

# The Paradigm of Conflict Resolution Educational Model in Building Peace Life Competency Based on Sabilulungan Local Wisdom in Primary Education Students

Tuti Istianti<sup>1✉</sup>, Enok Maryani<sup>2</sup>, Bunyamin Maftuh<sup>3</sup>, Dinie Anggraeni Dewi<sup>4</sup>

<sup>1,2,3,4</sup> Universitas Pendidikan Indonesia, Bandung, Indonesia

✉ [tutiistianti@upi.edu](mailto:tutiistianti@upi.edu)

**Abstract.** The current state of society is in an unstable position or there is national instability and emerging fights among students, gang fights, maltreatment, and bullying cases. School must be a place to instill peaceful character values which become a learning house that is able to provide knowledge, peace and comfort for all school members. The research method in this study used a qualitative descriptive approach with a research site in Cikondang traditional village. Based on the discussion result of the paradigm study of conflict resolution educational model in building peace life competency based on sabilulungan local wisdom in Primary Education, it can be concluded that the information obtained from field studies shows that: a) Schools must be a place to instill peaceful character values which are always faced with unstable social conditions or national instability, for example there are many fights among students, gang fight, maltreatment, and bullying cases, b) Conflict resolution education as the most likely medium for learning conflict resolution as a skill; has a clear and structured method and can be applied in elementary schools, c). Sabilulungan as the tradition of Sundanese people provides local wisdom that has philosophical values that is to build peaceful character, it is considered to be social capital, d) For the benefit of conflict resolution learning by combining contextual problem approach, thinking skill, affective development, student-centered values instilling base.

**Keywords:** Conflict resolution, local wisdom, sabilulungan.

**How to Cite:** Istianti, T., Maryani, E., Maftuh, B. & Dewi, D.A. (2023). The Paradigm of Conflict Resolution Educational Model in Building Peace Life Competency Based on Sabilulungan Local Wisdom in Primary Education Students. *Proceeding The 5<sup>th</sup> International Conference on Elementary Education*, 5(1), 666-673.

## INTRODUCTION

The existence of school as a sub-system of social life, placing school institutions as part of the social system. Schools, formal institutions, are expected to carry out their roles and functions to be able to educate the nation's life optimally and protect themselves from negative behaviour. Schools must be a place to instill peaceful character values which are always faced with unstable social conditions or national instability, for example there are many fights among students, gang fights, maltreatment, and bullying cases. Ideally, school becomes a place or learning house that is able to provide knowledge, peace and comfort for all school members. Education should foster social relationships that start from home and are developed in schools and the community as a medium of expression (Mardi Lestari, 2017). Apart from cultivating attitudes towards values that are mandatory in creating peace, according to Harris (1996) as written by Romo, Jaime J; Quezada, Reyes in Peace Education (Zamroni, 2008: 47), peace education is a learning effort that contributes and forms good citizens in the world. Pradipto (2005) provides an explanation that acculturation can be started from schools considering that schools have a strategic role in the learning process, in addition to families and communities. Conflict resolution learning is very important and needs to be implemented at various levels of education with the aim of nurturing the pattern of *cipta* (creating), *rasa* (feeling), and *karsa* (intention) including in primary education. Children are an integral part of social groups that exist in their school environment, it is necessary to prepare various needs to fulfill group norms, traditions, and religious morals to the maximum to anticipate acts of violence (Boutros-Ghali, 1992: 201, Call, 2003: 233).

Peace education in elementary school settings teaches students to think peacefully which leads them to have a peace culture through the learning process. The peace culture through conflict resolution education in the school environment requires efforts to regulate the

preparation of learning programs for all activities in schools, starting with teachers and students, in which there are regulations regarding the teaching and learning process, establishing relationship patterns, policies in schools (Dal, 2018: 2207). School institutions stabilize education so that students cannot be influenced by the ideology of violence, whether verbal, psychological or physical, from divergent people. For this reason, peace education through conflict resolution education from an early age is very important and needed in an effort to help create a life situation that is harmonious, safe, calm, and without conflict (Joseph, 2015: 107).

