

Strengthening peace education through interethnic relations in the children's communication forum of batulayang village

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ABSTRACT

Common problems experienced by partners are still found to be negative stereotypes of certain ethnicities and religions. Therefore, the solution that we offer in this service program is to carry out strengthening peace education through inter-ethnic relations. Implementation of Submission of material in the form of a group discussion forum (FGD) about the importance of peace education programs through inter-ethnic relations at the Children's Communication Forum. The purpose of this PKM is so that the younger generation is equipped with multicultural values in order to create an attitude of integration so that it is not easy to be carried away by SARA issues which are very vulnerable to occur in multicultural societies such as in Batulayang. This service has proven to be able to increase understanding of the importance of peace education for the younger generation in Batulayang village. The strengthening of Peace Education is carried out in order to prevent social problems in the form of negative stereotypes between good ethnic groups. This program also institutionalizes social values to citizens so that they have awareness of the risks of any social problems. This PKM also provides citizens with knowledge and skills so as to increase their social intelligence and to increase citizen participation in preventing and overcoming social problems which in the end citizens develop character and character to have responsibility in social life, namely not to riot, violence and brawls, conflicts with other ethnic groups, races and religions, intolerance and human rights violations.

KEYWORDS

Peace Education;
Social Relations;
Ethnic



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1. Introduction

The peace education program through inter-ethnic relations is still very relevant to current conditions, considering the high level of horizontal conflict that often occurs in Indonesia. Indonesia is known as a plural society. The plurality of the Indonesian people is mainly due to the existence of ethnic diversity, also called ethnic groups or tribes. Other diversity is shown in terms of religion, race, ethnicity, class and economic level. Peace education has been studied by previous researchers. Affective practice, difficult history, and peace education: An analysis of the affective dilemma of teachers in ethnically divided Cyprus was investigated by Zembylas [1]. The classroom peace circle: Teacher professional learning and the implementation of restorative dialogue were investigated by Parker [2]. The emergence of peace engineering and innovation is researched by Marinakis [3]. Peace Engineering Consortium: Results of the First Global Peace Engineering Conference researched by Jordan [4]. The perception of economic welfare predicting the onset of war and peace was investigated by Swee [5]. Disrupting Engineering Education: Going Beyond Peace Engineering to Educate Engineers for Justice researched by Tharakan [6]. Women's perceptions of peace and justice: The case of the Kurdish problem in Turkey was investigated by imga [7]. The results of the First Global Peace Engineering Conference were researched by Jordan [8]. Fostering peace engineering and rethinking development: The Latin American view is researched by Kleba [9]. Insects for peace were studied by Barragán-Fonseca [10].

Methodological framework for analyzing peace engineering: Focusing on the Kaesong Industrial Complex and North Korean innovators in South Korea researched by Ahn [11]. Education and research are very important for lasting peace in Yemen researched by Zakham [12]. Peace engineering as a path towards sustainable development goals was investigated by Yarnall [13]. Make peace before educating? The narrative of conflict and peace among teachers in Ivory Coast was investigated by Kuppens [14]. The structure of meaning in world government: Analysis of the semantic network of human rights terminology in world peace treaties was investigated by Puetz [15]. From my point of view: Towards peace engineering researched by Phillips [16]. Using Digital Technology to Reveal the Geographical Dimensions of War and Peace Tolstoy was researched by Kokobobo [17]. Reviewing positive peace using a system tool researched by Amadei [18]. Building inclusive peace is an unequal socio-spatial process: Colombia's differential approach researched by Koopman [19]. Love and peace across generations: Biobehavioral systems and global partnerships researched by Leckman [20].

Maintaining peace through better resource governance: Three potential mechanisms for environmental peace-building were investigated by Krampe [21]. From 'mineral of conflict' to peace? Reviewing mining reform, gender, and state performance in the eastern Democratic Republic of Congo is researched by Iguma Wakenge [22]. Between pacification and dialogue: Important lessons from Colombia's territorial peace are studied by Diaz [23]. "Peace engineering in practice: A case study at the University of New Mexico" researched by Jordan [24]. Association between long-term exposure to ambient air pollution and clinical outcomes among patients with heart failure: Findings from the China PEACE Prospective Heart Failure Study studied by Shi [25]. COVID 19 altered nursing education and communication competencies: Testing the COMFORT educational resource researched by Wittenberg [26]. Moral considerations about social robots in education: A multi-stakeholder perspective researched by Smakman [27]. The application of ISO 26000 in digital education during COVID-19 was investigated by Zhao [28]. The war-to-peace transition and legacy of civil war behavior: An appeal to look beyond violence is researched by Arjona [29]. From drugs to peace? Resetting conversations researched by Pearce [30].

