



The crucial role of peace education in the family in fostering a sustainable social harmony

YP Wahyu Gunawan^{a,*}, Supriyono^{a,†}, Endang Sri Redjeki^a, Abdul Latif Bustami^b

^a Department of Non Formal Education, Faculty of Education, Universitas Negeri Malang, East Java 65145, Indonesia

^b Sociology Department, Faculty of Social Science, Universitas Negeri Malang, East Java 65145, Indonesia

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Abstract

This research investigates the dynamics of peace education in families, specifically how informal learning processes influence character-building and social harmony. Using qualitative methods and a phenomenology approach, the research involved in-depth interviews and observations in Dukuh Munggur, Kembang Sari Village, Boyolali Regency, Central Java, to understand the experiences of adult family members in instilling peace values. The Thematic Analysis uncovered how daily interactions rich in traditions, religious values, and social relations intertwined with peace education, establishing peace as a social capital deeply rooted in community life. The results show that informal education within the family plays a crucial role in promoting tolerance, harmony, and peace through shared activities and intergenerational transmission of values. This research emphasizes the importance of the family's role as an 'informal educational institution' in creating a peaceful and harmonious life by prioritizing the formation of responsible character and the transmission of moral and ethical values to the younger generation. In conclusion, the family's informal learning process, which integrates peace education into daily life, is an essential foundation for developing a harmonious society. This research is crucial because it emphasizes integrating peace education into family life, fostering sustainable social harmony.

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Introduction

Indonesia is the most diverse archipelagic country in the world with the people comprised of hundreds of ethnic groups practicing multi religions. Despite

the diversity, the people of Indonesia have been living peacefully and harmoniously for centuries even since before the country was formed. Peace is paramount for stitching the colorful communities into a peaceful nation. This seemed to happen in Indonesia effortlessly because,

* Corresponding author.

E-mail address: yp.wahyu.2101419@students.um.ac.id (Gunawan, YP. W.).

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fortunately, tolerance, which is an integral part of peace, has been instilled in the traditions of every ethnic group in Indonesia and is passed from one generation to the next.

A generation of people with strong, good character is needed to build harmonious relationships in society and a cohesive nation. The formation of altruistic or egoistic behavior of an individual actually takes place in the family (Manek et al., 2020). Education that instills good values and develops good character enables the subjects to understand and apply good ethical values in their life (Rondo & Mokal, 2022). In the Javanese community, there is a practice known as “Gotong royong”. Gotong royong is a Javanese term referring to a form of working together in order to complete a big task, that would be difficult for a single person to do, in the spirit of helping each other in the time of need. This can be in the context of public need such as repairing damaged road or personal need such as building a house or burying someone who just died. The participation is voluntary and the size of contribution may vary according to each capability. The contribution is usually more in kind such as physical labor but can be in the form of finance as well.

The primary role of parents as the first educators in the family is crucial in this process, while role modeling and a supportive family environment also play a pivotal role. Parents’ important role in one’s character education extends beyond the role of schools. Previous studies found that peace education within the family is important in developing knowledge, skills, attitude and behaviour that would help an individual or their group solve conflicts peacefully, create social condition that promote peace. Anti violence values have become the core of family peace education (Nugroho, 2022). Conversely, the absence of family peace education could create social conflicts within family relationships (Rahman & Nasrulloh, 2021). Thus, the role of the family in education, socialization, and instilling values in children is enormous (Irfadat, 2021).

In a society that practices religions, peace education covers religious values, character, democracy, tolerance, as well as kindness in children. These values affect children’s spiritual development and play a crucial role in shaping their character and morals (Murharyana et al., 2023). The inculcation of such values, as taught in Christian religious education, can influence a child’s spirituality (Mbo’oh, 2022). Internalizing good values through religious functions and environmental conditioning impacts children’s character (Dermawan et al., 2017), and role modelling is shown to be effective

in doing so (Yusutria et al., 2022). The cultivation of democratic values and tolerance in the family is also influential in shaping children’s character (Aryani & Wilyanita, 2022).

