgetting the same as forgiving?"

Another student from the same school expressed feeling trapped in a forced silence.

"Sometimes I see my friends who are of a different religion, and I don't know how to act or think about them. At home I was taught to be careful, but at school it was never discussed at all. It felt like a forbidden topic."

These findings confirm that muted classrooms are not simply a manifestation of teachers' pedagogical incompetence, but rather an adaptive response to a still-polarized social environment. Teachers resort to "silence" as a self-protective mechanism and to protect students from potential open conflict. From a theoretical perspective, this silencing can be interpreted as a form of passive resistance and reflects systemic failures in the implementation of peace education.

Teachers' Obstacles in Overcoming Muted Classrooms

In-depth interviews with six Islamic Education teachers identified three main barriers:

First, physical and social fear. Teachers in South Lampung explicitly expressed concerns about personal safety when discussing past conflicts. One teacher explained:

"Once, a teacher tried to discuss peace, but was reprimanded by a community leader. He told me not to bring up old wounds. From then on, I became afraid. If I said something wrong, I could be transferred, or even worse."

This social pressure from community leaders and parents creates a kind of "social filter" that operates long before teachers open their mouths in the classroom. Another teacher at the same school confirmed that this pressure is even felt in parent-teacher meetings:

"I once had a parent come to the principal because their child came home and told them about a class discussion about religious differences. The parent was immediately suspicious and said the religion teacher was too liberal. Since that incident, I've chosen to play it safe."

These findings indicate that the obstacles faced by teachers are not only competency-based, but also ecological in nature, formed from power relations between schools, communities, and local authorities that still carry the legacy of post-conflict polarization.

Second, there's a lack of contextual pedagogical tools. None of the teachers had modules, lesson plans, or specific guidelines for discussing post-conflict reconciliation. All teachers acknowledged that the textbooks they used were normative and didn't address the realities of local conflict.

The gap between the official curriculum and real needs in the field is a structural obstacle that requires serious attention:

"The Lesson Implementation Plan (RPP) provided by the department is still standard. It includes core competencies, indicators, and evaluations. There's absolutely no guidance on how to teach tolerance to children whose parents have had conflict in the past. I've learned from my own experience, but I often go the wrong way."

Another teacher expressed similar frustration about the mismatch between the material in the curriculum and the social realities that students actually face:

"The Islamic Religious Education (PAI) textbooks discuss tolerance and brotherhood, but in a general and theoretical manner. None of them connect these values to the real-life situations our students experience here. As a result, I'm at a loss for how to explain them in a way that's truly meaningful to them."

This situation demonstrates a structural gap between the general national curriculum design and the unique pedagogical needs of regions with a history of communal conflict. Without the support of contextually appropriate teaching materials, teachers are caught in a dilemma between fulfilling their normative duty to teach the values of tolerance and their practical inability to implement them in practice.

Third, the psychological burden on teachers themselves. Some teachers admitted to being witnesses or even victims of conflict. They haven't resolved their personal trauma, so they feel incompetent to act as agents of healing for their students. A teacher in South Lampung stated:

"I was there when it happened. I witnessed it firsthand. Even now, it's still incredibly painful to think about. How can I talk about it with the students when I'm still reeling from it?"

Another teacher expressed a deeper sense of helplessness:

"Sometimes I still dream about that incident. I never told anyone about it. So, if someone brings up the topic in class, I immediately change the subject. I can't stand it."

These findings reveal a dimension often overlooked in discussions of post-conflict education: that teachers serve not only as facilitators of learning but also as individuals bearing the burden of collective trauma. Without adequate psychological care for teachers, various forms of pedagogical intervention will continue to face obstacles rooted within the teachers themselves.

Implementation of the Healing-Centered Islamic Pedagogy (HIP) Model

Based on initial findings, researchers together with teachers designed and implemented a HIP model that integrates three pillars: (1) trauma-informed principles, (2) *maqāṣid al-sharī'ah* (especially *ḥifz al-nafs* and *ḥifz al-'aql*), and (3) narrative-based reconciliation.

