



Local Wisdom-Based Peace Education in Social Studies Learning

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Abstract

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This study aims to analyze the integration of local wisdom-based peace education into Social Studies learning as a strategy to strengthen students' character and social cohesion in a multicultural context. The research employed a Systematic Literature Review method by examining several scholarly articles published within the last five years. The findings reveal that local wisdom values such as mutual cooperation, consensus, tolerance, empathy, and social solidarity can be integrated into Social Studies learning to cultivate students' awareness of peace, empathy, and intercultural harmony. Through contextual learning rooted in local culture, students are encouraged to understand peace not merely as a moral concept but as a social practice embedded in everyday life. The integration of these values fosters critical thinking, respect for diversity, and a sense of social responsibility among learners. This study concludes that local wisdom-based peace education is not only a pedagogical strategy but also a means of fostering an inclusive, civilized, and character-driven society aligned with the goals of national education.



1. Introduction

Peace education is a strategic approach in preparing the young generation who are able to live in harmony, respect differences, and reject violence in all its forms. In the midst of increasing social conflict, identity polarization, and intolerance both at the global and national levels, peace education is present as an urgent need for the development of the nation's character (Budirahayu & Saud, 2021). Peace education is a systematic process that aims to instill knowledge, skills, values, and attitudes that support the creation of a culture of peace in the environment of students. This process demands active involvement in creating a learning space that is inclusive, reflective, and based on universal human values such as empathy, justice, and solidarity (Shah & Taylor, 2021).

In the Indonesian context, peace education has high relevance because of the ethnic, religious, and cultural diversity inherent in its social structure. This diversity is a strength as well as a potential conflict if it is not managed with the values of multiculturalism and tolerance (Noor & Sugito, 2019). Therefore, the application of peace education cannot be separated from the approach based on local wisdom that has long lived and developed in various communities. Local wisdom functions as social capital to build reconciliation, maintain harmony, and strengthen social cohesion in a pluralistic society (Hidayati et al., 2020).

The relationship between peace education and local wisdom is an important foundation in creating an education system that is relevant to the social reality of students. Hasudungan (2020) emphasized that the integration of local wisdom values into social studies learning plays an important role in fostering awareness of peace

and solidarity across identities. In this context, peace education not only transfers the theoretical concept of peace, but also presents real practices of how students interact empathically, reject prejudices, and resolve differences through dialogue. Values such as mutual cooperation, consensus deliberation, harmony, and mutual respect are ethical principles that can be adapted in various learning activities.

Indonesia's national curriculum has provided space for education that is oriented towards character and human values. Law Number 20 of 2003 concerning the National Education System Article 3 emphasizes that national education functions to develop abilities and shape the character and civilization of a dignified nation. Within this framework, peace education can be integrated through various subjects such as Social Studies, Citizenship Education (*Pendidikan Pancasila dan Kewarganegaraan*/PPKn), Indonesian, and History. Social studies learning, in particular, is a strategic vehicle because it contains social, cultural, and human interaction themes in diverse spaces, allowing teachers to instill critical awareness of issues of peace, conflict, and social justice (Dewi et al., 2021).

In addition to serving as an instrument of character building, peace education also contributes to the development of an inclusive and sustainable society. Huda et al. (2020) show that education based on local wisdom not only strengthens national identity, but also plays a role in achieving the Sustainable Development Goals (SDGs), especially the 16th goal regarding peace, justice, and strong institutions. In an era of globalization marked by rapid change and digital challenges, peace education based on local wisdom serves to instill reflective skills, social empathy, and awareness of constructive diversity. Through this approach, learners not only learn

about peace, but also experience and practice peace values in their real lives. Thus, peace education that is integrated with local wisdom and implemented in social studies learning is an important strategy in building a generation of learners who are tolerant, fair, and globally competitive without losing their cultural identity. These efforts not only address contemporary social challenges, but also reflect the essence of national education that is rooted in the nation's culture and oriented towards universal humanity.

2. Methods

This study uses the Systematic Literature Review (SLR) method to analyze and synthesize scientific findings related to local wisdom-based peace education that is integrated in Social Sciences (*Ilmu Pengetahuan Sosial/ IPS*) learning in schools. The SLR approach was chosen because it provides a systematic, transparent, and replicative methodological framework in identifying, evaluating, and interpreting the results of previous research comprehensively (Huda et al., 2020). Through this approach, researchers can elaborate on the patterns, trends, and knowledge gaps that exist in the literature related to the topic of peace education in the context of multicultural education.

