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FAMILY-BASED SCHOOL AS A MODEL FOR PEACE EDUCATION

A.A.Ngr. Eddy Supriyadinata Gorda
Kadek Devi Kalfika Anggria Wardani
Ida Bagus Arya Lawa Manuaba
Universitas Pendidikan Nasional
supriyadinatagorda@gmail.com

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Abstract

As a multicultural country with variegated socio-cultural condition and vast geographical area, it could be stated that Indonesia has high potential to both horizontal and vertical conflicts. Therefore, Indonesia needs a strategy to preserve diversity and to prevent it to turn to conflicts. Peace education program is one kind of intervention which can assist Indonesia to manage its diversity. This article discusses about concept of family-based school as an alternative to peace education model. Data collecting was done by observation and interviews at Junior High School Nasional Denpasar which has been applying family-based school to develop peace education. Discussion in this article is divided into two main parts. Firstly, there is a theoretical perspective of how a family-based school should be to internalize peace values to the students. In the second part, kinds of activities directing to associative actions of disseminating peace values are described. By focussing on the two topics, this article is expected to give an alternative model for organizing peace education in Indonesia. Along with the increasing tendency of multicultural conflicts to occur in Indonesia, the urgency of peace education is getting higher.

Keywords: *conflict, peace education, family-based school.*

INTRODUCTION

Religion, ethnic, national or communal conflicts have long history in Indonesia. Violences on the basis of ethnicity and religion started to flourish when the New Order regime started to weaken along with the end of Suharto's reign. President Suharto's resignation in May 1998, after ruling for three decades, triggered profound changes. Many ethnic and religious groups immediately sought to find a new balance, demanding more votes in their political, economic and cultural spheres (Barron et al., 2009; Harsono, 2019). The initial reformation period was a period of uncertainty for the people of Indonesia. Political power was decentralized to regions which meant that a struggle for local power emerged. The Asian Financial Crisis has caused poverty, unemployment and uncertainty about the future in many Indonesian households (Tadjoeddin, 2014; Diprose et al., 2019).

Data of the United Nations Support Facility for Indonesian Recovery (UNSFIR) (Barron et al., 2014) on violence in Indonesia noted the widespread of communal and separatist conflicts that colored the transition to democracy in Indonesia when they reached their peak in 1999. In that year the death toll from the conflict was estimated reaching more than 4,500 people.

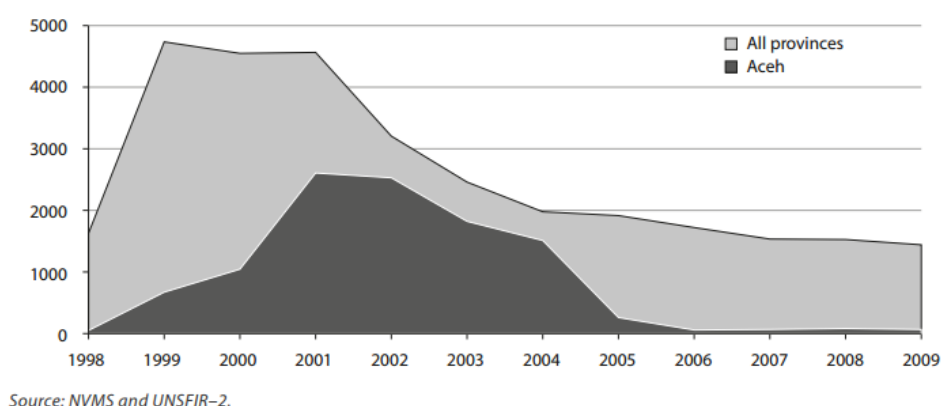


Fig 1. Decline of violence-related deaths in Indonesia

After reaching its peak in 1999, conflicts in Indonesia gradually experienced a steady decline. However, the various factors that triggered and encouraged these conflicts have not yet been fully dealt with and the problems of old conflicts often trigger new incidents of violence. The nature of the violent conflicts that occurred in Indonesia also experienced a gradual change. In the 1999-2004 period, identity issues were the background of most cases of large-scale violence. However, in the last few years moral issues have surfaced, and more than half of the deaths have been caused by conflicts in recent years. The form of violent incidents that have occurred has also changed. Although riots and clashes between groups still occur, their frequency has diminished, and incidents of persecution and fighting have caused the most deaths in recent years (The World Bank, 2010, Alhadi, 2019). An astonishing fact is that the top four most reported cases of violence during 2018 were cases of violence that occurred in the world of education, whether in the form of structural violence, cultural violence, or open violence (Alexandra, 2018). Conflict, whatever the cause, can lead to social, emotional, mental and individual destructions, and can destroy infrastructure in affected countries. The government must be well aware that strategic steps are needed to break the long chain of conflict to create a peaceful condition of Indonesian society. One effort that can be done is to include a message of peace in the world of education.

