Peace Guidance and Counseling Based on Indonesian Local Wisdom

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Abstract—Conflict and violence arise in the behavior of aggression. Aggression behavior in the industrial era 4.0, such as hitting teachers, insulting teachers, uncontrolled emotions, hatred, intolerance, and spreading negative information. The most significant impact is the negative perception of students about the school climate that is not conducive, distrust, and uncontrolled aggressiveness in students due to hoaxes and inability to filter information. The teacher acts as a peacemaker and peace movement through a process of personal or social experience and change, to foster peace of mind, inner peace, and outside unity. Peace guidance and counseling approach with elements of local cultural values or local wisdom Indonesia can develop students' peaceful minds through a process of building awareness, understanding, and caring that enables people to live, interact and create conditions and systems that actualize nonviolence, justice, caring environment and values of peace. Development of student peace through four basic needs. Security, recognition, acceptance, and fair access are four basic needs to form a peaceful mind for students. The peace guidance and counseling based on Indonesian local wisdom is implemented in guidance and counseling services through classical, group, and individual formats with punokawan figures. The results of the implementation of peace guidance and counseling based on Indonesian wisdom are understanding the characteristics and problems of the counselee, as well as helping the counselee to solve the problem.

Keywords—peace, guidance and counseling, punokawan

I. INTRODUCTION

Indonesia is a pluralistic country that has diversity, multicultural, and pluralism with Bhinneka Tunggal Ika guidelines or Unity in Diversity [1]. Multiculturalism that is owned by Indonesian society is gender equality [2], religious learning [3], political education [4], and ethnic diversity [5]. Civic education for students in Indonesia has not been fully developed. The impact of diversity in politics is the emergence of ethnic and religious identity politics, as well as creating conflict [6].

The diversity of political choices gives rise to identity politics that have very diverse impacts on Indonesian students and society. The first impact is periodic and explosive violence, especially during regional and provincial head elections in 2017 [6]. The other consequence is that social movements emerge as a form of identity politics [7] and the spread of harmful information as a form of democratization in communication [8]. The third impact is intolerance to non-Islamic public behavior [9]. The fourth impact is the use of the internet through social media that contains political content and creates violence [10]. The fifth is the emergence of sectarianism and racism [11]. Next is a deep dispute about policy [12]. These phenomena create aggression on students and society with various forms of aggression behaviors.

The conflict in Indonesia raises aggression in the student environment. Gender-based violence, such as sexual violence due to forced kissing by 34.71%, physical violence was hit by 30.83%, and emotional abuse because it felt humiliated by the treatment of couples in adolescents by 17.50% [13]. Students' aggression behavior in DIY shows a very high category of 1%, high category 13%, moderate category 37%, low category 43%, and very low category 6% [14].

Another phenomenon is violence against teachers as part of the democracy of Indonesian students. The fact is that violence against teachers makes professionalism in the education environment low [15]. Another fact is that three-quarters of all teachers experience at least one abuse violation, more than half experience property violations, and 44% report physical attacks [16]. Other data states that age as a working period at school for teachers correlates with the frequency of violence experienced by students [17]. All of these actions are student victimization and intimidation [18], as a form of aggressive behavior.

The results of the study found that aggression against teachers was related to the saturation of learning [19]. Students' trust in a conducive school environment is strongly related to aggression or action and victimization by relational aggression [20]. The solution is a positive school climate that can be an important protective factor in preventing student risk behavior [21], higher student involvement in learning, and lower levels of peer aggression. Guidance and counseling teachers as school counselors have a large role in developing peaceful mind as part of violence interventions in schools [22].

Guidance and counseling teachers act as peacemakers and peace movements through a process of experience and personal/social change, to foster peace of mind, inner peace, and outside peace [23]. Guidance and counseling with a peaceful approach create a peaceful mind from students. Students who think peacefully can think not to show attitudes and actions that can hurt others — peaceful thinking of students through the process of personal experience. Human experience cannot be separated from the cultural values it holds, known as the PEACE theory: an Introduction To

Person-Environment-and-Culture Emergence Theory [25]. If peace education has a significant influence to be creative, innovative, systematic, and sustainable teachers and counselors in providing intervention [26], then peace guidance and counseling are like that. The results of this study are the concepts of peace guidance and counseling that create positive peace or true peace, not only there is no physical violence, but also the absence of social inequality, intimidation and social conflict [27].