Furthermore, the knowledge and practice of conflict resolution that is applied to elementary school students fulfills the process curriculum, peaceful classes, and peaceful schools adequately. Managing a peaceful class can be done by creating an attractive, comfortable class for students in learning (Kaisupy, D. A., & Maing, 2021: 83). The teaching and learning process that guarantees an atmosphere of comfort and security for students will encourage the realization of a peaceful environment at school. To help expedite the development of knowledge, skills, and attitudes about conflict and conflict resolution or conflict knowledge constructively for students to function the curriculum as a means of implementing teaching and learning activities in achieving goals. Considering that the curriculum plays a very important role for educational purposes, the role of the curriculum can provide learning directions that concern conflict resolution. In realizing conflict resolution teaching programs in elementary schools, it has the principle of student-centered, value-based, and challenging learning.

The curriculum for the benefit of conflict resolution learning in elementary schools can be developed by teachers by designing learning that is more applicable, defining strategies for developing knowledge, skills and attitudes that can be integrated into other subjects in elementary school, while many activities hold student activities to practice conflict resolution (Lahiry, 2019: 78). The learning focus is on the forms and types of conflict that frequently occur in the daily environment at school or in the closest environment by using constructive conflict resolution methods that refer to the *sabilulungan* local wisdom. If we look for the literal meaning of the word *Sabilulungan* based on the results of interviews with the expert on language and culture Ichas Hamid (25/2/2022), *sabilulungan* is a derivative word from "sabil" and "tulungan" which means an attitude full of sacrificial spirit in providing assistance. From the explanation above, the authors want to conduct a study on the Paradigm of Conflict Resolution Educational Model in Building Peace Life Competency Based on *Sabilulungan* Local Wisdom in Primary Education.

## **METHOD**

The research method in this study used a qualitative descriptive approach, the researcher emphasizes notes with detailed, complete and in-depth sentence descriptions that describe the actual situation to support the presentation of data. Qualitative descriptive research tries to understand the meaning of events and human interactions in specific situations. The location of this research is in Cikondang traditional village. The place of this research is adjusted to the conditions and social state of the community. Recording of data sources through observation, interviews and documentation is carried out consciously, directed and focused with the aim of gathering the required information. Data collection techniques by conducting in-depth interviews, observation, and documentation.

## **DISCUSSION**

### **1. CONFLICT RESOLUTION EDUCATION IN BUILDING PEACEFUL LIFE COMPETENCY**

Education has noble ideals to change the behaviour (attitude) of each individual to learn tolerance, mutual understanding, mutual understanding of various kinds of people, invite peace, stay away from prejudice. In order to achieve a peaceful national society, it has been emphasized in the opening of the fourth paragraph of the 1945 Constitution, Permendikbud Number 23 of 2015 concerning the Growth of Character, Permendikbud Number 21 of 2015 concerning the Character Cultivation Movement in Schools. Having the meaning of education has aspirations in creating a harmonious and peaceful society, the school as a center to practice the ways of