The stages of SLR implementation in this study follow the framework of Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA), which consists of four main steps: (1) identification of relevant literature, (2) selection based on inclusion and exclusion criteria, (3) quality evaluation, and (4) thematic synthesis of the results found. At the identification stage, searches were

conducted through academic databases such as Google Scholar using the keywords “peace education,” “local wisdom,” “multicultural education,” and “social studies education.” The publication time span used is the last five-year period, to ensure the up-to-date data and relevance of the findings to the contemporary educational context.

Furthermore, at the selection stage, only articles that meet certain criteria are included, namely: (a) articles published in reputable scientific journals, (b) focusing on peace education, local wisdom values, and social studies learning, and (c) related to the educational context of Indonesia or Southeast Asia. From the results of the initial screening some articles, as many as a dozen scientific articles met the final criteria for analysis. Each article is read thoroughly to identify key themes such as the concept of peace education, the role of local wisdom in character education, integration models in social studies learning, and pedagogical strategies that support peace in schools.

The next stage is the evaluation of the quality of the literature using the Critical Appraisal Skills Programme (CASP) approach to assess the reliability of the methodology and credibility of the research results (Hidayati et al., 2020). The results of the evaluation show that most of the articles have qualitative design and case studies, which provide a depth of understanding of the socio-cultural context of peace education in schools. Finally, the data was categorized and analyzed thematically to find similarities in patterns and differences between studies. This process resulted in four main themes: (1) the integration of peace values in the curriculum, (2) the role of local wisdom in building social cohesion, (3) pedagogical

strategies based on empathy and social reflection, and (4) the challenges of implementing peace education in multicultural schools. Thus, the SLR method in this study provides a comprehensive overview of the practice, values, and integration model of peace education based on local wisdom in social studies learning as a basis for the development of more relevant, humanist, and contextual educational models in the future.

3. Results

The results of this study show that the integration of peace education based on local wisdom in Social Sciences (IPS) learning has a significant influence on strengthening character, forming social empathy, and increasing social cohesion among students. A systematic review of dozens of scientific articles shows that the concept of peace education has undergone a transformation from a normative approach to contextual pedagogical practice. Peace education is now understood as a dynamic process that focuses on the development of critical awareness, reflective thinking skills, and active participation of learners in maintaining social harmony (Budirahayu & Saud, 2021). Values such as empathy, tolerance, and solidarity are at the core of character education which is integrated in various subjects, especially social studies.

The results of the study show that social studies has a strong potential to be the main vehicle in instilling peace values because of its multidisciplinary and contextual nature. According to Hasudungan (2020), social studies learning not only serves to transfer social knowledge, but also instill moral and social awareness

through real-life learning experiences. Learning that elevates local wisdom allows students to understand social conflicts not as threats, but as opportunities to learn to reconcile. Thus, peace education in social studies does not stand alone, but is rooted in local cultural values and traditions inherited as a social moral system.

Research by Noor and Sugito (2019) found that local wisdom values such as mutual cooperation, consensus deliberation, and mutual respect have long been part of the social identity of Indonesian society. When those values are integrated into learning, students can understand the importance of peace from their own cultural context. Learning based on local culture is also easier to accept because it is directly related to the social experiences they encounter every day. This approach is directly proportional to the research results of Hidayati et al. (2020), which affirm that character education based on local wisdom is able to strengthen social attachment among students and improve their ability to solve social problems peacefully.

In addition, Huda et al. (2020) explained that local wisdom has a strategic function in building a sustainable peaceful society. In the context of education, these values are the foundation for learning oriented towards the Sustainable Development Goals (SDGs), especially goal 16 which emphasizes peace, justice, and strong institutions. Local values such as equality, social responsibility, and justice can be internalized in the social studies learning process to develop students' social sensitivity. Education rooted in local culture has been proven to strengthen national identity and broaden students' global awareness of the importance of coexistence in diversity.

In practice, social studies learning based on peace education emphasizes collaborative and reflective learning. According to Dewi et al. (2021), teachers need to play the role of facilitators who encourage students to think critically about social phenomena and find peaceful solutions to conflicts in their surrounding environment. One form of implementation is through case discussions, social projects, and role plays that describe social situations where students learn to make decisions based on the principles of fairness and empathy. This kind of approach not only strengthens the ability of social analysis, but also fosters students' emotional and social awareness of the importance of peace.

