Developing a Culture of Peace in School Setting
The 21st Century Educational Challenges

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Abstract: In the context of the global life, there have been shifts of the role and aims of education. Education is not confined to building a solid nationalism but also to build transnationalism in a peaceful life within the universal ethics. It must grow ranging from individual to structural life, and is eventually manifested in the diversity and meaningfulness of gratitude to the Almighty God. The described culture of life reflects a quality human life and education is the process of facilitating people to become peaceful individuals. It means that quality human life as described would have to be a dimension of goals of education that must be achieved by individuals in accordance with their potential in their lifelong development. Peace is not only perceived as the absence of war, conflict, riots, violence, and conflict resolution, but also as mindset of peace and life skills for sustainable peace. Peaceful school culture should be created to learners' mindset of peace and peaceful life. This paper presents a philosophical view of peace and intervention strategies to develop the learners' mindset of peace in school setting.

1 INTRODUCTION

A research finding in the last three years (Kartadinata, 2015-2017) has strengthened a need for the development of peace education pedagogy in order to bring about the culture of peaceful schooling in an effort to educate individuals as national and global citizens in diversity.

Incheon Declaration of World Education Forum 2015 singled out an educational vision of 2030: "towards inclusive and equitable quality education and lifelong learning for all", along with its corresponding: "education is essential for peace, tolerance, human fulfilment and sustainable development…. will focus our efforts on access, equity and inclusion, quality and learning outcomes, within a lifelong learning approach". The so-called corresponding targets mean that education is responsible for creating peace and peaceful life and keeping its sustainability. It is understood that peace is not just about the living conditions that are away from war, riots or violence but rather the conditions of life that is built on the mindset, the ways of thinking, and values of peace. Peace concerning all aspects of human life, physical and non-physical, which will bring people to live in state of well-

being. Peace and well-being are like two sides of a coin that cannot be separated from each other.

The history of human life and the phenomena of life today is never vanished from physical and non-physical violence. This suggests that human life is never peaceful. In line with the idea of the human existential condition as described, peace should be the content of goals of education. Peace is not just the living conditions that are free from war, riots or violence but rather the conditions of life that is built on the mindset and values of peace. Peace concerning all aspects of human life, physical and non-physical, which will bring people life into the state of wellbeing. Individual countries have different experiences and burning issues that become the framework of peace and peace education.

As we are all aware, Finland is among the top ten peaceful countries in the world. Finland (Kartadinata, 2016) "…is a small country that had been in the grip of Sweden and the Soviet Union that this country has a long history of bitter in the colonial period. This history has encouraged them to utilized and appreciate the independence such that they continue to be a peaceful nation in Europe. Currently Finland is one of the most peaceful countries in the world, and often encourages its leaders to be mediators of peace in various conflicts

around the world, including peace process between the Indonesian government and the Free Aceh Movement in 2005. In this report, the values of peace developed in Finland originated from various social practices carried out in schools."

The traumatic experience of the Japanese people over the atomic bombing of Hiroshima 73 years ago, had encouraged the Japanese to prevent the reoccurrence of similar events for mankind on this earth. It is manifested the Japanese people' commitment to organizing peace education from an early age to college. Peace is taught and brought into the classroom not as subjects, but it is embedded in the classroom learning process and school atmosphere and culture. In this case, teachers should therefore cultivate virtues and thereby peace within themselves, and with others. Self-cultivation is a crucial aspect of peace education; as true peace is created from within. An important virtue in peace education is respect. When we relate to others in a non-conflicting way, we will treat them with respect and look for their good qualities (virtues). Ikeda (2014) suggested that respecting others is equivalent to respecting ourselves. Mutual respect will break down divisive walls supported by social class, race, gender, cultural background, or political ambitions.

In the case of Germany, peace education has been organized on the basis of guiding principles of interest in and recognition of different cultures and lifestyles in global society. The German school situation reflects the German society today, which is made up of population coming from many different cultures. Therefore, school children should be equipped with meta knowledge of migratory flows and their impact on education, social and intercultural skills such as mindfulness, flexibility and empathy to keep peaceful life.