Dukuh Munggur is a hamlet located at the foot of Mount Merbabu in central Java. The people of Dukuh Munggur practice different religions namely, Hinduism, Buddhism, Catholicism and Islam. For centuries the people had been living in close families and actively involved in their community. Tolerance, democracy and spirituality have been ingrained in their daily life and evidenced in their harmonious community. Today, modernization has taken place everywhere, which affects every aspect of life with a consequence that cultural traditions, where value of tolerance and peace have been embedded for many generations, are becoming thinner. If not addressed, the tolerance and peace in the society may well deteriorate. Munggur people are aware of such problems that have resulted in tolerance erosion and conflicts in other places. Thus, they take these as a lesson and put more efforts in preserving the values of peace and tolerance to continue their life as family as well as part of wider society.

This research aims to uncover how families in Dukuh Munggur, who are in the cross roads between deep tradition and modernization, actually preserve the education of tolerance and peace in their families in order to maintain a harmonious relationship in the community. The study mainly focused on adults in the family in their learning experience who eventually turned to be the educators in the family.

Methodology

This study chose a qualitative research paradigm because it fits the need to explore various dimensions of everyday life in detail and depth. We chose the phenomenology approach because it emphasizes the individual’s understanding of their experiences. The research subjects were adult family members from the community of Dukuh Munggur, Kembang Sari Village, Boyolali Regency, Central Java, who have lived in the area for a long time. The selection of adult research subjects was based on their ability to express life experiences and manage interpersonal and intrapersonal communication. We collected primary data through in-depth interviews and observations supplemented by voice recordings, photographs, and videos. Ten informants were selected based on the accidental aspect as described previously by Cresswell (1998). This means the researcher could meet

and interview informants promptly without any prior appointment. In this way the researcher could observe, meet and interview as many informants as possible, and then select some of them who would further open up and articulate their life experiences, their view on certain things that the researcher asks.

The Thematic Analysis method developed by Braun and Clarke (2006) was used to analyze the data. The main reason of choosing Thematic Analysis is for its flexibility on the ways of analyzing and presenting data from qualitative research. It can be used for research on a broad topic or for interrogation of one certain aspect or phenomenon deeply. The researchers may present the research findings semantically as data sets or present ideas, interpretation or assumption of a hidden or latent meaning from explicit data. The analysis process began with collecting the all data as a whole, sorting and categorizing them for common themes across informants by creating codes. The identified themes were then interpreted and then re-examined for their connection with existing theories or wider concepts.

Combining the phenomenology approach with the Thematic Analysis method allows the researcher to explore the underlying meanings of the life experiences of family members in the context of the Dukuh Munggur community. We expect the results of the study would offer a profound understanding of the community's daily dynamics. The knowledge gained may contribute to the development in the relevant field.

Result and Discussion

From the 10 informants interviewed a total of 14 audio recordings and 32 audio-video recordings were collected with each recording spanning 5 to 10 min. The information in the recordings was coded and arranged, analyzed, presented and interpreted in the following paragraphs and subtitles.

The study's results reveal how peace education in families in Dukuh Munggur is intertwined through daily interactions rich in traditions, religious values, and social relations. A religiously diverse community roots peace as social capital in every aspect of their lives, making tolerance and harmony their hallmarks. The Nyepi Day, one of Hindu's ceremony and the Nyadran, Javanese tradition-offerings for spirits, are concrete examples of how to implement peace education through joint activities that respect and understand differences, internalize the values of peace and harmony through daily activities, and emphasize the importance of maintaining

and nurturing good relationships between individuals and between families.

Peace education in Dukuh Munggur includes many programs to reduce direct and indirect forms of violence corroborating previous study by Supriyanto and Saputra (2023), and involves acquiring values, knowledge, and skills to peacefully promote harmony and resolve conflicts (Khatun, 2023). Gandhian principles, such as nonviolence and truth, play an important role in peace education, influencing societal values and individual behavior (Bhat & Jamatia, 2022). Peace education is a preventive measure against violence, emphasizing the development of attitudes and values that promote peaceful coexistence (Rubab & Yousuf, 2022).