Education is the best prevention of conflict and violence. It is said so because only education that comprehensively enables changes in attitudes toward a more positive direction, and no exception is for responding to conflict and violence (Holland and Martin, 2014). Maximizing the role of education will lead to a society with critical awareness and people who can think not to show attitudes and actions that can hurt others (CEFIL, 2013; Chamami, 2015).

Although the role of education is very important to prevent conflicts from occurring, the role of education in handling conflict and peace efforts in Indonesia is not yet clear (The World Bank, 2010; Ismail and Abidin, 2019). This is also seen from how conflicts are handled often when conflicts are at the real level and are only reactive by deploying security officers. Although conflicts often occur, the handling model in Indonesia so far does not seem to show a trend towards a better direction. The solutions offered tend to be only short-term, by deploying security forces, arresting provocateurs and key actors in conflict areas. Efforts to create and maintain harmony so far have also emphasized a formal structural approach rather than a cultural approach. With such a situation, shifting education paradigms are needed, from education that is not active in social development, specifically educational institutions, to educational institutions that help build society.

In this regard, this article will discuss a model of peace education implementation using the concept of family-based education to build an educational ecosystem that can foster positive character and culture of students as agents of peace. By utilizing local wisdom and religious values to support the success of peace education, this family-based education program is expected to accelerate the growth of students into individuals with strong characters who can critically look for conflict resolution to prevent the escalation of moral issues and other social issues, and thus prevent conflicts with violence.

METHOD

This study uses a qualitative approach to describe the implementation of family-based education as one model of peace education. The research data were collected at Junior High School Nasional, Denpasar, Bali, which has used a family-based education model since 2015. To gain an in-depth understanding of the issue, the writer uses the Focus Group Discussion Method. The main subjects involved in the discussion were the principal and the guidance and counseling teachers. The focus of the research is directed at the implementation of the family-based education model in shaping a culture of peace in schools.

FINDINGS AND DISCUSSION

Based on the data collected it is known that family-based peace education bases itself on the philosophical foundation of the tricenter of education. According to this concept, education will not succeed without involvement of schools, families and communities (Daryanto, 2013). Educating children is educating the people so that children grow and develop into a society of intended characters, educated, and cultured. Perfect education is not enough to rely on the attitudes and teaching staff (teachers) in schools, but it must also be accompanied by the atmosphere in accordance with the purpose of education. Therefore, the three "realms" of education must be included as a way or system of education that is built from a form of partnership realized through the tricenter of education between schools, families, and communities.

One of the efforts used to create an ideal school environment for peace education so that it is full of "warmth" as if in the middle of one's own family is to instill in students the concept that all stakeholders in the school are one big family whose members depend on one another. So there is no mention of the term "organizational structure" in schools, there is a family structure. The

highest structure, the chairperson of the foundation plays the role of great-grandfather/great-grandmother, the principal acts as the grandfather/grandmother, the vice-principal acts as the grandmother, the committee members act as relatives, the homeroom teacher plays the father, the BK teacher as the mother, the subject teacher as the uncle, the administrative officer as the aunt, students of class IX as the eldest children, students of class VIII as middle children, and students of class VII as the youngest children.

Such mention is made on the basis of three considerations. First, to build an open attitude with all school residents. Not only to peers, but also to teachers and school managers. Self-disclosure can be interpreted as the process of giving or disclosing information about yourself to others who cover a variety of things, such as thoughts, feelings, and behavior of someone or other people who think about it. Self-disclosure is very good to do in overcoming problems, because someone can solve the problem because of the support of people who accept their openness. In addition, by expressing oneself can also reduce feelings of guilt that are a burden for someone (DeVito, 2012) so that the potential for conflict can be suppressed. In practice, cases that often have the potential to cause conflicts, for example misunderstandings by students, end peacefully because their friends ask for help from the counseling guidance teacher (mother) to solve the problem. This is only possible when there is openness, without the openness of peers they will never know the conflict being faced by their peers and the problem can quickly turn into conflict. Noted since 2015 there were no cases of violence/bullying that occurred in the school environment or outside the school environment involving students of Junior High School Nasional Denpasar.

The second consideration, by functioning of their friends as family, they are expected to be able to have a positive attitude towards peers. This has become very important very important, especially in the middle and end of childhood. They also learn to establish positive interactions and encourage them to resolve conflicts in nonaggressive ways. Maintaining the quality of friendship will not only get positive results in their childhood but also related to the formation of positive relationships in adulthood when in the midst of society (Stantrock, 2019).