II. METHOD

This study uses a type of qualitative research. Qualitative researchers engage in naturalistic inquiry, learn inductively real-world settings to produce rich narrative descriptions and build case studies [28]. Qualitative research in developing the concept of guidance services and counseling for a peaceful approach uses a variety of literature study. Literature used is journals and books that support the development of the idea of guidance and peace counseling. Furthermore, the concept of guidance and peace counseling was developed with the addition of indigenous cultures from the State of Indonesia, namely Punokawan Puppet figures, especially Semar and Bagong. The instrument used in this study is documentation in the form of journals and books.

The researcher compiled a conceptual framework from the peace guidance and counseling of Punokawan puppet shops based on Javanese local culture in Indonesia. Furthermore, the researchers compiled the concepts to assemble the concepts of the individual's peace, the concept of guidance and peace counseling, and the character of peace in the two figures of punokawan, namely Bagong and Semar. The results of the study were concepts from the guidance and peace counseling based on Indonesian local culture, especially Punokawan Semar and Punokawan Bagong. Conceptual results are analyzed to compile concepts that can be implemented in students in guidance and counseling services.

III. RESULT AND DISCUSSION

A. *Peace*

Self-peace is something that is desired in every individual. Peace on the individual covers an inner peace that is useful to gather the family, community, nation and world [29]. Peace can also be a character in yourself to be able to apply it in everyday life. Individuals who have peace have three indicators in the form of caring, not fear and love [30]. The attitudes of individuals who have caring are listening, empathy, healing, awareness, persuasion, conceptualization, foresight, good servants, commitment to people's growth, and building community [31]. The attitude of individuals who have fear in themselves is the fear of damage related to the past experiences of individuals and the surrounding environment [32]. Individual fears are the best in themselves or when individuals are able to deal with pain or danger. In contrast to love, love is a feeling of affection that inherits all the goodness.

The conclusion is that every human being has inner peace. The form of peace in the individual is the way individuals think peace and inner peace that form individual behavior to live peacefully in family, community, nation, and, world. Peace in the individual, mainly students, can be applied in peace education programs that provide space for students to listen to all ideas and participate [33]. Peace education

promotes academic activities to encourage democratic participation, reflection, critical awareness, and commitment to broader social change [34].

B. *Peace Guidance and Counseling*

Guidance and counseling are part of education that can strengthen the achievement of national education goals in Indonesia. School counselors are prepared to provide a comprehensive program in the form of attitudes, beliefs, and priorities in the guidance and counseling program [35]. Guidance is the process of providing assistance by an expert person to someone or several individuals, both children, adolescents, or adults so that people who are guided can develop their abilities and independently by utilizing the strengths of individuals and existing facilities and can be developed based on norms -formation that applies [36]. Counseling is a process of relationship between unique and continuous personal interactions between counselors and counselees in a professional manner and is to help counselees achieve happiness [37]. Guidance and counseling become a part of education to help students develop their potential and avoid problems that might occur to students, and help students alleviate their problem.

The concept of peace aims to avoid situations of war or violence directly [38]. There are two concepts of peace. First, peace is responsibility without the power of ridicule and jokes. Second, peace is a dimension of generosity that aims to erode the cause of a battle [39]. Responsibility and kindness is a character in every individual. Peace guidance and counseling services foster a character of responsibility and generosity for each student.

Peace education, which is at the root of peace counseling has various definitions depending on the context and content of the problem. Peace education is education that promotes a culture of peace, basically transformative by building awareness, understanding, and caring that enables people to live, interact and create conditions and systems that actualize nonviolence, justice, care for the environment and other values of peace [38]. The characteristics of individuals have peace in themselves fulfilled basic needs, such as security, recognition, acceptance, and fair access [39]. Guidance and peace counseling also build awareness, understanding, and concern to live, interact and create conditions and systems that actualize nonviolence, justice, care for the environment and values of peace, so that students feel safe, receive recognition, are accepted by the environment, and get justice in learning.

