

Peace Education An Effort to Realize a Peaceful Social Life in Indonesia

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Peace Education: An Effort to Realize a Peaceful Social Life in Indonesia

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Abstract— Peace Education is one of the efforts to realize a peaceful social life in a heterogeneous country like Indonesia. This research focuses on the implementation of peace education in educational institutions especially in Manado State University (UNIMA) that have diversity in terms of religion, ethnicity, and culture. This study discusses how efforts to foster the value of peace through learning. This research was designed using qualitative descriptive research. The results of this study stated that peace education in creating a harmonious life in difference is carried out through a learning process specifically related to the internalization of the value of peace in UNIMA. The source of religious values is supported by the value of local wisdom of the people of North Sulawesi to become a force for the creation of a peaceful life. In addition, the leadership policies at both the university and faculty level strongly support efforts to realize peaceful life in diversity.

Keywords—peace, education, value, peaceful, local wisdom, heterogeneous.

1. INTRODUCTION

Peace is the main issue that will always occur in heterogeneous countries. The condition of different societies is not an excuse for hostility [1], but can be a force in building a nation in togetherness. Indonesian society has long lived in a pluralistic environment in language, social structure, religious traditions and noble values adopted. According to archaeologists, this diversity is manifested in three aspects, namely, technology, social organizations and religion. Indonesia is a country where culture flows in India, China, the Middle East and Europe. These cultures are identified from communities in Indonesia such as the Muslim community which is widespread throughout the archipelago with all the communities on the islands of Sumatra and Java. The Hindu community in Bali, China in Surabaya, Semarang and other communities in several other regions as well as Minahasa and Ambon which accommodate Protestant and Catholic Christian communities in Flores Nusa Tenggara. Therefore, Indonesia is known as a mega diversity of cultures or countries with very large cultural differences [2].

China and other country that have diversity are able to manage that diversity in a harmonious and life through "harmony but difference, mutual appreciation and peaceful coexistence" [3]. Korea adheres to a model of cooperation that refers to the principle of "spirit of diligence, self-help, and cooperation" and the motto "Let's Live Well!" [4].

The challenge of heterogeneous societies such as Indonesia is certainly an effort to create and maintain harmony and peace, minimize conflict and conflict between groups, ethnic groups, groups, communities, adherents and followers of certain religions. Conflicts and clashes in Indonesian society have often occurred in the past 10 to 20 years. According to Tualeka [5], conflicts can occur because of inequality and injustice in various problems. Conflict on the basis of groups, tribes, groups and religions continues to occur and seems to be a latent threat that can happen at any time. Iqbal [6] mentions three trends that are often faced by multicultural societies, namely: 1) suffering from the potential for chronic conflict in relationships between groups; 2) conflict actors see as all out war; 3) the process of social integration occurs more through the domination of a group by another group.

Peace can be mapped into four definitions, namely: 1) a condition free from conflict namely a society that is safe, organized by norms and law; 2) mental and spiritual conditions that are free from anxiety and emotional disturbances; 3) conditions free from chaos and violence; 4) harmony of life between individuals, namely mutual respect and harmonious life between individuals [7]. While Galtung [8] explained that peace means the absence of violence not only personally or directly but also structurally or indirectly.

Lately, the people of Indonesia have been increasingly confronted with the threat of conflict. Therefore, there is a need for peace education efforts to create a social life that is peaceful in diversity, respecting and respecting religious differences, still cooperating with each other in social affairs, creating peaceful national and state life in a conducive climate. Plummer [9] states that care and love is the main key in respecting and respecting others.

The efforts must be carried out in a structured, systematic and well-planned manner, one of which is through education.

Internalizing the value of peace in education can be done by integrating the values of peace in learning. Namely by instilling a love for others, accept differences, respect others, fair, obey the rules, tolerant, cooperation, and avoiding conflict.