West Kalimantan is an example of a multi-ethnic and religious society. Plurality in West Kalimantan is marked by the diversity of ethnic, religious, cultural, and regional origins. Now, West Kalimantan has 12 districts, namely Sambas, Bengkayang, Pontianak, Kubu Raya, Landak, Sanggau, Sekadau, Sintang, Kapuas Hulu, Melawi, North Kayang and Ketapang. In addition, there are two municipal governments, namely the cities of Singkawang and Pontianak. These areas have been inhabited by various ethnic groups. These ethnic groups include Dayak, Malay, Chinese, Madurese, Javanese, Banjarese, Batak, and others. This plurality can have both positive and negative impacts. A positive impact occurs if the plurality is managed properly, there will be national integration, on the contrary, if it is not managed properly, there will be conflict because a plural society is a society that is vulnerable to social conflicts. In a pluralistic society, the existence of a dominant group gives rise to the concept between the majority and the minority.

If it is associated with power, then "power is always dominated by the majority group. This is the reality of social jealousy for minority groups and is one of the causes of conflicts between individuals, individuals with groups, groups with groups. Horizontal conflicts are indeed very vulnerable to occur in multicultural communities, including in West Kalimantan, as shown in Fig. 1. The Fig. 1 shows that there was once a conflict during the Long March event held by FPI sympathizers who incidentally were mostly ethnic Malays and Madurese, slightly clashed with the Long March of Dayak ethnicity. is holding Gawai Dayak. This was triggered because the Dayak ethnicity was considered a supporter of the governor Cornelis (ethnic Dayak). Governor Cornelis in his speech condemned FPI and strongly rejected FPI by rejecting Habib Rizik who would come to Pontianak. So there was a riot between the groups. Finally, the conflict was resolved with a meeting of representatives from FPI members, the Governor and the Group that would hold the Dayak Gawai. This conflict was resolved in a familial manner and Governor Cornelis'

neutral attitude towards religious and ethnic differences. Finally, Governor Cornelis apologized for his speech that rejected FPI's presence in Pontianak.



Fig. 1. Demonstration of rejection of cornelis's speech by ethnic Malays

Horizontal conflicts are very vulnerable to occur in multicultural communities, including in West Kalimantan. The contribution of this community service, namely a peace education program is implemented to create integration from an early age so that differences are no longer a conflict but will become a nation's asset. Based on the description of the results of these observations and interviews, the existence of a peace education program is very important. With the peace education program, it will become a binder and bridge that accommodates differences, including differences in race, religion and ethnicity in a multicultural society. These differences can be well accommodated in this society in terms of equality in education, social, cultural, and so on. Peace education is a term for educational programs designed to change the views of the parties in conflict or conflict in conflict-prone areas, so that they can know and accept each other. Indeed, hostility comes from human thought, therefore a peace orientation should be built.

2. Method

The method of implementing the Peace Education Strengthening Service will be carried out in the form of training which will be carried out at the Children's Communication Forum (FKM) in North Pontianak District, shown in Fig. 2. The picture shows that the implementation flow is as follows, participants will be given an understanding of the material on Peace Education first. followed by watching multicultural videos so that the concept of peace education can be perfectly accepted by teenagers in this village. As for the preparation stage, First, Observation: This observation activity was used by the team for situation analysis which finally decided that the activity on strengthening the Peace Education children's communication forum (FKA) was very important because there were still many children who did not understand and apply multicultural values.

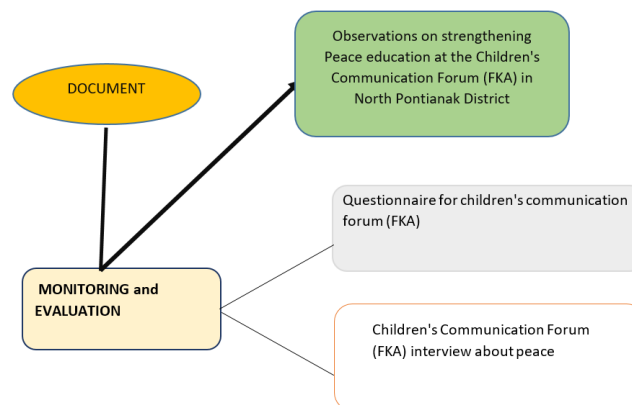


Fig. 2. Program evaluation

3. Results and Discussion

Activities the implementation of Peace Education Strengthening Service activities was held at the Children's Communication Forum (FKA) in North Pontianak District with a special focus on the Batulayang sub-district is shown in Fig. 3. The picture shows that participants will be given an understanding of the material on Peace Education, followed by watching multicultural videos so that the concept of peace education can be perfectly accepted by the youth in this village. Peace education is used to replace or expand to equip children with multicultural values so that an attitude of social integration is formed. With the strengthening of peace education for children who are members of the Children's Communication Forum (FKA), it can be used to handle various conflicts and equip students from an early age to reduce conflicts from an early age.