socializing and building positive social relations based on an atmosphere of familiarity, mutual love, mutual concern for one another. Schools must be a source of peace and a sense of security for children to avoid physical and psychological violence. Wulandari, Taat (2010: 81), believes that schools can play a role in creating, maintaining and building peace. Peace education is selected in content, it is not taught abstractly but is grounded in reality. Schools are demanded to have the ability to teach ways to deal with problems objectively through educational mechanisms of conflict resolution. Furthermore, Pasir, Supriyanto (2013), conflict resolution education as a relevant medium for learning conflict resolution as a skill; has a clear and structured method and can be applied. Practically, in its application in formal education, conflict resolution education is an educational program aimed at educating students to be able to overcome or solve conflicts constructively. Tricia S. Jones (2002), defines conflict resolution education as "a spectrum of processes that utilize communication skills and creative and analytic thinking to prevent, manage, and peacefully resolve conflict". Furthermore, Bodine & Crawford (1998, p.: 4) suggested that conflict resolution education is necessary considering the emerging phenomenon of social conflict, especially in the school environment. Conflict is a problem that frequently occurs in society, conflicts are very diverse ranging from personal conflicts to conflicts between groups. Even in some countries, such as England, conflict resolution is part of Edwards and Fogelman's citizenship education material (in Maftuh, 2008, p. 96). Lynch as quoted by Edwards and Fogelman (2000) suggested twelve points if schools want to be effective as education for citizenship with a global outlook, one of which is that school activities must include an emphasis on character. In line with Lynch, Costello (in Maftuh, 2008: 97) also suggested several suggestions for schools related to Citizenship Education and conflict resolution. Among his suggestions is that schools need to provide opportunities for children to discuss differences and resolve conflicts. Based on the opinions of the experts above, conflict resolution education programs can be integrated into Citizenship Education and Social Studies Education subjects so that it can be developed effectively in schools. The concept of conflict resolution educational model based on the sabilulungan local wisdom from West Java is the educational concept that creates a peace culture in schools without violence that is highly oriented towards the values of mutual cooperation and maintains fraternal relationships. Peace culture in this context fulfills a set of values, attitudes, traditions, ways of behavior and way of life and promotes non-violent ways of solving problems. Peace character education is a must because education does not only form students to be smart, but is able to build the personal awareness that civilization has. Civilization is a cultural entity. In the same sense, civilization means "improvement of thought, manners, or feeling". Culture embraces more aspects of values, ideas, high culture, intellectuals. Morality as a manifestation of teaching about goodness in supporting better social relationships. The importance of the peace culture in order to prevent violence cannot be separated from social life. Developing the peace culture is urgent to do through education. In this context, education is a key element for cultivating peace culture in order to build a future for establishing dignified, open, equitable, and democratic social relationships. Peace is identical with the atmosphere of non-violence, harmony, tolerance, mutual respect and equal relationship between individuals and communities who live together to achieve goals. Peace is explained by Johan Galtung (2003) as an action that reduces violence in peaceful ways.

Conflict resolution education based on sabilulungan local wisdom can be implemented in elementary schools as an effort to reformulate a solution to conflicts that occur. It is a strategic step in the form of a conflict resolution approach that is able to anticipate the impact of conflict as early as possible. In connection with the above statement, it is expected that conflict resolution education for students at school will at least be able to resolve the personal conflicts with their peers, with their families, with the community and then solve their nation's problems (Stranbrink, 2015). Conflict resolution education in schools must be able to organize and transmit the goals of tolerance and neutrality. The psychological impact of conflict resolution education in schools assists students to live free from threats and dangers and find opportunities to work and study with others in attaining learning achievements or success. For the development of conflict resolution education programs that every student gets the same right to acquire knowledge, attitudes and problem solving skills. Likewise, schools in the United States have been shown to

have a positive impact on students, schools, and communities (Johnson and Johnson, 1996; Jones and Kmita, 2000). In addition to the main objectives above, there are also more detailed objectives regarding the objectives required for learning conflict resolution in schools, these are: (1) create a safe and lively learning atmosphere for all; (2) be able to train students not to trigger violence or conflict; (3) be able to train students to solve problems and train their emotional skill; (4) be able to discuss in order to solve problems and become mediator when conflicts occur; (5) be able to train students to become peacemakers (Cohen, at all, 2000; stephan 2008; Johnson & Johnson, 1995)

## **2. SABILULUNGAN LOCAL WISDOM IN CONFLICT RESOLUTION EDUCATION**

Education is more comprehensive than teaching as a process of transferring knowledge, it can be interpreted as a process of imparting knowledge only, regardless of values. In education there is a process of understanding, appreciation, inspiration, and practice. In contrast to teaching, the results of education i.e. the knowledge obtained are understood, internalized and is really embedded in the heart to be practiced in everyday life. The educational process is more directed at mending the conscience which tends not to commit immoral acts in the form of acts of violence, and dispute. In relation to the concept of conflict resolution education based on sabilulungan local wisdom, education placement is rooted in good cultural values that exist within a local Sundanese community of West Java which has a function as social control against possible violations of social norms. Even Soekanto (2005: 205) emphasizes that social control is educative, inviting or even forcing people to comply with social norms and values applied. Social control that is identical with supervision requires special institutions that regulate the behaviour of community members in controlling people who are deviant, one of which is through tradition.

