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The Value of "Silih Asah, Silih Asih, Silih Asuh" in Conflict Resolution Education at Elementary Schools

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Abstract— **This paper aims to discuss the value of Sundanese culture in conflict resolution education at elementary schools. Conflict resolution education contributes to developing students skills to better understand conflict, be able to control emotions, and have constructive skills to solve conflicts. These skills are very important for students to be able to manage conflicts that occur in their lives more wisely. Sundanese society has local cultural values which can be used as a philosophy of life, especially in conflict management, which is love, refuge, care (Silas) which contains harmony in building the quality of humanity, so it can be used as content in conflict resolution education in elementary schools.**

Keywords: component, the value of refuge, love and care (Silas), conflict resolution education

I. INTRODUCTION

Conflicts is a natural occurrence because of the result of no harmonious social interaction. [1] stated that conflicts arose as a form of social interaction in which each party wanted to beat each other. Conflicts occur in all circles of elementary school age children. The fact of the conflict among Indonesian school students on various information media today is a very sad fact. Saturday (12/1), at about 10.00 WIB, on a mango plantation in the village Pangasinan RT 01 RW 01, Desa Langgensari, District Cilamaya Kulon, Regency of Karawang, there is a brawl between elementary school students who have 27 people, [2]. The dispute originated from a soccer game, then scoff at each other until the brawl ended.

Wednesday (26/12/2018), the case of killing of elementary school children (13 years old) by his friend in Ciamis, West Java. Murder occurs because perpetrators feel annoyed at victims because they rarely take it to play [3]. Furthermore, [4] revealed in Bandung District a elementary school student who was initials AM (11 years) was killed with another student who initials AR, on Saturday 25 November 2017. Fights happen by the time they will play football. And it is believed there are still many cases that occur in elementary school students.

Some of the conflicts that have occurred among school students, the primary school, can be an indicator that they have no skill in resolving good conflicts. The ability and skill of resolving nonviolent conflicts must be taught to children and young people as early as possible when they begin to enter the school, so they will eventually have the skills to resolve the conflict constructive [1].

In the life of Sundanese people there is cultural wisdom that puts the importance of harmony between human relations. The wisdom of culture is found in the concept of refuge, love and care (Silas) thats contain moral values of goodness in building togetherness through the lives of his people. In order to resolve conflicts among students, the value of the sharpening of the "*siling Ngelingan*" (reminiscent of one another), the lineage means keeping one and the glare which means to love one another, the three values of "Silas" are regarded as one of the strategies Conflict Resolution Education to resolve inter-private or inter-group conflicts peacefully, with a family.

II. METHOD

This study uses literature research. The researcher uses a systematic literature review presented by Nightingale, a systematic literature review or often abbreviated as SLR or in Indonesian language called a systematic literature review that identifies, evaluates, and interprets all findings on a research topic. In general, the stages of conducting SLRs consist of 3 major parts: Planning, Conducting and Reporting.

III. RESULT AND DISCUSSION

A. Definition of Conflict Resolution Education

Kurniawan In his research stated that conflict is a natural situation in society even in a family environment that has no conscious conflict [5]. According to [6], it defines a conflict as a situation that generates incompatible goals or values among different parties. Furthermore [7] An American sociologist defines the conflict as Clash of values and interests, the tension between what is and what happens. Conflicts can be defined as a contradiction between two or more persons who have an inappropriate purpose resulting in contradiction, opposition, infighting, even war disputes, but this conflict can also be defined as the struggle for the needs, ideas, values and objectives of each of the inappropriate or conflicting individuals [8]. Jones and Campton stated that conflict resolution education "provides critical life skills necessary for building caring communities and establishing constructive relationships." [1]. Conflict resolution education provides important life skills necessary to build a caring community, can better understand conflict, be able to control emotions, and have the skills to solve conflicts constructive. Bodine and

Crawford Give a more complete opinion on the education of conflict resolution [1]. They state that:

"*Conflict resolution education has proven to be one of the key components of school strategies that not only assist young people in finding alternatives to violence but also support them in developing the social competencies of cooperation, empathy, creative problem solving, social cognitive skills, and relationship skills*".