The intervention was implemented in four Islamic Religious Education (PAI) learning sessions at each school, with direct supervision from the researchers. Key HIP activities include:

First, building a classroom social contract. Teachers and students jointly developed a class agreement that guaranteed psychological safety. This activity took place at the first meeting of each cycle and lasted approximately 25 minutes. The agreements developed in all three schools had the same core, albeit with different phrasing, such as: "Every opinion is respected even if it's different," "We don't make fun of friends' family backgrounds," "We can remain silent if we're not ready to share," and "We are brothers and sisters even if we're different." This approach aligns with the concept of psychological safety.

The concept of psychological safety was first systematically developed by Edmondson (1999) in this learning context, who defined it as a shared belief that each group member feels safe to take interpersonal risks without facing punishment or shame. In another study, Frazier et al. (2017) emphasized that psychological safety is a fundamental prerequisite for authentic student engagement and transformative learning, especially in environments rife with uncertainty. Furthermore, Kahn (1990) demonstrated that without a sense of psychological safety, individuals tend to withdraw, self-censor, and avoid honest expression to protect their social image. The relevance of this concept in post conflict contexts is reinforced by Hamre and Pianta (2001), who found that the quality of teacher-student relationships characterized by warmth, acceptance, and the absence of conflict significantly predicts students' academic engagement and emotional well-being. Thus, building a class social contract in the Holistic Integration Protocol (HIP) model is not just an opening ritual, but a structural intervention that actively builds the foundation of psychological safety necessary for the learning process on sensitive issues to take place authentically and meaningfully.

Second, verse-based reflective dialogue. The teachers used QS al-Ḥujurāt (49): 10-13 as the main text to build discussions on brotherhood, justice, and respect for differences. Unlike conventional teacher centered lecture methods, these discussions were built through open-ended, non-judgmental questions, such as: "In your opinion, what does getting to know each other (ta'aruf) mean in our daily lives here?" or "How does Islam teach us to respond to differences?" This approach provided a safe theological foundation for students to explore sensitive issues without feeling like they were being led to a particular conclusion.

This dialogue approach based on sacred texts aligns with Pingel's (2008) findings, which state that the use of religious texts as a gateway to discussions about conflict and peace has proven more effective in religious societies than secular approaches, because it provides a moral authority recognized by all parties. In the context of conflict resolution, Lederach (1997) emphasizes the importance of what he calls "moral imagination" in the reconciliation process, namely the ability to imagine the possibility of new relationships that transcend the cycle of violence a capacity that can be developed through collective reflection on shared narratives and values. Meanwhile, Bar-Tal (2000), in his study of societies experiencing prolonged conflict (intractable conflict), shows that the transformation from an ethos of conflict to an ethos of peace requires an educational process that actively encourages cognitive and emotional reconstruction, not simply the delivery of new information. The relevance of the Qur'an as a medium for dialogue in this context is also reinforced by Abu-Nimer's (2001) findings, which document how Islamic values such as 'adl (justice), rahmah (compassion), and ukhuwwah (brotherhood) can be powerful theological resources for building bridges over the wounds of communal conflict. Thus, reflective dialogue based on Qur'anic verses in the Holistic Integration Protocol (HIP) model is not merely a pedagogical strategy, but also a theological intervention that utilizes the community's spiritual resources to foster a collective healing process.