"There are two separate things, tolerance among religious communities and 'gotong-royong'. Therefore, in terms of religious business let we all worship God according to each one's belief, while at time of big efforts that require many people's contributions to arise let we cooperate and help each other. Let me share about a heritage in Munggur namely, 'kenduri' or 'kenduren, also called 'slametan'. It is a prayer gathering with food offerings attended by representative of each household in the neighborhood. It can be held by one family or by the community with specific intention for example a prayer for someone's health, a prayer for a family's safety in their upcoming pilgrimage journey, a memorial prayer for someone who recently passed away, prayers for safety and prosperity of the community, etc. There were instances whereby, for the kenduri held by a Hindu family, the food offerings were prepared by Moslem or Catholic relatives or neighbors, and when it comes to the prayer it was cited in Hindu rites, or the other way around. Such unity in diversity truly promotes oneness among the community members."

The researcher discovered that peace education comes from religious teachings and the practice of harmonious co-existence that has long grown in the community. Families in Dukuh Munggur teach children the importance of living in harmony and peace through example, tradition, and traditional speech. Religious diversity within a family is not a barrier to maintaining peace, showing that understanding and respecting other beliefs is part of peace education. In addition, the concept of peace education involves an understanding that peace is not only the absence of conflict but also the presence of justice, togetherness, and shared prosperity. This is

reflected in the community's involvement in various social activities that prioritize cooperation, tolerance, and togetherness, not limited to religious events, but also daily life, strengthening social and cultural ties.

"How could they live in such harmony? Based on my experience and observation on the last few generations, most people in Munggur tend to stay in the area with very few who move out. This means they grow up and get married with their neighbor, or with a relative of their neighbor whom may be of a different religion. For example, the family of Mr Mn consists of seven people who all live in Munggur, except for one, who lives in Kalimantan. And among the seven, they hold different religions, Moslem, Hindu and Christian. Munggur community is composed of such families with marriage helping to strengthen their relationship. The people have lived together since childhood and feel like a big family."

According to the interview data, the community's tradition of marriage fortifies peace education by fostering positive neighbor relations and bolstering social and cultural networks. Through informal education, the families and communities of Dukuh Munggur instill the values of kindness, harmony, and tolerance, which become a strong foundation for peace.

"Tat twam asi", I am you and you are me, we are the holy spark of the Source of Life, hurting others means hurting oneself, having compassion towards each other, is my personal key. Tradition, culture, religion always go hand in hand, live in one culture and tradition. "The Munggur people actually appreciate and respect others' beliefs and traditions. They want togetherness. For instance, the Maria Groto of Mawar has actually immersed deep in my heart since my childhood. Please the natural energy not be polluted by irresponsible people."

By asking question, the meaning of peace for the residents of Dukuh Munggur is realized in celebrations as an existential basis. The highest meaning of peace is spiritual values, interfaith tolerance, and intense togetherness. Therefore, the people of Dukuh Munggur integrate peace education into every aspect of their lives, transforming it into a continuous learning process.

Learning peace in adults

Information provided by the subjects reveals that adult learning, particularly in the context of peace education within the family, is a dynamic process that involves changes in behavior and experience through interaction with the environment.

"... in Javanese culture with traditional proverbs. At times, the most important is by giving examples of how to keep things clean. For instance, during ceremonies of paying respect and prayers, we teach them how to offer our respect together, with respectful words, and things like that. We just have to be painstaking because the world has been changing. Children have been lulled by information technology, especially the mobile phone. Therefore, if we are not painstaking, they may be lost, lost of their character."

Derived from observational findings, peace education fosters a culture of peace (Supriyanto & Saputra, 2023), creating harmony between individuals (Khatun, 2023). This learning process is not always structured and can take place intentionally or unintentionally to develop an individual's ability to face and solve life's problems, especially those related to living peacefully in the family and society. The family plays a crucial role in this process as a source of modeling and teaching peaceful values that ultimately contribute to community harmony—skills, attitudes, and values for building and maintaining peace (Bhat & Jamatia, 2022).

