Meta-ethnography of Local Wisdom Total Peace of *Urang Sunda* and Its Implications to Peace Pedagogy

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Abstract. Frequent conflict and violence among individuals and groups promote the increasing of the need to live together in peace and harmony. Teaching citizens to be competent to resolve conflicts and violence constructively is a challenge to education. Peace education is considered as a strategic alternative to develop a culture of Peace. The development of peace education is required in the context of a country's values, culture, aspirations, religion, and needs. This research aims to explore the local wisdom of *Urang Sunda* as the foundation of peace pedagogy. The research used a constructive paradigm with a meta-ethnographic design. The data sources are 15 results of UPI Ethno-pedagogy research in 2011–2013, which were collected through the documentation studies technique. The research procedure consists of four steps: identification, selection, abstraction, and analysis. Research data were analyzed thematically, interpreted through researcher reflection, and confirmed by relevant theories and previous research. The research findings' credibility was obtained through an external audit by Sundanese cultural experts. The results show that: etymologically and historically, the meaning of *Urang Sunda* is in line with the ontology of Peace; core values of *Urang Sunda* are constructed through the harmonious relations between intrapersonal, interpersonal, and transcendental dimensions which construct wholeness as total Peace; moral and cultural values become the communal identity of *Urang Sunda* as well as peace predisposition. *Urang Sunda's* local wisdom can be positioned as content and a strategy for implementing the pedagogy of Peace.

Keywords: Local Wisdom · Peace Pedagogy · *Urang Sunda* · Meta-ethnography

1 Introduction

Modern education culture emphasizes on individuality and is separated from others. Success is described as an individual performance and achievement as a result of competition and comparison with others. Certainly, the constant emphasis on the individual will inflict loneliness, social and spatial isolation, and even relationship conflict [1]. Education that fails to facilitate people with the capability to live in peace is meaningless [2]. It is perceptible, because historical facts prove that education does not automatically represent a message of peace, democracy, and respect for the rights and welfare of others.

It is in line with the view of Smith & Vaux [3] that education is like a two-sided solution as well as a problem and that educational policies and practices need to be analyzed in depth whether they have the potential to create conflict or resolve conflicts. Thus, education stakeholders must examine the structural aspects of the education system as sources of unrest, along with introspection at the individual level.

The urgency to live together in peace and harmony is increasingly being challenged in all areas of life, including in the world of education [2]. How students acquire knowledge and skills that can prevent and resolve conflicts, become responsible citizens, and maintain the welfare of themselves and others is homework for the world of education. It is in line with the view of Jacques Delors [4] that the pillar of living together is a contemporary issue of education. Ideally, the school aims to create and develop peaceful human being, peaceful relationships, and peaceful communities [5]. Teachers hold an important role in embedding the peaceful values into learning activity [6]. However, according to research by Kartadinata, Setiadi and Ilfiandra [2, 7, 8], creating a peaceful classroom environment is not only the teacher's responsibility, and the majority of students perceive their classrooms to be unpeaceful [7].

Peace education is considered to be the most effective strategy for promoting a culture of peace [9]. In the Indonesian context, the long-term educational strategy is to promote peace and global education. However, a clear framework for peace education and a clear peace education program from primary to higher education are not yet provided [7]. It is understandable because peace education as a discipline did not gain momentum before the 21st century [10]. Support from the government for peace education is very limited in many countries [11]; even for Indonesia, the government tends to deem it as unimportant and insignificant [12]. While in the 21st century, teachers must be lifelong learners and competent in peace education [13].

Peace education aims to develop learning activity to promote social cohesion, justice, and environmental responsibility [14–16]. Social cohesion and mutual understanding among citizens involved in conflict can be enhanced by providing education focused on developing skills to encounter potential conflict, shaping mindsets, and enhancing knowledge about the unequal distribution of opportunities. It is achieved through shaping, and developing students' skills as globally-focused citizens with local identities. The relationship between global citizenship capacity building and local identity is a form of acknowledgment of cultural substance and local wisdom as a philosophy and foundation of educational values (ethno-pedagogy) [17].

One of the fundamental problems in peace education is that it develops more in the context of the needs of the international community than in a specific context [18]. Peace education at the country level, especially in post-conflict countries, is often seen as not very good or unnecessary [19]. Formal schools do not view peace education as a bridge to building Peace because everyday values and practices do not align with the need to build Peace [20]. Peace education requires a transformation of content, pedagogy, organizational structure, educational practices, and school systems as a whole [21].

The context of content in peace education is related to the core values of peace that have been living and rooted in the community. Perennial values are referred to as local wisdom. Local wisdom is associated with the order of a society's cultural and moral values [22]. Anthropologically, the Sundanese are people who have used their mother

tongue, Sundanese, and dialect for generations in their daily life. They are originally come from West Java and live in an area often called Tana Pasundang or Tatar Sunda [23]. In its development, Sunda is closely associated to the concept of culture. Sundanese culture is generally the culture that lives, grows and develops among the Sundanese people living in Sundanese Land. Furthur criteria may include sociocultural aspects. The *Urang Sunda* grew up in a Sundanese socio-cultural environment and accepts, believes, and implement Sundanese cultural norms in daily life [24].

Due to the concerns that the values of local wisdom are being degenerated, the Indonesian University of Education developed an Ethno-pedagogical Research Scheme in 2011 to explore and develop the local wisdom values as the basis for education. Efforts to revitalize (revive) the local wisdom values are executed under the ethno-pedagogical research. The various outcomes of this research are highly valuable intellectual and cultural capital when pathologicalized and integrated as a whole. The wisdom values explored are not specified in the context of peace. Therefore, this study aims to investigate and integrate the values of the local wisdom of *Urang Sunda* imbued with peace.