With this kind of process, conflict resolution education based on Sundanese local wisdom Sabilulungan is an educational concept that puts forward the local tradition of sabilulungan and has been proven to be a means of keeping and maintaining a spirit of togetherness, gotong royong (mutual cooperation) which has been rooted for a long time is more aimed at the perfection of one's life so that one is willing and able to carry out the norms of truth and goodness and emphasizes on living together and focuses on humanitarian issues. Prasetyo (2013: 3) emphasizes local wisdom as local ideas that are wise, full of wisdom, and good value that are embedded and followed by community members. Furthermore, Heru Ryanto B, Atwar Bajari, Rahman Mulyawan (2020), mention the value of sabilulungan as a tradition of Sundanese people who have philosophical values to build character, and is considered social capital. Sabilulungan which means gotong royong (mutual cooperation) or together has a modification of values and has a very broad meaning, especially in an educational perspective. Sabilulungan is often equated with the notion of gotong royong (mutual cooperation) or cooperation (Bachrein, 2010; Adha, 2015)

Teaching peace culture in educational institutions such as schools by inserting conflict resolution educational agenda with local content into the school curriculum. Reforming the curriculum through the meaning of Sabilulungan notion in Cikondang traditional village of West Java is a process of utilizing sabilulungan values to resolve social conflicts in the learning context.

## **3. THE PARADIGM OF CONFLICT RESOLUTION EDUCATION MODEL BASED ON SABILULUNGAN LOCAL WISDOM IN ELEMENTARY SCHOOL**

The paradigm basis for Conflict Resolution Education Model based on Sabilulungan Local Wisdom (PRK-BKLS) has been developed, for the benefit of the educational program in its design referring to learning theories and the local traditional values of sabilulungan. Piaget's theory of constructivism with its cognitive theory calls for the need of students' active participation as referred to by educational experts. In the context of philosophy of education, constructivism is the theoretical framework that knowledge needs to be built through real experience. However, this constructivist view was criticized by Vygotsky, who stated that students in constructing a concept need to pay attention to the social environment. From Piaget to Vygotsky's views, there is a conceptual shift from the individual to collaboration, social interaction, and sociocultural activity. Vygotsky's constructivism emphasizes that students construct knowledge through social interaction with others. Providing an understanding that the content of knowledge can be built

because it is influenced by the culture where the students live, either in terms of cultural traditions, language, habits, beliefs, and other skills.

For the benefit of learning conflict resolution by combining the following approaches, contextual problem, thinking skills, affective development, values instilling a base which is student-centered. As a characteristic of the learning process which prioritizes learning to work together, discover, construct their own knowledge and new skills; encourage students to think systematically to investigate problems and find information oriented to higher order thinking skills (HOTS). The affective domain which is one of the targets has become a priority part of conflict resolution learning directed at moral development, self-actualization, and value education to meet social needs. Sanjaya, Kunandar (2014: 104) defines affective learning more broadly, i.e. affective learning is related to interests and attitudes that can be in the form of responsibility, cooperation, discipline, commitment, confidence, honesty, respect for the opinions of others and self-control ability. Affective learning strategies generally expose students to situations that contain conflict, through these situations students are expected to be able to make decisions based on values they consider good.

The learning system supports technical and skill facilities, require teachers to create conditions for the development of peace life competencies among students by fulfilling 10 criteria including:

1. A comfortable, safe classroom climate
2. Cooperative learning classroom climate
3. Implementing or applying previously acquired knowledge by displaying problem solving that is directed at the decision making process in conflict resolution
4. Media providers as a means of interacting with students, seeking information, and thinking.
5. Helping students go through the process of identifying the aspects and values of Sabulungan from conflict resolution
6. Helping students analyze conflicts, make various alternative solutions, and decide the best alternative in resolving conflicts with good arguments.
7. Encourage students to have the courage to speak in front of other people by using polite language
8. Provide reinforcement stimulation to students in each learning process
9. Build positive communication and interaction among students as well as teachers
10. Build student empathy

By taking into account the demand characteristics of the conflict resolution learning model and the resulting syntax model which is more oriented towards the actions that the teacher and students go through as can be seen in the flow of the stages of PRK-BKLS learning as follows:



**Figure 1.** Stages model of PRK-BKLS (Istianti, 2022)

Furthermore, the syntax model of PRK-BKLS for the development of learning is explored from sabilulungan tradition procession in Cikondang Traditional Village, which can be seen from the institutions that exist in indigenous peoples, which can be seen in the table below:

**Table 1.** Conflict Resolution Educational Model Integrated with Sabilulungan Local Wisdom in Social Institutions within Traditional Processions

Stages	Syntax Model PRK-BKLS	Social Institutions in Tradition Procession at Cikondang Village	The Peace Leads to Sabilulungan Local Wisdom Values
1	Search	<p><b>Social Patterns</b></p> <ul style="list-style-type: none"> <li>• Activities to enter the forbidden forest at Cikondang Traditional Village</li> <li>• How to enter a traditional house</li> </ul>	Regularity
2	Logical Reasoning	<p><b>Customs</b></p> <p>The spirit of <i>gotong royong</i> (mutual-cooperation) in Cikondang village can be seen in the implementation of traditional ceremonies such as <i>Seleh Taun</i>, <i>Mapag Taun</i> (Seasonal) where the life of mutual help and mutual cooperation of the villagers can be seen spontaneously.</p> <p>Solidarity in working together in commemorating the Islamic New Year ceremony for the Hijri New Year</p>	<i>Gotong-Royong</i> (Mutual-Cooperation)
3	Building Opportunities	<p><b>Customary Law</b></p> <p>The <i>Kuncen</i> (caretaker of the sacred place) of Cikondang <i>Bumi Adat</i> requires that they have blood ties or are still descendants of the <i>Bumi Adat</i> ancestors. <i>Kuncen</i> must be male, chosen based on <i>wangsit</i> (divine inspiration) and deliberation of traditional elders.</p>	<i>Musyawahah</i> (discussion)
4	Decision Making	<p><b>Ideology</b></p> <p>The ideology of Cikondang Traditional Village community is <i>Ucap</i> (speech), <i>Tekad</i> (intention or purpose) and <i>Lampah</i> (attitude). In life, there must be harmony between intentions or goals with words that are realized by deeds or actions. This philosophy refers to people's lives that always live properly and well.</p>	Truth, Goodness  Obedience, respect

---

### Ideology

Papagon Hirup (way of life)

*Wasiat* (will), *amanat* (mandates), consequences and *pamali* (taboo) apply in traditional village communities are believed to be *papagon hirup* that must be obeyed, complied with and respected.

---

5	Reflection on Conflict Resolution	<b>Philosophy:</b> The philosophy of life of Cikondang Traditional Village community in social life prioritizes family values and <i>gotong royong</i> as a way to keep harmony between members of the community which is manifested by good and appropriate actions to maintain the values.	Harmony
---	-----------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------

---

### CONCLUSION

Based on the discussion results of the paradigm study of the conflict resolution educational model in building peace life competency based on sabilulungan local wisdom in Primary Education, it can be concluded that the information obtained from field studies shows that: a) Schools must be a place to instill peaceful character values which are always faced with unstable social conditions or national instability, for example there are many fights among students, gang fight, maltreatment, and bullying cases, b) Conflict resolution education as the most likely medium for learning conflict resolution as a skill; has a clear and structured method and can be applied in elementary schools, c). Sabilulungan as the tradition of Sundanese people provides local wisdom that has philosophical values that is to build peaceful character, it is considered to be social capital, d) For the benefit of conflict resolution learning by combining contextual problem approach, thinking skill, affective development, student-centered values instilling base.

### ACKNOWLEDGMENTS

The researchers would like to thank Ms. Enok Maryani and Mr. Bunyamin Maftuh as the dissertation advisors who always provide guidance and direction regarding this article.

### REFERENCES

- Bachrein, S. (2010). Pendekatan desa membangun di Jawa Barat: strategi dan kebijakan pembangunan perdesaan. *Analisis Kebijakan Pertanian*, 8(2), 133–149
- Boutros-Ghali, B. (1992). An agenda for peace: Preventive diplomacy, peacemaking and peace-keeping. *International Relations*, 11(3), 201–218.
- Call, C. T., & Cook, S. E. (2003). On Democratization and Peacebuilding. *Global Governance*, 9, 233–246.
- Cohen. At.All. (2000) *Conflict Resolution Education and Social Emotional Learning Program: A Critical Comparison of School- Base effort*. Tersedia: <http://www.ncip.org/articels/social-Emotional>
- Dal, E.P. (2018). Rising Powers in International Conflict Management: An Introduction. *Third World Quarterly*, 39(12), 2207-2221.
- Galtung, Johan, *Studi Perdamaian*, Surabaya: Pustaka Eureke.