Conflict resolution education has proven to be one of the key components of a school strategy that not only helps young people find alternatives to violence but also supports them in developing social competencies from work, empathy, creative problem solving, social cognitive skills, and relationships. Education skills conflict resolution in the school is concerned with school responsibilities in preparing students to be democratic and responsible citizens. Democratic and responsible citizens must be able to cope with and resolve their own conflicts in ways that are democratic and constructive, not through violent acts. Conflict resolution education programs can also help create a conducive learning climate. One indicator for a good climate learning is the absence of destructive conflicts or absence of disciplinary problems. Conflict resolution education is based on several basic assumptions, namely: 1) positive perception of conflict, 2) appreciation for difference, 3) developed in the context of cooperation, and 4) make problem solving as core activity.

The conflict resolution education program is based on a positive perception of conflict. Conflicts are both natural and normal, and is part of life. Thus a positive perception of this conflict means that conflicts are not closed areas. It can be concluded that the school's conflict resolution education is related to the school's responsibilities in preparing students for a democratic and responsible citizen. Democratic and responsible citizens must be able to cope with and resolve their own conflicts in ways that are democratic and constructive, not through violent acts.

B. The Value of Refuge, Love and Care (Silas) in Sundanese Society

Sundanese culture [9] is a vibrant culture, growing and developing among the Sundanese people who generally domiciled in West Java. This culture grows and lives through an ongoing interaction with the Sundanese people. In the development of Sundanese culture consists of belief systems, livelihoods, arts, kinship, language, science and technology, and customs. These systems gave birth to the values adopted by the Sundanese people in generations. Sundanese culture has high values that are raised by the Sundanese people, which are reflected in the value of "Silih Asih" (Mutual love), and "Silih Asah" (mutually-self-help) and the value of "Silih Asuh" (mutual protection). These values make Sundanese culture as a culture that has its own distinctive characteristics among other cultures.

In Sundanese culture, the principles and ethics associated with the Association of Man and God, and association with our fellowmen, are mainly based on the refuge, love and care (Silas). It shows the distinctive character of the Sundanese culture as a consequence of its religious living view [10].

"Silih Asih" is a form of communication and social religious interactions that emphasize to the greeting of God's love and respond through love to our fellowmen. In other words, the quality of interactions is based on divine values and human values. People are able to work together to improve their knowledge, skills, and skills. This tradition has given birth to the ethos and spirit of scientific cultivating the soul of curiosity and developing one another to enrich the treasures of knowledge and technology. The community is concerned with the collective interests as well as the personal interests of gaining balanced attention through mutual monitoring, mutual control, and providing guidance. The alternation foster culture is then able to strengthen the emotional bonds that have been developed in the traditions of "*Silih Asih*" and "*Silih Asah*". All three become a tri pillars that lubricated Sundanese culture, [11].

"Silih Asih" it means to spread the love of each other, is one form of human interaction with God to spread the love for his neighbor [12]. In the value of "*Silih Asih*" will form a mental society that high-level values of equality. The Society of "Silih Asih" in practice will respect each other and will high the value of equality by not considering the existence of social classes, all human beings are equally considered perfect and no human beings all over not perfect. From this spirit of "*Silih Asih*", it will give birth to a fair society life, harmonious and far from the actions that are anarchist.

After the community is aware of the equation, it will formed one building of mutual care that is the value of "Silih Asuh". From here people will grow to look after each other regardless of the group or specific groups and can form a sense of responsibility and build a whole unified community. Thus, the philosophy of the "*Silih Asah, Silih Asih, Silih Asuh*" has the relevant values of kindness in life. Even this philosophy can be a solution in freeing people from the bondage of oppression, retardation and alienationustoms and culture [11].

C. Implementation the value of the Silih Asah Silih Asuh Silih Asih in Conflict Resolution Education at Elementary School

The local wisdom of Sundanese culture lies in the culture of ideas, cultural activities, and cultural artifacts through cultural elements, which are used as a view of life and guidance of his life in relation with God, the universe and our fellowmen. The meaning of Sundanese cultural wisdom is a local wisdom in the community, whether it appears in the oral and written traditions as a personality makes the cultural identity of the community shaped values, norms, ethics, beliefs, customs and special rules of proven ability to make customs, so that it can endure continuously [13].