Third, the "non-judgmental listening" exercise. Students are trained to listen to each other's experiences without interrupting, judging, or offering instant solutions. This activity aims to build trustworthiness and collaboration. In each session, students are given a simple guide: sit in pairs, one person tells a story for two minutes without interruption, then alternates. Afterward, the listener is allowed to ask only one clarifying question, not a judgmental one. This exercise, though simple, feels very meaningful to students accustomed to a competitive and judgmental classroom culture. This non-judgmental listening exercise is rooted in the Active Listening tradition developed by Rogers (1951) in client-centered therapy, which emphasizes that it is the quality of the listener's presence, not the content of the response, that determines whether someone feels truly understood. In the context of post-conflict education, Staub et al. (2005) documented the effectiveness of a similar approach in post-genocide Rwanda, where active listening exercises among students significantly reduced dehumanizing attitudes toward outgroups and increased empathy. Another study, Novick (2014), also found that empathic listening is a core competency in peace education, as it can break the cycle of reactivity that typically triggers conflict escalation. From a neuroscience perspective, Cozolino

(2013) explains that the experience of being fully listened to activates the parasympathetic nervous system, which physiologically creates optimal emotional regulation conditions for learning. Thus, the practice of non-judgmental listening in the Holistic Integration Protocol (HIP) model not only has a social and relational dimension but also has a neurobiological basis that supports the process of recovery from traumatic experiences.

Fourth, voluntary narrative sessions. Students are given space (without coercion) to share their experiences or feelings related to the conflict. The teacher acts as a facilitator, emphasizing the values of *ḥifẓ al-nafs* (protection of the soul) and *ḥifẓ al-ʿaql* (protection of the mind). The teacher does not pressure students to name the perpetrators or provide details of the violence; the emphasis is on feelings and hopes, not facts and accusations.

Impact of HIP Intervention

After the implementation of HIP, there were significant changes in three main aspects.

First, there was a decrease in the phenomenon of muted classrooms. Post-intervention observations showed that teachers were beginning to open discussions about differences, conflicts, and the values of reconciliation, albeit in a cautious and gradual manner. At Yadika Senior High School in Natar District, South Lampung, previously the most closed school, a teacher successfully led a brief discussion on the importance of forgiveness from an Islamic perspective without explicitly touching on the details of past violence. The teacher reflected on the changes she experienced:

"I just realized I'd been so overwhelmed by fear. The students actually wanted to talk; they just needed to feel safe first. When I told them this class was a safe space, their facial expressions immediately changed. It was as if a burden had been lifted from their shoulders."

Another teacher at Catur Karya High School, Banjar Margo District, Tulang Bawang Regency, also revealed that he had experienced a change in perspective:

"I thought that opening up a discussion about differences would create a stir. Instead, the students became more enthusiastic and respectful. Perhaps they were tired of pretending that differences didn't exist."

This change demonstrates the success of HIP in shifting teachers' orientation from self-protection to facilitation. When teachers perceive that a safe classroom actually increases student participation, they develop pedagogical confidence that was previously lacking. This aligns with Priestley et al.'s (2015) concept of teacher agency, which states that teachers' actions are influenced by the ecological context. HIP modifies this context through classroom social contracts and mentoring, so teachers feel safe stepping out of their comfort zones.

Second, improving students' emotional regulation. Analysis of student diaries revealed a shift from expressions of anxiety and avoidance to expressions of openness and the ability to manage emotions. One student in Bandar Lampung wrote:

"After doing the listening exercise, I felt a sense of relief. It turns out my friends felt the same way as I did. We weren't alone. Now I'm no longer afraid to share my story." (Student Diary 12, Permata Bunda IT High School, Sukarama District, Bandar Lampung)

Another student from Yadika Senior High School, Natar District, South Lampung write down more personal changes:

"I learned that anger and sadness from past conflicts are normal. My teacher said that's a human response. I also learned that differences are not enemies. The Quran teaches this too. I feel calmer now."

The emotional shifts in these students' diaries align with Siegel's Window of Tolerance (1999), where trauma causes hyperarousal or hypoarousal, and recovery occurs when the capacity to process experiences expands. Students' statements about being "not alone" and being "calmer" indicate healthier emotional regulation. In Islam, this calmness aligns with the concept of *tuma'ninah* (peace of mind). Thus, improved emotional regulation is not only psychological but also spiritual, reinforcing the relevance of HIP in Islamic education.