As a multi-ethnic country, Indonesian has built the nationalism on ethnic diversity unified by a national spirit. This is a challenge that Indonesia deals with to sustainably develop and maintain the national unity. Conflict vulnerability easily takes place when the national spirit is not sustainably maintained and inherited by the next generation. It is therefore crucial to provide Nationalism Education and put it into Indonesian curriculum, from elementary school to university. Potential conflicts in our community should not be resolved in a repressive way, but in a persuasive way. In the long-term, they should be resolved by an educative and welfare approach, rather than a security focused approach. For Indonesia, developing a lifelong national peace in cultural and ethnic diversity certainty requires systematic and continuous efforts.

Developing a peace culture and peace education for all has become a need and a must in order to sustainably bring about and keep national unity.

Education is a matter related to the nature and purpose of human life. It means that education must start from deep understanding and solid philosophical foundations of the nature and purpose of human life. Teleological perspectives of bringing people from what they are into what they should be (Kartadinata, 2017) through education efforts have to be answered and be formulated as the basic framework of philosophy of education. A philosophically thought of education is not static but rather contextual, culturally bound, rooted to beliefs systems, and across generations and diverse societies.

What is the top of human development and universal goal that people have to achieve through education? When we see man is born into the world in his position as the representative of God on the earth, but God also warned that the people who will do mischief on the earth. It is an existential human condition, which is the awareness and sense of human mind should be encourage to fight to resist committing the damage. Should the existential human condition be an integral part of goals of education and focus of educational interventions? In Islamic perspective, for example, the plenary human development is the state of quite soul (mitoma'inah), and God called upon it to go to heaven. It can be meant that the state of peaceful souls is all making it a nice, peaceful living in the horizontal and vertical relationships. Should education create optimum conditions to facilitate human development to achieve a life of quite soul?

Should the existential human condition be an integral part of goals of education and focus of educational interventions? The answer is yes, because the quiet soul reflects a life that is autonomous, realistic and not excessive, not greedy and consumeristic, surrenders to the Creator but to work hard to reach a self- realization, have adequate adaptability based on an understanding of the values in the contextual life, and aware of assuming responsibility to the whole of thought and action. Meanwhile, reality presents much violence to human life. The gap between ideal and actual conditions is a strong reason for putting peace as the destination aspect of quality education, and constitutes an aspect of human development to be achieved in a form of self-realization.

The basic concept of this discussion is the positive view of peace. Webel and Galtung (2007) classify peace into two categories: positive and

negative peace. Positive peace is a state that is simultaneously present in everyday life in society, such as harmony, justice, and equality, while negative peace is a situation where there is no more war and a variety of violent acts and conflicts. (Kartadinata: 2016). Peace and peace education in positive perspective focuses on nurturing the mindset of peace and peaceful life as the process of lifelong human development. Peace (peacefulness) can be integrated into sustainable development of educational goals.

The most significant strategy to promote the culture of peace is through peace education (Castro and Galace, 2010). It is not simply confined to the conflicts and peaceful conflict resolution, and it will be more effective when adjusted to the social context, culture, needs, and aspiration of a country. Peace education should be reinforced by cultural, religious, and human values and can even be seen as the "essence of a new humanity". (Kartadinata, 2016)

Various cultural values and beliefs prevailing in all nations are believed to carry and teach peace. It is only human beings who are not peaceful. A study by Kartadinata (2016) in the Sundanese community (who was considered to represent Indonesia for the purpose of the study) and Finnish society proved the existence of similar values of peace in their respective cultures. Similarities and differences could be seen in their ways of inheriting peace values to the young generation. "The basis of the Sundanese culture is a triadic relationship between God, human beings, and nature and the core of peaceful life can be located in this relationship". (Kartadinata, 2016). Major local values of peaceful life in Sundanese, and in Indonesia in general, identified in the values of "… religiosity, spirituality, tolerance, empathy, respect, and collaboration (Kartadinata, 2016).

In Sundanese culture "There are various strategies of transformation values are used, among others, through literature *kakawihan, babasan,* traditional games, the lexicon of botany, architecture and *papagon hirup dan pikukuh (life guidance and advises)*, dance, through the ritual of eating, even religious tourism. Teaching the values of local wisdom cannot be forced, there is no penalty and reward, but allowing people to choose imaginative and take lessons from around the events of the story. This confirms that the Sundanese have a strong sense of the domain, so the sense of an entrance to the collective consciousness" (Kartadinata, 2016).