"... indeed, we were taught to live by 'gotong royong'. Humans are social creatures, so we cannot live in solitary. We are thought from small things, for example to get involved when there was gotong royong to repair the road or cleaning public spaces in the neighborhood. Then, when there was someone who died, we are present and condole the family. That is a form of 'gotong royong, isn't it? And in many aspects, anywhere, we can live together in 'gotong royong'. And that's what we parents teach our children."

Adults need a peace education model that focuses on cultivating personal and social responsibility, aiming to create harmonious and responsible citizens. This learning process is considered relevant to everyday problem-solving, using past experiences as the basis for strategies. The role of cognition and memory is very important in this learning process, with stages including

problem recognition, problem-solving plan development, implementation, and evaluation. Evaluating conflict and considering peaceful resolution (Rubab & Yousuf, 2022).

“As for myself, I teach my children following our instinct as our parents and great grandparents in the past. Things that are not good no need to be done, must be avoided. Life in this earth is short, thus, as much as possible to behave well. That’s it. How to teach children is by emphasizing e.g. ‘this is not good’, by reminding them ‘you would be better to do this.’ When telling my children, I would ask them to sit down together, put them in their place, so that they would really pay attention.”

From the informant statement, peace education also involves the transmission of values, morals, and ethics to the younger generation, with adults as the primary mediators in instilling morality. Kohlberg’s theory of moral development is used to understand how values and morals are taught to children and youth, emphasizing the importance of dialogue and effective communication between generations. In the context of learning, communication in adults is illustrated through Schramm’s communication model, which emphasizes a two-way process and message exchange, supporting dynamic and interactive communication practices. Overall, the discussion emphasizes the importance of peace education in families and communities, with adults as the key to learning and teaching values and social problem-solving oriented towards building character responsibility and social harmony.

Peace-oriented Family Education

This education focuses on family members’ attitudes, behaviors, and morals as critical indicators of safe and prosperous society. Understanding, tolerance, and cultivating skills for conflict resolution (Chowdhury, 2022; Martínez-Callejas, 2023). Marriage, tradition, and religious values or beliefs in God Almighty are essential to building a harmonious family. Dukuh Munggur people emphasize the importance of education and family life preparation courses in developing healthy interpersonal relationships and problem-solving skills.

“To me the most important is prayers for my children and grandchildren, for family. Family is a teaching institution, teaching from my husband and myself. How my husband and I live everyday life is the teaching, example that our children follow and

practice in their life. Therefore, my husband and I would never argue or fight. Never.”

This discussion highlights the importance of peace-oriented family education as a key tool in creating a peaceful and harmonious society. Preventing conflict and emphasizing peace (Kukhianidze, 2022). The family is not only a medium or container for peace education, but also an active subject in this education by prioritizing relationships full of kindness, cooperation, and agreement between family members. The roles of men and women in the family are considered equally important in creating a happy family life that benefits others.

Family education is based on theories like General Systems Theory and Second Level Cybernetics, which emphasize communication as a complex system with interplaying variables that shape and control the character of the whole system. This suggests that effective family education can adopt these principles to help family members learn peace values and communicate them in their relationships. They educate people about peace content and values (Misra, 2020).

Peace education-oriented families play an essential role in society, setting an example and promoting decisions that involve all parties to live in peace and harmony for the survival of humanity (Alnufaishan, 2020). The concept of habitus is explained as an embodiment of considered behavior, which shows the vital role of social, cultural, economic, and symbolic capital in the social “battleground,” with the family as the leading actor.

“As long as there is no bad influence from outside of the community, things like cohesiveness and tolerance stay strong. For example, this time is almost Christmas, so the youth without being ordered are preparing banners and decorations. Let’s say Christmas falls on Monday, the banners and decorations will be put up by Sunday.”