Third, a decrease in intergroup prejudice. A simple pre-post survey (Likert scale 1-5) showed a decrease in prejudice scores in all three locations. The average prejudice score at SMA Catur Karya in Banjar Margo District, Tulang Bawang Regency, fell from 3.8 to 2.9; SMA IT Permata Bunda in Sukarama District, Bandar Lampung, from 4.1 to 3.2; and SMAS Yadika in Natar District, South Lampung, from 4.3 to 3.4. Although these decreases cannot be statistically

generalized due to the small sample size (n=4 students), the pattern of change is consistent and supported by qualitative data.

DISCUSSION

Muted Classroom as Resistance Passivity and Failure Systemic

Muted group theory occurs when groups are unable to express traumatic experiences through the discourse controlled by the dominant group (Andhika & Chessario, 2025). Classroom silence is not a reflection of an inability to think critically, but rather a social protection strategy to avoid topics that could potentially divide the community (Ali, 2025). Students in conflict areas consistently avoid discussing the history of local violence because they have learned from adults that the topic is dangerous (Rahayu & Ningsih, 2025). The phenomenon of learned silence across generations is very difficult to break without planned and systematic intervention (Ahmad et al., 2024). Classroom silence is not simply the absence of speech, but an active pedagogical practice that implicitly teaches that certain experiences are not worth voicing (Boler & Zembylas, 2023). Teachers who avoid public discussion of conflict navigate a duality between the public and hidden transcripts (Parlak, 2022). Pressure from community leaders, parents, and local religious authorities creates a kind of *social filter* that operates long before teachers even speak (Guenuni et al., 2022).

Islamic Religious Education classes without a clear learning design open up space for diverse experiences, tending to produce false homogeneity (Hatamudin, 2025). The passive classrooms in Lampung reflect the systemic failure of post-conflict education, which remains oriented toward surface-level peace and security rather than addressing the root causes of injustice (Kuppens & Langer, 2020). A similar situation occurred in Sigi, where the conflict arose from a lack of inclusive understanding of Islam (Markarma et al., 2025). Intense international attention to post-conflict Poso created external resources and pressure that prompted institutional change in schools (Brydon et al., 2020). The 2012 Balinuraga conflict in South Lampung never received a systematic policy response from the government, creating an institutional vacuum filled by informal but powerful norms of avoidance (Utami, 2020). The success of reconciliation education depends heavily on the policies surrounding the school, not solely on the individual competence of teachers (Musthofa, 2025).

Integration of Trauma Informed Pedagogy with Maqāṣid al-Sharī'ah

Integrating evidence-based trauma psychology with Islamic values has been shown to increase the acceptability and effectiveness of interventions in Muslim communities (Harerimana et al., 2025). The *Traditional Islamically Integrated Psychotherapy (TIIP)* framework was developed (Haque et al., 2016). The validity of qualitative research can be strengthened through multi-source triangulation, member checking, and a transparent audit trail (Maxwell, 2026). Maqasid al-Shariah can serve as core educational values that are flexible and responsive to local contexts (Panjwani & Agbaria, 2018). There is a gap between the declaration of high normative values in PAI policy documents and the inability to implement them in daily practice (Yanti et al., 2025). Integration that reflects a commitment to epistemological dialogue that is equal to contemporary findings (Nuryanto, 2018).

Trauma recovery cannot be achieved solely through the transfer of cognitive knowledge; it requires a safe space to process emotional wounds (Kolk, 2024). Traumatized children require consistent relational experiences with trusted adults before they can engage in cognitive learning (Khusnia, 2024). The concepts of compassion and mercy in teacher-student relationships align with the relational needs for trauma recovery (Hungo, 2024). The HIP approach, which prioritizes psychological safety over academic content, aligns with contemporary trauma science (Christodoulou & Zembylas, 2022). Islamic values can serve as powerful theological resources for peacebuilding (Ismail & Hidayat, 2024). These same Islamic theological resources can be mobilized to reject violence (Subkhan et al., 2023). emphasizes the importance of the affective dimension in reconciliation pedagogy (Sukardi & Sajida, 2023). Well-managed emotions can be a driving force for more rational moral transformation (Herianto et al., 2024).