Meanwhile, values of peace in Finland originally developed from various social practices carried out

in schools. "… they help students develop the following values: achievement without competition, confidence, responsibility, tolerance and trust, independence and freedom, and democracy". (Kartadinata, 2016). In Japan, peace education is organized from an early age to college. Peace is taught and brought into the classroom not as subjects, but it is embedded in the classroom learning process and school atmosphere and culture. Instructional processes put the teaching materials as media to foster the classroom atmosphere that supports peaceful mind and behavior.

In the context of formal education, the above described framework and research findings imply that the mindset of peace could be developed through the creation of peaceful school culture as human development ecology. The peaceful classroom atmosphere is not void of competition. It is an instrument to achieve successful and high-quality learning results, which involve standardized competition rather than interpersonal competition. In this case, "a *peaceable classroom* is one in which students and teachers use the *processes and the philosophical principles* to create a classroom in which learning is maximized and students can achieve high standards.' (Faour. et.al. nd. ppt)

2 METHODS

This current research adopted a descriptive method as it particularly analysed tacit information that can be useful to the construction of a new concept of model. In this study, the researcher is a "key instrument" because only human who can understand the meaning of human interaction and the values that live in the cultural and social background. Data were collected by interview and observation in the context of Indonesian, Japanese and Finnish schools. Because this study can include an interpretive synthesis of qualitative information, the research data collection can also rely on the secondary data sources from the previous studies in which the primary data collection is a study protocol document. For the purposes of triangulation of data from interviews and observation, interviews were conducted in the form of one on one interview and focus group interviews for 45-50 minutes in duration, using a model of open-ended and informal conversational style model to explore models of safe and peaceful school. To document the whole interview process in order to maintain the information, a tape recorder was used as an assisting tool. Observations was also made non-participatory

with the help of field notes and video cameras to understand the strategy of preservation of school values in the development of school safety and peace.

In particular, this study was particularly conducted in cooperation with Finnish and Japanese counterparts to scrutinize the processes of peace education at school level. Actually, this research consisted of four steps, namely the identification, selection, abstraction, observation, and analysis. A brief description of each step is presented as follows.

Identification step, at this stage be tracking all the results of research related to the peace education and school safety and peace. In particular, a theoretical and empirical analysis will mainly be done the University of Sydney library because this institution has an institution that focuses on peace and conflict studies.

Selection step, based on the eligibility criteria will be selected some research that are relevant to the context of the planned research. The criteria to be used in selecting the type of research is the result of research, source of the documents, the study period, the accuracy and completeness of the research, and the ease in obtaining relevant research documents. *Abstraction step,* an activity suggested "meaning in context" to all relevant research, including the social and theoretical context. This abstraction process is still a new take on the essence of the relevant research based on common research focus. Included in this abstraction step is grouping the results of similar studies based on processes, events, and activities. This abstraction process is informative and indicative containing information briefly on objectives, methods, and results of relevant research.

Observation step, a field activity to collect data on school circumstance and behaviors that characterize the school community's commitment to build school safety and peace. The observation will focus on verbal and physical traits of the behaviors presented during school interaction and communication.

Analysis step, this stage is a process of interpretation that is both interactive and simultaneously in order to find "meaning in context". The analysis will use a thematic technique and content analysis and will come to an end if it discovered patterns or trends that persist or some sort of theoretical saturation. The analysis focused on a common theme and the theme is unexpected theme of any research results, both in the context of Indonesia, Japan and Germany.

To arrive at the final conclusion, the research data were analyzed and interpreted on the basis of personal reflection and review of the literature. This step is intended to reduce the subjectivity so that the validity and credibility results of this study can justified. Interpretation process will use a variety of strategies, such as metaphor-analogy, multi-perspective, the theme of different equation and testimonials.

3 RESULTS AND DISCUSSION

Building a culture of peace in school life is an educational action and process for the long-term development of peaceful behavior. The research findings in the last three years (Kartadinata, 2015-2017) on Peace Education reinforce the need for the development of Pedagogy of Peace Education (PPE). It can be implemented in a variety of activities, among others: class-based and embedded activities, guidance and counseling services, classroom management, extra-curricular programs, and collaborative activities with the community. The implementation models reviewed in this study are classroom-based models with subject lessons and counseling and guidance services.