The source of Sundanese cultural wisdom lies in the culture of past and present people from the oral tradition of Carita, Advice, Pantun, Uga, oral folklore which is also contained in the written evidence of inscriptions and sites, manuscripts such as Babad, Fiber, Carita, Wawacan, and the other literary works written. The subctance contained in the local wisdom of Sundanese culture is the moral value of goodness as a cultural advantage revealing the thoughts, feelings, and knowledge that contains wisdom that is found in the community according to

identity Cultural. In Sundanese society there is cultural wisdom to build human life by putting the importance of harmonious relations between people in the lives of people who live in mutual dependence by not forgetting their identity and habitat to improve the quality of humanity, contained in the concept of penance, honing and fostering [14].

The concept of Silas was identified, developed in the Sundanese culture of the past during the leadership of Prabu Siliwangi as the realization of 'nobility of conscience' which later the elements were explored by Bung Karno as the philosophy of the Pancasila [15].

The word "Silih" means mutual, contains the meaning of reciprocal transformation values and responds to each other politely. The word "Asih" means love, contains the meaning of ontological value that the existence of "Asih" comes from the All Merciful God (Qur'an, 55: 1,3), so that the value of "Asih" becomes the foundation of life in building harmony in human life. The word "Asuh" means sharpening, containing the meaning of epistemology that the ability to sharpen reason, taste, and intention in humans will produce knowledge and knowledge in their lives. Fostering means guiding, implies an axiological value that in building relationships, based on mutual respect for obligations and human rights based on the values of harmony in building the quality of humanity.

The combination of "Silih" with each individual word of "Asih, Asah, Asuh" makes the compound word meaning value transformation that comes from the substance of the meaning of the value Asih Asah Asuh in life among people in the reality of people's lives, so that harmonious interdependence is built to improve the quality of humanity. The value orientation contained in the Silas meaning is essentially to improve the quality of human resources in social life, so that it can be used as a method of human empowerment in people's lives as the foundation of public education, both family education, formal and non-formal education and education in the community [11].

Conflict resolution education in schooling at Indonesia can be integrated into the curriculum and not given as a separate subject. The absence of subjects with the name of education conflict resolution does not mean that the idea of education in conflict resolution does not need to be given at school. The idea of conflict resolution education can be applied in various ways, for example by integrating it into subjects in schools, through subject books, through extracurricular activities, creating a supportive classroom environment and school environment, through school policies, and etc.

In this article, it is emphasized that the implementation of silas values in conflict resolution education in elementary schools can be carried out using a cultural value-based conflict resolution approach that is value for succession for succession. Done by providing knowledge about the meaning of values, symbols, and cultural norms as a unifying parties to the conflict in conflict resolution education. The value of custody, custody, and custody can be integrated into social studies learning. The value of silas in conflict resolution education integrated into social studies material should not only transfer or convey knowledge, but it must instill awareness in students. For example, an educator can invite students to be ready to admit

their mistakes, and this is the first step in resolving conflicts. Teach students to write reports or keep journals about conflict resolution and write about how to resolve conflicts peacefully and how they have resolved conflicts in the past [16]. In other words, conflict resolution education through social studies conveys Silas or moral values through the material taught. For example, in the material on ethnic diversity, the teacher does not teach enough to simply convey the knowledge that the Indonesian ethnic group is very much, but from diversity can be a source of conflict, so the teacher must foster student attitudes for mutual respect, respect, tolerance between ethnic groups and positive thinking.

Conflict resolution education contributes to developing the skills of students to be able to understand conflict better (*Silih Asah*), able to control emotions by always providing the power of compassion which is always created in all forms of individual relationships with each other (*Silih Asih*), and has the skills to solve constructive / peaceful conflict and the creation of harmonious life (*Silih Asuh*).

IV. CONCLUSIONS

In this article, I expand how the implementation of resolution education in primary schools by applying the values of Sundanese culture, namely the values of hone, hone and hone. These values, in the wisdom of Sundanese culture, contain moral values of goodness in the life of the Sundanese people up to now as a guideline and view of people's lives, which appear in the form of culture and cultural elements. Implementation of silas values in conflict resolution education in primary schools can be done by using a cultural value-based conflict resolution approach that is the value of succession. Done by providing knowledge about the meaning of values, symbols, and cultural norms as a unifying parties to the conflict in conflict resolution education.

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