The integration of evidence-based trauma psychology accompanied by Islamic values can increase the acceptance of interventions carried out in Muslim communities (Ghazaldi, 2025) as seen in the integration of TIIP (Haque et al., 2016) and the reformulation of the concept of TIC empowerment into *maqāṣid al-sharī'ah* as a form of *khilafah* and *amanah* (Syihabuddin & Suwandi, 2026). *Maqāṣid* functions as a core value of education that is responsive to the local context (Panjwani & Agbaria, 2018), so that teachers in Lampung are more receptive to the HIP approach when *ḥifẓ al-nafs* and *ḥifẓ al-'aql* are explained as the foundation for creating a safe classroom. This study overcomes the gap between normative value declarations and practical implementation (Hakim & Mustofa, 2025) by concretely embodying *maqāṣid* into the lesson plan, not just inserting Qur'anic verses as decoration, but reflecting substantive integration that is in line with the Islamization of Knowledge project (Hamideh et al., 2021).

Systemic Barriers to Teachers: From Individual Competence to Social Ecology

Obstacles faced by teachers in *muted classrooms* More fundamentally, it is ecological and structural, not just individual competence (Khusnia, 2024). Teachers' actions are closely related to ecological contests, simultaneously shaping and limiting (Priestley et al., 2015), and teachers will depend on the conditions of their work environment (Imania et al., 2025). Likewise, teachers in Lampung are not motivated by reconciliation because of their ecological context (Ahmad et al., 2024). Limited human resources, curriculum, and technology in Islamic higher education (Desmaniar et al., 2022), as well as the lack of teacher training to handle sensitive post-conflict issues, create systemic barriers that exceed individual capacity.

The physical and social fears experienced by teachers in South Lampung reflect what (Barton & McCully, 2005) called *the ethos of conflict*. A study, (Mashuri, 2021) Related to victimhood, where everyone feels they are the one who suffers the most, this becomes an obstacle to reconciliation. Past conflicts can become very serious if not managed properly (Wittbrodt et al., 2020). Therefore, many teachers have a very real intuitive understanding of their group (Musthofa, 2025). Existing educational materials are not relevant to the local cultural and historical context. (Sharan, 2026). Next, another study (Helakorpi, 2022) Teachers must have concrete teaching modules, not just standard assessments. Meanwhile, the absence of reconciliation in the curriculum reflects a low political priority for community recovery Saputra et al., 2020).

A study (Cieslak et al., 2019) found that repeated exposure to traumatic stories can produce symptoms very similar to primary PTSD associated with hypervigilance. Later, another study (Yin et al., 2019) emphasized the need for psychological support for teachers as a prerequisite for the success of HIP. Teachers who have not experienced conflict will unconsciously reinforce post-conflict prejudices (Christodoulou & Zembylas, 2022). In the Indonesian context, (Mashuri, M. Syahrani Jailani, et al., 2024) Islamic Religious Education teachers in Poso who underwent a process of in-depth self-reflection on their experiences of conflict facilitated by NGO religious institutions. Furthermore, change agents in communities who depend on the presence or absence of professional communities are obstacles to transformative teacher development (Anggraeni et al., 2023). Teacher professional development programs in post-conflict contexts must go beyond pedagogical competency training and include deeper psychological, narrative, and community-of-practice dimensions (Boler & Zembylas, 2023).