The research findings in the last three years can be identified in the following issues.

Firstly, why should this way of thinking about peace be developed and become the main focus of peace pedagogy intervention? A research by Kartadinata (2016) on cognitive style and violent behavior trends among 4-5 grade children show:

- The cognitive styles of 4-5 grade children tend to be undifferentiated styles that describe linear, dichotomous, and more lefty hemispheric thinking processes.
- There is a normative belief in child cognition that violence is justified to be reciprocated.
- Behavioral patterns or retaliatory actions tend to be done by reaction of aggression and physical action.

Although this study might not yet be conclusive, it could provide little insight into the reasons why there were often violent acts that were fatal to school children. There have been many violent acts, radicalism, and conflict that often occur in the community and various parts of the world that might be based on the way of thinking as described, even the thought could be the policy and political decisions of a country or nation.

Considering the context of nation and state life as well as international harmony, the thinking predisposition as described above is very dangerous for national unity and the life of mankind. The data illustrated indicate that trends in violent behavior, radicalism, and conflict can be prevented through interdependent development of nonviolent thinking through educational efforts since early childhood. Education plays the roles and responsibilities to develop a human, harmonious, respectful, and peaceful way of thinking in personal, structural, and horizontal dimensions that penetrate national boundaries and infiltrate the global realm.

Secondly, the Indonesian students' peace behavioral predisposition that is categorized into the intra and interpersonal dimensions of behavior is shown in table 1 (Kartadinata, 2017).

Table 1: Indonesian students' peace predisposition.

Grade	Dimension	Mean score	Standard deviation
Junior High School	Intrapersonal	4.63	0.49
	Interpersonal	4.59	0.90
Senior High School	Intrapersonal	4.72	0.63
	Interpersonal	4.83	0.86
Islamic High School	Intrapersonal	5.10	0.42
	Interpersonal	5.47	1.15
Vocational High School	Intrapersonal	4.60	0.58
	Interpersonal	5.18	0.90

In the other hand, Finnish students' peace predisposition is presented in table 2 (Kartadinata, 2017).

Table 2: Finnish students' peace predisposition.

Grade	Dimension	Mean score	Standard Deviation
8	Intrapersonal	5.35	0.52
	Interpersonal	4.96	0.79
9	Intrapersonal	5.19	0.65
	Interpersonal	5.28	0.55
10	Intrapersonal	5.07	0.41
	Interpersonal	4.94	0.55

In spite of the absence of a statistical significance test, the trend seemingly showed that Finland's predisposition of peace predisposition was more adequate than Indonesian students. The Indonesian students' predisposition is indicated by the highest indicator in behavior that has not yet become the predisposition to adequate peace, such as "I am well known for fighting misbehavior", "I am angry with people who broke in the que", "I keep my mouth shut not to make my teacher angry", "I call my friends foolish when they disagree with me", "I hit people who humiliate me in front of my friends" (Kartadinata, 2017).

Thirdly, a study by Kartadinata (2016) showed that the classroom learning atmosphere reflects the peace exemplified in the verbal and nonverbal behaviors of the students at the rate of 56%. This means that in the learning environment, there still appears violent behavior among students. Meanwhile the teacher's efforts to create a peaceful class atmosphere are at 65.76%, which means that the teacher's behaviors still contain actions that do not support the realization of an atmosphere of peaceful class optimally.

The series of research findings described as being the starting point of PPE development based on the principle of teaching learners to think about peace and peaceful behavior; build an understanding and experience of peace in the atmosphere of verbal and nonverbal communication and class collaboration. Development of a culture of peaceful living can be developed and taught in school learning, not in the form of subjects but rather in the process of subject learning, counselling and guidance services, or other activities.

Peace education cannot stand alone, so we need the media to implement it, namely peace pedagogy. It is not only-and not limited-to the education of conflict resolution, but includes mindset and the formation of mindsight about how differences must be resolved and conflict must be brought together so as not to generate social turbulences (Kartadinata, 2014).