- Heru Ryanto Budiana, Atwar Bajari, Rahman Mulyawan (2020). Transformasi Nilai Sabilulungan dalam Aktivitas Komunikasi Pelayanan Publik Di Pemerintahan Kabupaten Bandung. *Jurnal Kajian Komunikasi* . Vol.8, No 1. ISSN (Cetak): 2303-2006. ISSN (online): 2477-5606.
- Johnson, D. W. dan Johnson, R.T. (1996). *Conflict Resolution and Peer Mediation Programs in Elementary and Secondary Schools: a review of The Research*, *review of Educational Research*, 66. 459-506.
- Johnson, D.W. & Johnson, R.T. (1995). Teaching student to be peacemaker: Results of five years of research. *Peace and Conflict: Journal of Peace Psychology* 1 (4): 438+ <http://www.questia.com/PM.qst?a=o&d=76938931>
- Jones, T.S., dan Kmitta, D. (2000). *Does It Works? The Case for Conflict Resolution Education in Our Nation's Schools*. Washington, DC: Conflict Resolution Education Network.
- Joseph, O.B. (2015). Conflict Management and Resolution in Nigeria Public Sector. *Review of Public Administration and Management*, 4(8), 107-120.
- Kaisupy, D. A., & Maing, S. G. (2021). Proses Negosiasi Konflik Papua: Dialog Jakarta-Papua. *Jurnal Ilmu Sosial Dan Humaniora*, 10(1), 82-98.
- Lahiry, S. (2019). Conflict, Peace and Security: An International Relations Perspective with Special Reference to India. *Millennial Asia*, 10(1), 76-90. <https://doi.org/10.1177/0976399619825691>
- Maftuh, B (2008). *Pendidikan Resolusi Konflik*. Bandung: CV Yasindo Multi Aspek.
- Mardi Lestari. (2017). *Restrukturisasi Pendidikan Awal Perdamaian*. *Jurnal*, 1(1), 267-279
- Pasir, Supriyanto. (2013). *Pendidikan Resolusi Konflik Berbasis al-Qur'an*.  
Permendikbud Nomor 21 Tahun 2015 tentang Gerakan Pembudayaan Karakter di Sekolah.  
Permendikbud Nomor 23 Tahun 2015 tentang Penumbuhan Budi Pekerti.
- Pradipto. Y.D. 2005. *Pemahaman Multikultural dan Pendidikan Multikultural*. Kompas. Minggu, 20 Maret 2020
- Prasetyo, Zuhdan K. 2013. Pembelajaran Sains Berbasis Kearifan Lokal. Prosiding Seminar Nasional. Fisika dan Pendidikan Fisika. Surakarta: FKIPUNS, hal 1-14
- Soekanto, Soerjono. 2005. *Sosiologi: Suatu Pengantar*, Jakarta: Rajawali Press.
- Stephan, W.G. (2008). *Psychological and Communication Processes Associated with Intergroup Conflict Resolution*. *Small Group Research*. (Online), 39(1):28-41, (<http://sgr.sagepub.com>), diakses 15 Oktober 2010.
- Strandbrink, P. (2015). *Fair and Cloudy Weathers of Tolerance in Civic and Religious Education in Northern Europe*. *Journal Education, Citizenship and Social Justice*. Vol. 10(1) 3-20
- Tricia S. Jones and Dan Kmitta, (2001). *School Conflict Management: Evaluating Your Conflict Resolution Education Program* (Ohio: Ohio Commission on Dispute Resolution & Conflict Management hlm. 2)
- Wulandari, T. (2010). *Menciptakan Perdamaian Melalui Pendidikan Perdamaian di Sekolah*. *Jurnal MOZAIK*, Volume V Nomor 1.
- Zamroni, (2008). *Peace Education*, MOZAIK, Volume V Nomor 1, Januari 2010