Fig. 3. Children's communication forum activities

We, who are members of the history education lecturer at IKIP PGRI Pontianak, carry out community service by taking the theme "Strengthening Peace Education through Inter-Ethnic Relations at the Children's Communication Forum, Batulayang Village, and North Pontianak, which is shown in Fig. 4. The picture shows that community service is an effort as a response to provide one solution to social problems related to reducing negative stereotypes about SARA which are still widely found both in the mass media and around our environment. This is because North Pontianak is a multi-ethnic society that is prone to conflict.



Fig. 4. Understanding peace education in children's communication forums in batu layang village

This activity can spread the virus of peace to the community, especially to the younger generation who are starting to erode social relations between ethnic groups as shown in Fig. 5. The picture shows that

Peace Education is one of the methods used as an approach to reduce conflict and violence, that education is very important in maintain world peace. This has actually become a discourse, especially peace education, the United Nations through UNESCO and UNICEF have used peace education as a post-conflict humanitarian response to restore the condition of post-conflict communities to behave more towards peace. Education, especially peace education, is also believed to have the power to erode and minimize the extremism movement that is currently reaching young people and women who do not have sufficient education about tolerance and mutual respect. In accordance with the dimensions of Peace Education, namely democracy education, human rights and citizenship.



Fig. 5. Screening of films about the life of a multicultural society

The Peace Education material that we conveyed yesterday t are the 12 basic values of peace, namely: (1) self-acceptance, (2) prejudice, (3) ethnicity, (4) religious differences, (5) gender differences, (6) status differences. Economics, (7) differences in groups or gangs, (8) understanding diversity, (9) understanding conflict, (10) rejecting violence, (11) admitting mistakes, and (12) forgiving (Amalee & Lincoln, 2016), these materials in accordance with the purpose of peace education, namely to create someone who can accept oneself and others (diversity), has empathy and has non-violent nature.

Peace Education needs to be delivered both in conflict and non-conflict areas. Peace Education aims for education development, disarmament education, conflict resolution, environmental education, and human rights education. The Peace Education program can also prevent potential as a risk society. The community in Batulayang is a multiethnic society that is prone to face various risks due to social problems such as religious differences, ethnic differences, racial differences, differences in social status and differences in economic status. The form of risk society that can be avoided by implementing a peace education program is to instill values to be able to accept each other's differences.

Based on interviews we conducted with several participants, the PKM with the theme Strengthening Peace Education Through Inter-Ethnic Relations at the Children's Communication Forum in Batulayang Village, North Pontianak, which has been carried out can increase understanding of the importance of peace education and also improve civic virtue in the social field. Civic virtue as a concept of value attached to an individual or private life becomes the real goal of peace education through the development of knowledge, understanding, intellect, and participation needed for Peace Education. The development of civic civility in this program is carried out through efforts to provide knowledge and skills to the community which also increases social intelligence (social knowledge and skills). The improvement of these two competencies of citizens helps them in pursuing participatory actions through this program to prevent social problems. From here, citizens will develop their character and character to have responsibility in social life, namely not to riot, violence and brawls, conflicts with other ethnicities, races and religions, intolerance and committing human rights violations.

4. Conclusion

Community service with the theme "Strengthening Peace Education Through Inter-Ethnic Relations at the Children's Communication Forum in Batulayang Village, North Pontianak, which was carried out by a History Education Lecturer at IKIP PGRI Pontianak, proved to be able to increase understanding of the importance of peace education for the younger generation in Batulayang village. The strengthening of Peace Education is carried out in order to prevent social problems in the form of negative stereotypes between good ethnic groups. This program also institutionalizes social values to citizens so that they have awareness of the risks of any social problems. Peace Education also provides citizens with knowledge and skills so as to increase their social intelligence. Peace Education is also to increase the participation of citizens in preventing and overcoming social problems which in the end citizens are nurtured their character and character to have responsibility in social life, namely not rioting, violence and brawls, conflicts with other ethnicities, races and religions, intolerance and commit human rights violations.

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Author Contribution

The method of implementing the Peace Education Strengthening Service will be carried out in the form of training which will be carried out at the Children's Communication Forum (FKM) in North Pontianak District.

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Conflict of Interest

The authors declare no conflict of interest.

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