The key principles that need to be addressed in the development of peace pedagogy are: (Kartadinata et al., 2016).

Holistic, oriented towards cognitive development, affective and peaceful behavior as a whole. The cognitive dimension is concerned with the knowledge of the roots of peace, the affective dimension relates to the development of values and aims for empathy, compassion, social expectations and responsibility, and how to embody the mind-set of peace in real life in the form of real behavior.

Participatory, giving space for students to explore, share and cooperate so that classroom or school atmosphere becomes more dialogical. The expansion of students' perspective on peace requires a teacher figure who acts as a facilitator rather than a power holder. With a participatory principle, the implementation of peace education pedagogy is protected the students from indoctrination efforts because it encourages the development of student perspectives on issues of peace.

Co-operative, giving students space to study and cooperate, rather than to compete. With a cooperative attitude, students are encouraged to

learn to improve relationships with fellow students, reduce individualism, defensive attitude and feelings of prejudice. In a growing class of cooperative attitudes, students learn to lean on one another and in the long run cooperative experience can be transformed into a wider circle of interactions.

Experiential, learning with direct experience in the class so that lectures can be minimized. Students are encouraged to build ideas or concepts about peace through classroom activities. On the basis of a constructive approach, it will encourage the development of a new paradigm of students about peace because teachers are more flexible and process-oriented. With this principle, the classroom atmosphere becomes more humanistic as it emphasizes the growth of the personal, social, and affective domains of the students as a result of the empathic, affirmative, caring empathic teacher behavior. Hence, the teacher has personally become a peaceful person first.

4 CONCLUSIONS

The development of a culture in school setting is manifested in the form of a peaceful class. The development of a peaceful class can be seen from the classroom behaviour that appears in the student's individual behaviour and skills: listening when people speak, accepting others, speaking well, saying only good words, and respecting others. A research finding shows that the application of peace pedagogy model has encouraged female students of vocational school to respect other people more than usual. However, the PEP model was not effective in enhancing other behavioural characteristics as it takes a further development, and its effectiveness will be dependent on peaceful mind of the teachers and structural leadership that supports the creation of peace culture at school. It is not easy and takes enough time to make qualified teachers able to develop a classroom atmosphere into a peaceful living environment for learners. Research findings provide support and reinforcement to the feasibility of developing pedagogy of peace education.

Conceptualization of school learning by applying peace education pedagogy puts teaching as an education effort that has theological aspect and provides atmosphere that facilitates the achievement of the long-term goals. Peacefulness as an aspect of the educational goal constitutes a long-term behavior shaped in an educative learning climate. The conception of peace as an aspect of educational goal and quality education should be thoroughly

understood and seen as an inspiring source for teachers to set up their instructional mission. Teachers are present in the midst of learners with their mission as the long-term goal. Learning materials taught are not only for the learners to learn well as knowledge and skills, but serve a function of developing the long-term behavior that flourishes in the instructional atmosphere. Teachers are aware of their classroom mission, and help their students accomplish the mission by learning the substance of scientific knowledge under a learning circumstance that supports behavioral development in accordance with the mission to accomplish. Learning substance, mission related behavior, and life values are solvent and simultaneously learned in the learning process and atmosphere.

Considering those above-mentioned issues, teachers assume a heavy burden and complex responsibility. Preparing individuals for future life should be a sustainable process from early childhood education to higher education. Teachers do not teach accumulative knowledge anymore, but they teach them to learn about the future, including to create culture of peaceful life, without forgetting the past. A historical perspective should be appropriately taken, and the future is learned through self-transformation. Today's learning is no longer at learning curve 1.0 that focuses on accumulative knowledge), but at learning 2.0, namely, learning about the future (GFF, 2013).

Teaching should put an emphasis on deep learning that develops high order thinking and learner's autonomy and responsibility. Responsible learning fosters hard skills and soft skills as a cycle of thinking development, as described by Gardner (2008) in his theory of "Five Minds for the Future". Learning processes range from contextually cognitive development to beyond self-interest process that will generate awareness of universal ethics. Teacher's duty is not only classroom delivery, but creating a learning atmosphere as an ecology of learner development. In this perspective, education cannot be dominated by school, so family should take an effective part and collaborative responsibility along with the school in the thoroughly educational processes.

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