II. RESEARCH METHOD

This research was designed using qualitative descriptive research. This research focused more on the process, focus on meaning and experience and physically interact with people, location, and institutions to observe or record behavior [10]. This study puts the researcher as the key instrument sampling of data source is done by purposive and snowball [11]. Data collection was conducted on students at Manado State University. Data based on students experience in learning process. In addition, the researcher also conducted interviews to find out more about students and lecturer learning experiences. The data obtained has been analyzed qualitatively based on learning process and experiences by students in direct interviews.

III. RESULTS AND DISCUSSION

A. Results

Peace Education in creating a harmonious life in difference is carried out through a learning process specifically related to the internalization of the value of peace in Manado State University (UNIMA). The source of religious values is supported by the value of local wisdom of the people of North Sulawesi to become a force for the creation of a peaceful life. As a religious recommendation, harmonious living and peace between religious people in learning aims to: students can understand the concept of inter-religious harmony and students can apply tolerant attitudes in heterogeneous societies in religion which are delivered by lecture, discussion and question and answer methods.

In internalizing the value of peace in UNIMA supported by student organizations activities that help instill the values of togetherness, tolerance and cooperation between students despite different religions. In addition, the leadership policies at both the university and faculty levels strongly support peace building in UNIMA.

There are many values that describe the peace of life in heterogeneous societies. In the context of UNIMA, the values of internalized peace can be shown in table 1.

Empirically the internalization of the value of peace at UNIMA is carried out through the realization of the University's program in every religious activity and commemoration of national holidays and religious holidays. Furthermore internalization in student activities as a support for learning activities.

Efforts to create religious peace are carried out through religious learning. In terms of material and development, religious learning at UNIMA is still concerned with religious knowledge and education so that there is a low level of effort in establishing relationships with other religious education, especially in the learning process.

In addition to the learning process and student activities, the values of local wisdom also strongly support the creation of peaceful life. There are *Si Tou Timou Tumo Tou*, which means humans are born to humanize other humans, and slogans, people of all basudara (we are all brothers) make people love each other and love each other.

B. Discussion

An oriented attitude is the creation of a peaceful atmosphere such as Webel & Galtung [12] which states the essence of peace includes freedom of conflict, safety and order, norms and law, freedom from anxiety and emotional disturbance, chaos and violence, and mutual respect and live in harmony.

TABLE I. VALUES OF PEACE

Peace Value Indicator	Source of Value
- Love for others	- Holy Book (Al-Qur'an, Bible, etc.)
- Accept differences	- Constitution
- Respect others	- Local Wisdom
- Fair	- Culture
- Obey the Rules	- Social Norms
- Tolerant	
- Cooperation	
- Avoiding Conflict	

Kartadinata [13] quotes SOSE or Studies of Society and Environment as a Peace Education Syllabus Model in Australia where students are encouraged to socialize with tolerance, tolerance, non-discrimination, respect, equality and to be taught about the different views of values adopted by others. Based on this, then to create peace the author takes several indicators of peace that can be described, namely, love, accepting differences, respecting and respecting others, being fair, obedient to rules, tolerant, cooperation and avoiding conflict.

The people of North Sulawesi have local wisdom as a force for the creation of peaceful life. As an example of North Sulawesi's belief in the idea of Sam Ratulangi that is *Si Tou Timou Tumo Tou*, which means humans are born to humanize other humans, and slogans, people of all basudara (we are all brothers) make people love each other and love each other. As stated by Sondakh [14], *Si Tou Timou Tumou Tou* has the main value of reflecting the love of joy, peace, patience, generosity, kindness, loyalty, gentleness and self-control. This idea according to Wising [15] is a culture value that has a high meaning for the life of the people of North Sulawesi.