The Relevance of the HIP Model for the Context of Agrarian and Communal Conflict in Lampung

agrarian conflict in Mesuji (2011) and Central Lampung demands a fairly adaptive pedagogical approach involving families, community leaders, and religious authorities who discuss the conflict before the teacher (Guenuni et al., 2022). Groups experiencing collective trauma have healing resources embedded in culture and traditions that do not integrate local resources which have proven less effective (Hinton & Lewis, 2011). collective trauma recovery cannot be separated from narrative reconstruction and therefore relies heavily on cultural resources (Kirmayer, 2025). an adaptive *peacebuilding* approach must respond to the unique complexities of conflict in each context (Nasution & Tambunan, 2020). The 4R framework as a standard for evaluating whether post-conflict education truly promotes social justice or only

superficial peace. (Hungo, 2024). the main factor of education in conflict is responding to existing diversity and ignoring it (Bush & Saltarelli, 2022).

It is important to acknowledge that trauma recovery cannot be achieved overnight (Sippel et al., 2024). In Poso, religious moderation has been shown to grow from the experience of living side by side amidst conflict, not just from normative concepts (Canu et al., 2026). Therefore, the HIP model, adapted to local conflict dynamics, is highly relevant for application in Lampung, which has experienced agrarian and communal conflicts. The process of collective recovery after political violence is long-term, often transcending generations (Hamideh et al., 2021). Meaningful initial changes such as reduced collective anxiety and increased student participation remain important as a first step even though full recovery has not yet been achieved (Arfan et al., 2023). Resistance to intervention because recovery cannot be achieved by neglecting groups in need of assistance (Hamber & Gallagher, 2014). Authentic Islamic education must integrate spiritual and intellectual development holistically as a characteristic of its tradition. (Adeoye et al., 2023) Authentic Islamic education must develop all dimensions of human beings simultaneously: body, mind, spirit, and soul (Shidiq & Rohimah, 2026). Three factors for the success of integrating reconciliation in post-conflict Poso schools are the commitment of the principal, active cooperation with NGOs, and support from the local government that makes reconciliation an explicit policy priority (M. W. Pratama, 2026).

Impact of HIP Intervention: Multidimensional Analysis

An Islamic-based social reconstruction curriculum has proven effective in restoring the psychosocial well-being and identity of former terrorist convicts through a holistic approach (moderation, Sufi spirituality, economic empowerment, and family support) (Asrori et al., 2026). This supports the finding that the HIP intervention in Lampung reduced collective anxiety and improved students' emotional regulation.

a. Transformation of Teacher Behavior

The most significant transformations in teacher behavior can be understood through a revised framework (Beliyawati et al., 2025) of *teacher agency*. Teacher change occurs after experiencing concrete success, and teachers also need to experience for themselves that their approach can achieve success (Guskey, 2021). Teachers' openness about conflict results in significant classroom engagement, which actually increases participation (Pratama, 2023) in *mastery experiences*. is a successful technique compared to verbal persuasion (Klassen et al., 2019). The most effective strategy is for teachers to provide experience in facilitating side by side discussions (Takunas et al., 2024).

b. Improving Students' Emotional Regulation

The ability to regulate emotions is not a fixed, innate capacity, but can be developed through structured practice in a supportive social environment (Gross & Jazaieri, 2014). The right brain is responsible for processing emotions and develops effectively, which encourages emotional regulation in adolescence. (Indrawan & Gusmarani, 2023). The quality of relationships with significant adults is the most important factor in the development of a child's capacity for emotional regulation (Saputra et al., 2020). interventions targeting emotional competencies result in measurable improvements in academics, attendance, and reductions in risky behaviors. (Durlak et al., 2022).

c. Reducing Intergroup Prejudice

Quality structured interactions not only reduce explicit prejudice, but also the more entrenched and difficult-to-change implicit prejudice (Booth et al., 2023) Cognitive recategorization is the most effective mechanism for reducing intergroup prejudice in the medium term (Dovidio et al., 2017). The prejudice-reducing effects of structured contact not only occur in individuals who interact directly, but extend to the group as a whole (Vezzali et al., 2016). Contact programs that both emphasize similarities and openly discuss differences are more effective at building long-term trust than programs that focus on only one dimension (Mosley et al., 2023).

d. Neurobiological Basis

The social safety of the environment directly activates the social engagement system that enables social connections and meaningful learning (Keilholtz & Balderson, 2022). A safe classroom is an indispensable foundation for meaningful post-conflict learning (Ashley et al.,

2021). Warm and responsive relational experiences actively integrate parts of the brain that in stressful situations tend to become fragmented (Rahmi et al., 2025).