Research by Tanyel and Kıralp (2021) supports this view by showing that the application of the peace education model through social studies learning can improve the ability of empathic communication and cooperation between students. In this context, peace education is understood not as additional material, but as an integral dimension of the entire learning process. Meanwhile, research by Shah and Taylor (2021) adds a spiritual dimension to the peace education framework. They emphasize the importance of human spirituality, such as the concept of *wahdat al-wujud* in Islamic traditions, which can strengthen attitudes of compassion and non-violence in social interactions.

In terms of policy, Indonesia's national curriculum through the 2013 Curriculum and the Independent Curriculum has provided space for teachers to develop contextual and character-value-based learning (Hidayati et al., 2020). Subaidi (2020) revealed that the application of character education through social studies encourages the formation of peaceful social behavior and respect for differences.

Teachers can relate social studies topics such as social plurality, conflict, national integration, and intercultural interaction with the values of peace and solidarity. Thus, students learn to understand social realities while developing the ability to think critically about actual social issues such as intolerance, disinformation, and social inequality.

The findings of Hasudungan and Sartika (2019) reinforce the idea that local values such as *pela gandong*, even though they come from a specific cultural context, can be used as a universal learning model in strengthening solidarity between groups. These values emphasize the importance of equality, brotherhood, and mutual help in the midst of religious and ethnic differences. In its application in schools, collaborative activities between students from different backgrounds have been proven to be able to erode stereotypes and increase mutual trust. These local values can be adapted in various regions by adapting to the local socio-cultural context.

On the other hand, several studies highlight obstacles in the implementation of peace education based on local wisdom. Noor and Sugito (2019) found that most teachers still have difficulty in integrating local cultural values into the formal curriculum due to limited training and contextual teaching materials. Similarly, Saputra et al. (2021) revealed that policy support and school environment greatly determine the success of the implementation of character-based education and local wisdom. Without strong support from schools and communities, the values of peace are difficult to be consistently embodied in student behavior.

Devine and Quinn research (2019) provides an important perspective that local cultural values such as mutual cooperation and respect can be social capital in

building a culture of peace in schools. However, to make these values effective, integration between a top-down approach through education policy and a bottom-up approach through community participation is needed. Hanafie Das et al. (2021) added that learning based on local wisdom not only increases tolerance, but also strengthens a sense of belonging to the social environment, which is an important foundation in building a peaceful society.

In general, the results of the study show that there is consistency between various studies in emphasizing the strategic role of peace education based on local wisdom in social studies learning. From the various literature analyzed, it can be concluded that peace education is effective when implemented in a participatory, contextual, and rooted in local culture. Teachers need to develop an inclusive and collaborative learning environment so that students can learn to manage differences constructively. Thus, social studies learning not only focuses on the cognitive aspect, but also emphasizes the affective and social dimensions that encourage the realization of peaceful and responsible behavior.

Peace education based on local wisdom basically functions as a bridge between traditional values and the needs of modern education. In an increasingly pluralistic and digital society, local values play a role as a counterbalance to the currents of globalization that sometimes erode cultural identity. Through social studies learning that instills the values of mutual cooperation, empathy, and social reflection, schools can play a role as agents of reconciliation and builders of the nation's character. Therefore, peace education based on local wisdom needs to be strengthened through curriculum development, teacher training, and advanced

research so that it becomes an integral part of the national education system that is oriented towards humanity and social justice.

4. Conclusion

Peace education based on local wisdom has an important role in shaping the character of students who are tolerant, empathetic, and have a culture of peace. Based on the results of a systematic review of various literature, it can be concluded that the integration of local wisdom values in Social Sciences (IPS) learning not only enriches the substance of the teaching material, but also strengthens the affective and social dimensions of students. Values such as mutual cooperation, deliberation, respect, and social solidarity serve as a moral basis for developing an authentic peace consciousness in the school and community environment. Through contextual learning, students can relate social concepts to the reality of daily life.

So that education is not only an academic process, but also a life experience that fosters empathy and social responsibility. A national curriculum that allows for contextual and character development allows peace education to be applied flexibly, whether through collaborative projects, social case studies, or cross-subject integration. With the support of teachers who act as reflective facilitators, the values of peace can be transformed into real behavior in the lives of students. Therefore, peace education based on local wisdom in social studies learning is not only a pedagogical strategy, but also a social investment to build a generation that thinks critically, respects diversity, and is committed to a harmonious life. This approach is

in line with the goal of national education, which is to create Indonesian people with character, morals, and civility.

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