This is reflected in *Mapalus* as the local spirit and local wisdom of the Minahasa people, which is a technique of cooperation and mutual cooperation for mutual interests. *Mapalus* contains 3 (three) types of basic human nature in the group, namely: Touching Hearts, Teaching Mind, and Transforming Life. *Mapalus* is the basic nature and activities of life of Minahasan people (Manado) who are called with

basic and deep sincerity (touching hearts) with full awareness and responsibility to make people and groups (teaching mind) to mutually enliven and prosper each person and group in transforming community. Mapalus is based on family, religion and unity and unity. Other regions in North Sulawesi also have different terms even though they have the same meaning as *Mapaluse* in Sangihe and *Moposad* in Bolaang Mongondow.' So that when faced with problems that disrupt peace and harmony, always prioritize brotherhood values, *baku baku sayang* (love each other), *baku baku bae* (do good deeds), *baku baku jaga* (guarding each other), because *Torang Samua Basudara* (we are all brothers), We are all God's creations. This is what becomes the strength and support in realizing peace in North Sulawesi.

The human desire to feel peace in his life is not limited to one scope. Peace covers all aspects of human life including learning [16]. UNESCO states that peace education can take place at individual, school or community, national and global levels [17]. So that the education process must be interpreted as an appropriate means to foster and instill the value of peace and the noble values of life together in difference. Johnson & Johnson as quoted by Kartadinata [18] mentions the steps in preparing a peace program in the education environment, namely by setting up an education system that allows students to interact and connect with others.

UNESCO with the concept of learning to live together and UNICEF which makes peace education (one of peace education) as one of their visions is evidence of the movement at the global level to vigorously voice world peace including education. At the national level, Indonesia explicitly stated in the 1945 Constitution to participate in efforts to create world peace. Likewise in the National Education System which clearly states that the education curriculum is organized within the framework of the Unitary State of the Republic of Indonesia.

The manifestation of brotherhood in UNIMA was seen in various activities including in religious holidays. Different religious lecturers and students attend other religious celebrations, for example moslem celebration, which is attended by Christians, Christmas celebrations for Christians are also attended by other religious people, as well as Darma Shanti celebrations Hindus also invite other religious followers both lecturers, employees and students.

These values directly or indirectly have supported the creation of peace among religious people, including the academic community of Manado State University, which does not only consist of one group, religion, ethnicity and ethnicity, but originates from various ethnic groups, religions, races and groups.

With these values, it is hoped that peace can be realized in the lives of Indonesian people, one of its efforts is through education. In relation to peace education, as stated by Kester [19], the focus is on education about peace, education for peace, and education through peace, namely education about peace, education for peace and education through peace. Students become centers of learning and are directed to

solving real and urgent problems. The conditions that support the process are the supportive environment, the same status among all students, close and sustainable relationships, interpersonal trust, cultural awareness and dialogue. The indicator of the success of this process is the attitude of listening and being attentive and active, and identifying various options for dealing with conflict.

There are several efforts in education that can be done in the preparation of peace-based value programs including support from educational institutions, preparation of curricula that emphasize the internalization of the value of peace, then lecturers who are exemplary in a peaceful manner so that the lecturer must be a peaceful person first because he will become a role model for students, as well as a learning process that includes interaction and an environment that reflects the values of peace.

The effort to implement this peace education is to prepare students to be peaceful personalities who have the knowledge, understanding, and practice of the values of peace towards the harmony of people's lives. To achieve a peaceful personal, students are prepared with peaceful physical, mental or spiritual conditions (calm, freedom of mind and emotions from various things that interfere with personal and group relations in creating life peace and harmony both personally and in relationships with others.

IV. CONCLUSION

Peace Education has been implemented in learning at UNIMA, although it is not in the form of a special subject but integrated peace education is implemented in learning that is relevant to the themes of peace of life in heterogeneous societies. The activities of student organizations that help instill values of togetherness, tolerance and cooperation among students despite different religions, ethnicities, races and groups. In addition, the leadership policies at both the university and faculty level strongly support efforts to realize peaceful life in diversity.

In addition, the values of local wisdom also strongly support the creation of peaceful life. The people of North Sulawesi have local wisdom as a force for the creation of peaceful life.

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