Peace education is an individual process that can change attitudes and behavior about violent conflict, obtain values, knowledge, and develop skills and behaviors to live in harmony with others [41]. It is also strengthened, that peace education is a philosophy and process related to the acquisition of knowledge and skills to create peace [42]. The primary purpose of peace education is to expose students to non-violent ways of dealing with conflict, and according to Mahatma Gandhi's basic view, "Non-Violence" [43]. Likewise, with peace guidance and counseling to help counselees to obtain peace through the values, knowledge, and skills in the form of behavior to live in harmony with others. The primary purpose of guidance and peace counseling is to create a mindset of peace, peace of mind, inner peace, and the ability to handle conflict.

C. *Characters Punokawan in Implementation of Peace Guidance and Counseling*

Peace guidance and counseling services need to consider local wisdom. Counselors need to have multicultural sensitivity so that the services provided can have a significant impact on changes in counselee behavior. Peace guidance and counseling based on local wisdom is a process of assistance given by counselors to counselees which aims to encourage counselees to practice peaceful thinking in facing certain situations by utilizing local cultural values around the counselee area. Peace guidance and counseling based on local wisdom are expected to minimize the emergence of aggressive behavior and have an impact on achieving a culture of peace in school. Implementation of peace guidance and counseling based on local wisdom includes planning, design, implementation, and evaluation [44].

Counselors who implement guidance and counseling services with a peace approach based on regional culture are required to have effective awareness, knowledge and skills [45]. The use of regional culture will facilitate the counselor, both in understanding the characteristics and problems of the counselee, and helping the counselee to solve the problem. The character of Punakawan as a symbol or pattern of an ideal helper. Punokawan has the character of being wise, trustworthy, honest, long-minded, broad-minded, calm, and brave enough to face complex situations and problems [46].

Local wisdom can be integrated with guidance and counseling services for the development of individual peace towards various personal problems — Punakawan in "Javanese Wayang, Indonesia" as a person with character. Punokawan can arouse human willingness to support attitudes calmly and humbly, without prestige and show off to fulfill obligations and try not to impose their interests, for the sake of harmony in society [47]. This punokawan character is implemented in the counselor and the client in implementing peace guidance and counseling. The ideal character of the Indonesian counselor also appears in the figures of the Semar Punakawan [48] and Bagong Punokawan [49].

Fig. 1.   Semar and bagong in javanese wayang, indonesia.

Peace in the individual during the implementation of guidance and peace counseling services can apply puppet characters. Bagong has an original character, a sense of humor, a wise person in responding to phenomena, patient and straightforward, honest, has a view that every individual has deficiencies, has the ability to see the value of difference, and gives freedom to counselees for decision making [49]. Semar has a friendly, thoughtful, honest, and caring character [50]. Semar and bangong characters are characters that can be implemented in guidance and counseling services to create a single character of peace for each.

IV.   Conclusion

Peace in the individual is implicated in the mindset of peace and inner peace that shapes the behavior of peaceful life in family, community, nation, and the world — indicator of peace in each in the form of caring, not fear and love. Guidance and counseling become a part of education to help students develop their potential and avoid problems that might occur to students, and help students alleviate themselves from the issues they experience so that they emerge three indicators of peace in each or student self.

Peace guidance and counseling also build awareness, understanding, and concern to live, interact, and create conditions and systems that actualize nonviolence, justice, care for the environment and values of peace. The results of peace counseling services are feelings of security, recognition, acceptance of the environment, and justice. Punokawan, as a Javanese puppet character, has a calm and humble attitude, without prestige and showing off to fulfill obligations and strives not to impose his interests, for the sake of harmony in society. This is in line with the mindset of peace and inner peace that students need to have towards the problems and potential that are developed as Indonesian students.

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