Table 1. Fundamental Outlines of Family-Based School Concept as a Model of Peace Education

Purpose	To develop students' attitudes and character, building understanding of culture and religion is needed to create peace.
Overarching Goals	To reduce and eliminate conflicts (direct, structural or cultural) and create positive peace through family ways.
Orientation/Disposition	Oriented on the transfer of noble values and local wisdom as the basis of family education
Scope	Comprehensive. The learning process (values) does not only occur in the classroom, but also takes place informally, taking advantage of every opportunity as an opportunity to learn and internalize values.

Pedagogical Methods	The pedagogical method used emphasizes student-centered methods such as clarifying values, collaborative and cooperative learning
Content	Using transdisciplinary education by emphasizing the internalization of family values, spirituality, religion, and culture sourced from local wisdom

The third consideration is to make it easy to internalize family values, religious values, and cultural values to students. When students feel comfortable, because it seems to be in the middle of their own family, the process of internalizing values becomes easier because it is delivered in a way that is not “threatening” (Santrock, 2018). The learning process also becomes much more fun because it is in a family situation.

To develop the attitudes and character of students there are several main values related to the concept of peace which are sourced from local wisdom internalized to students.

1) Tat Twam Asi. Values of Tat Twam Asi are believed to be a reflection of the main values in an effort to establish harmonious relations between Balinese people (Ahira, 2011). This principle is outlined in the following concepts:

- Suka-duka principle, togetherness in joys and sorrows.
- Paras paros principle, other people are parts of oneself and oneself is a part of the others.
- Salunglung sabayantaka principle means that goods and bads, life and death are shared together.
- Saling asih, saling asah, saling asuh means loving one another caring or loving, giving and correcting each other, and helping one another among others.

2) Tri Hita Karana. Tri Hita Karana comes from Sanskrit language which etymologically means “three causes of happiness” (Peters and Wardana, 2013; Sukarma, 2016; Parmajaya, 2018). Basically this concept emphasizes that to achieve human happiness must create a balance between relationships with God, relationships with fellow humans, and relationships with the natural surroundings. This balance will be achieved if humans strive for and even avoid all bad actions/conflicts for life and the environment.

3) Karma Phala. The basic moral concept of karma phala is that all actions carried out will have an effect on the doer. Bad actions now will have bad consequences in the future. Good behavior will result in goodness. Through understanding this concept students are given an understanding that triggering conflict or committing violence (something bad) will also have a negative impact on them in the future.

Other supporting activities such as involving all students in commemorating commemoration of any religious activity, also become one of the other types of activities carried out to prevent inter-religious conflicts which quite often occur due to religious differences. For example, during the Christmas celebration, all students, whether Christian, Hindu, or Muslim, were involved to prepare for the Christmas celebration. Diversity is actually a broad concept and encompasses everything that is an important aspect of life and social organization at all levels. However, differences between people often become sources of misunderstanding, fear, and prejudice that lead to conflict and differences, which are too often used to justify exclusion, oppression, and exploitation (Carter and Pickett, 2014). Active involvement in all religious activities without discrimination is expected to open up new discussion spaces for mutual understanding of each other’s cultures and traditions so that the prejudices that lead to conflict

can be minimized.

The challenge of organizing education in the 21st century is to restructure schools to find an approach that is appropriate for the implementation of peace education, often the approach used is wrong so that it cannot be implemented sustainably and character education often fails (Noddings, 2012; Verma 2017). Family-based education offers a solution using simple concepts by considering aspects of student psychology as a method for internalizing the values of peace. Internalization of peace values does play an important role in peace education (Rajaguru, 2015). It is said so because values underlie all ethical decision-making, it is not possible to separate oneself from seeing one's value orientations, as well as on the value orientations of those who work with one's families and communities, because one might face various conflicts. Utilization of the concept of family can be one solution to internalize the values of peace through more humane ways.

Internalized values, although sourced from local wisdom, contain universal peace values. This is important because peace education is not only about results but also processes (Reardon, 2015). Values derived from local wisdom can provide knowledge to students how to live peacefully and harmoniously as citizens in democratic societies with concepts that are close to them and easily understood. Indirectly also form their identity and character as agents peace.

The value-clarification teaching model used makes students aware of their values and has values that are personally held and from the way their values are compared with those of friends, adults, various groups in society, and even other societies of the era other. It is hoped that this awareness could enhance a culture of peace among students.

CONCLUSION

Based on research findings, the implementation of peace education requires the creativity and innovation of teachers and educational institutions. Family-based education can be applied as an alternative implementation of peace education. To achieve a more comprehensive goal, the activities carried out include not only internalization of values but also knowledge of the conflicts that are occurring at the regional, national and global scale. By conducting a critical assessment of the issue, students will build complete understanding of the situation that is happening outside their environment. In further stages, students can also be invited to seek resolutions to prevent conflicts from occurring and alternative solutions to the ongoing conflicts.

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