Family peace education recognizes challenges such as parents’ busy schedules, differences in views among family members, and negative outside influences as potential disruptors of family harmony. However, according to the study, families can overcome these challenges with effective communication, inculcating peace values, and contributing to a harmonious and peaceful society (Oueijan, 2018). This discussion emphasizes the importance of family education in creating an environment that supports peace by teaching the values of peaceful living, tolerance, and effective diversity through communication and interaction between

family members.

Informal Education is Integral to Peace Education in the Family

Family peace education introduces informal education as a crucial component, highlighting how daily interactions within the social and family environment facilitate lifelong learning. Apps (1979) categorizes the purpose of informal education into three main areas: (1) helping individuals fulfill basic survival needs, including education about environmental sustainability; (2) supporting responsible and harmonious social life in the family, community, and nation; (3) facilitating the search for the meaning of life, including aspects of spirituality, ethics, and aesthetics. These learning methods include religious lessons, ancestral traditions, cultural activities, and hobbies that promote goodness, truth, and beauty in human life.

“Children, when they are grown up, can be like friends, friends to play as well as friends to chat. While we can sit together and talk as equals, however, deep down we know our positions, who is the parent and who is the child. That way, children know how to behave with respect and not to violate the customary.”

Based on the interview data, informal education relies on everyday experiences and is unrestricted by formal curriculum structures, time constraints, or specific learning tools. Apps distinguishes between random learning not planned by the teacher or learner and planned learning that aims to change learner behavior. Creating positive change (Oueijan, 2018), bringing out the value of tolerance (Abdilla et al., 2019), education starting from childhood (Singh, 2018), peace education becoming non-violent problem-solving (Yilmaz, 2018), and understanding and tolerance and conflict resolution skills (Möller & Bellmer, 2023). Peace education in the family (Khyzhna & Lendiel-Siarkevych, 2018). Type 3 informal education, for example, occurs naturally without a structured learning plan from the teacher or learner, reflecting the learning that occurs through everyday interactions, often unconsciously. Encouragement from the individual, family, or community is essential to achieving learning goals, which can bring permanent behavioral changes. Harmonizing personal life (Khyzhna & Lendiel-Siarkevych, 2018) fosters culture and cooperation (Tooley & Longfield, 2017).

“...for life with more togetherness, small things such

as having a small chat with a small group of people by the alley is already a sign of cohesiveness, not an egoistic or individualist life style, isn't it? When my children are invited for a function in the community they also come along to attend. When I told them please attend the function, they would attend it.”

A quote from one of the informants appeared to be in agreement with Kolb's (1984) experiential learning model that emphasizes learning as a process that occurs through discovery and active participation, with experience as the key. Kolb's learning cycle includes concrete experience, reflective observation, abstract conceptualization, and active experimentation, which encourage effective learning by completing the entire cycle.

The learning styles identified by Kolb are diverse, assimilative, convergent, and accommodative, which highlight different approaches to learning based on experience and reflection, showing the importance of adaptation and interaction in the learning process.

Informal education is considered as an essential approach in family peace education (Popović et al., 2022), promoting values such as tolerance and harmony through learning that takes place throughout life and comes from everyday experiences. Informal education in the family environment is essential for child development (Rahma et al., 2019). It emphasizes the development of knowledge and behavior through natural interaction and reflection, underscoring the importance of the family as an informal educational institution in realizing peace and social harmony.

Conclusion and Recommendation

This research identifies that peace education for adults requires a learning approach that prioritizes personal and social responsibility character building, hoping to produce individuals who can contribute to societal harmony. The collective data showed that peace education in the family is indeed an informal education where learning occurs throughout life time and stems from everyday experiences. Family is the venue where dialogue on religion and culture is the way to gain understanding of diversity in community. This understanding which connects with good values, morals, and ethics is to be transmitted to the younger generation, with adults as the primary mediators. With the family as an educational medium and an active subject, this study pointed out the importance of benevolent relationships, cooperation, and agreement among family members.

With a focus on responsible character building, value transmission, effective family education, and experiential learning approaches, family truly serves as a significant catalyst in creating and maintaining a peaceful and harmonious society.

Conflict of Interest

The authors declare that there is no conflict of interest in this research.

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