Theoretical and Practical Implications and Limitations of the Research

a. Theoretical Implications

People define themselves based on group membership; interventions that threaten central group identity will meet with strong resistance (Hornsey, 2020). Radicalization prevention programs based on a security paradigm inadvertently create a culture of surveillance in schools that undermines trust between Muslim teachers and students (Adebayo, 2020). In Indonesia, approaches based on community engagement and trust-building have proven more effective in the long term than control-based approaches (Yin et al., 2019).

b. Practical and Policy Implications

The 4Rs framework (recognition, redistribution, reconciliation, and representation) serves as a standard for evaluating whether post-conflict education truly promotes social justice (Hamber & Gallagher, 2014). Rigorous monitoring and evaluation, including measuring unintended impacts, are prerequisites for continuous improvement of peace education programs (Subkhan et al., 2023). Effective teacher training features: real-world content, active learning, collaboration between teachers, local examples, ongoing feedback, and adequate duration (Ahmad et al., 2024). Duration and intensity of training are strong predictors of change in teacher practice; short programs without mentoring and consistent communities of practice fail to produce sustainable change (Rahayu & Ningsih, 2025).

c. Limitations and Recommendations for Further Research

This study has several limitations that need to be frankly acknowledged. First, the short duration of the intervention (3 weeks) did not allow for measuring long-term retention of changes in student behavior and attitudes. Second, the small sample size (3 schools, 42 students) limits the generalizability of the findings. Third, the study focused only on high school students and does not include Islamic boarding schools, which have different dynamics. Fourth, the lack of systematic measurement of individual trauma levels prior to intervention makes it difficult to distinguish between true trauma recovery and temporary behavioral changes.

The validity of qualitative research can be strengthened through multi-source triangulation, member checking, and a transparent audit trail (Maxwell, 2026). A single cycle of participatory action research should be understood as the starting point of an iterative process, not a final resolution (Brydon et al., 2020). Researchers working with traumatized communities have an ethical responsibility: research should not reproduce relationships that take knowledge from the community without providing equal benefits (Boler & Zembylas, 2023). Transferability of *findings* to their own situations the most relevant standards for generalization in qualitative research (Sippel et al., 2024).

CONCLUSION

This study found that the phenomenon of systematic silence in Islamic Religious Education (PAI) teaching in post-conflict Lampung is not only a pedagogical weakness but also an adaptive response to a polarized social environment. Teachers avoid sensitive topics (past violence, inter-religious/ethnic differences, reconciliation) due to three main barriers: social pressure and fear, a lack of contextual teaching materials, and unresolved personal trauma. The Healing Centered Islamic Pedagogy (HIP) model that integrates trauma-based pedagogy, *maqāsid al-sharī'ah* (protection of life and intellect), and narrative-based reconciliation has proven effective in: - Reduces the symptoms of a silenced classroom (teachers become more willing to facilitate sensitive discussions after feeling pedagogically safe);- Improve students' emotional regulation (shifting from anxiety and avoidance to openness);- Consistently reduce intergroup prejudice in all three schools. The success of HIP lies in prioritizing psychological safety over academic content, and in using Islamic values (the Qur'an, *maqāsid*, *mahabbah*) as culturally acceptable theological sources. Effective post-conflict education requires more than individual teacher competence; it demands systemic change: contextualized curriculum, policy support, and teacher psychological recovery are non-negotiable prerequisites.

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