2   Method

2.1   Approach

Qualitative approach is used in this research as it intends to understand and interpret the meaning of a phenomena in the natural environment [25, 26]. Universitas Pendidikan Indonesia has developed an ethno-pedagogical research scheme that explores local wisdom and recognizes cultural entities as the philosophy and foundation of educational values since 2011. The authors take advantage of the results of these studies for further analysis. Therefore, the method chosen is meta-ethnography because it synthesizes qualitative research [27]. The meta-ethnographic method is a design that involves induction-interpretation aimed at synthesizing or summarizing research results. Meta-ethnography is a form of synthesis of the results of ethnographic research or other qualitative research that is interpretive.

2.2   Data Source

The secondary data source of the research is the 2011–2013 Ethno-pedagogy Research Report, which consists of 15 research titles. Ethno-pedagogy research is one of the Lecturer and Institutional Capacity Development Programs in UPI, which focuses on extracting local wisdom values and patterned behavior systems practiced by a community as part of the foundation of education. The 15 research titles are divided into four categories, namely: traditional village-based local wisdom (6 titles), culture-based local wisdom (7 titles), environmental-based local wisdom and mitigation, and tourism-based local wisdom (2 titles). The distribution of research themes is shown in Table 1.

Table 1. Data Source

No.	Researcher	Title	Years
1.	Dedi Koswara et al.	The values of national character education in the classical Sundanese treasures: the transformation from orality to literacy.	2013
2.	Turmudi et al.	Ethnomathematical exploration of the Baduy community and Kampung Naga.	2013
3.	Sukanta et al.	The values of local wisdom in the *Sunda Buhun* script (*wawacan*) are the basis for national character education orientation.	2011
4.	Dadang Sudana et al.	Exploration of environmental education in the ethnobotany lexicon.	2012
5.	Gurniwan Sri Hayati, et al.	The model of teaching the values of local wisdom (local genius) in the Sundanese community shapes responsible environmental behavior.	2011
6.	Iwa Lukmana et al.	Raising the values of local wisdom from the Sundanese *kakawihan barudak* from an ethno-pedagogical perspective.	2011
7.	Nunuy Nurjanah	The values of local wisdom of the people of Kampung Naga Tasikmalaya as the socio-cultural foundation of national education	2013
8.	Rita Patriasih et al.	Socialization and enculturation of traditional values of eating constellation to families in the traditional village of Cirendeu Leuwigajah Cimahi.	2013
9.	Gurniwan Kamil Pasya, et al.	The role of cultural integration in the development of community-based religious tourism.	2013
10.	Agus Mulyana et al.	Babasan and paribasa as media for inculcating values in Sundanese society and their application in history learning.	2012
11.	Syaom Barliana et al.	Learning patterns of inheritance of sustainable architectural traditions.	2012
12.	Eno Maryani et al.	Sundanese local wisdom in mitigating disasters and its application as value-based social studies learning resource.	2013
13.	Yuliawan Kasmahidayat, et al.	Patterns of inheritance of local traditional arts: From ethnocultural to ethno-pedagogy.	2013

Table 1. (*continued*)

No.	Researcher	Title	Years
14.	Dian Budiana et al.	The role of traditional games and student participation in physical education learning as an effort to build student character.	2013
15.	Yadi Ruyadi et al.	Tradition-based model of worker character education	2013

2.3 Procedure

This research consists of four steps: identification, selection, abstraction, and analysis. The description of each stage is elaborated below.

In the identification stage, the results of ethno-pedagogical research documents were identified in research reports, abstracts, and executive summaries from 2011–2013. Based on a search at the UPI Research and Community Service Institute (LPPM), 15 ethno-pedagogical research titles were found that received research grants.

The selection stage emphasizes the aspect of substantial and contextual relevance as criteria for the acceptance of a research result to be part of the unit of analysis. Although there is one study located outside the Tatar Sunda, Lampung, to be precise, because it considers the side of the inheritance strategy, it was decided to be part of the analysis. The selection criteria for research results consider the research area more than the research question. Thus, all research titles (15) are used as units of analysis to meet the minimum number of meta-analytical studies.

Furthermore, the abstraction stage is an activity of finding the "contextual meaning" of all relevant research results, including social and theoretical context. This process of abstraction is still limited in capturing the essence of each research according to the similarities of the focus of study. This stage involves a process of grouping similar research findings according to the processes, the events, and the activities.

Further stage is the analysis process, this stage is a process of interpretation in finding the meaning. Data analysis is focused on general themes using thematic techniques and content analysis and ends after a persistent pattern or trend is found. To arrive at a conclusion, the meta-ethnographic data were confirmed by Sundanese cultural experts and interpreted through literature review and relevant research. This stage focuses on reducing the subjectivity so that the research's validity and credibility of the study can be considered. The interpretation process uses multiple perspectives, similarities, and inter-relationships between themes and is strengthened by confirmation results with Sundanese cultural experts.

3 Finding and Discussion

Diversity is the uniqueness, wealth, and identity of Indonesia. Local wisdom can be defined as a form of knowledge, belief, understanding, insight, practice, or ethics to
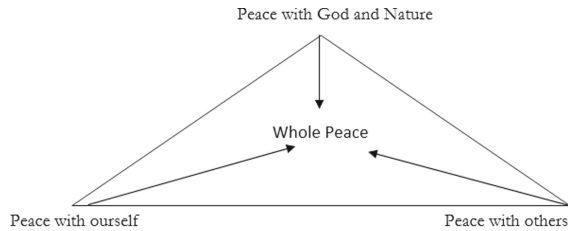
Fig. 1. Total Peace of *Urang Sunda*

guides an individual to behave in an ecological community and determines human dignity. Based on the results of the meta-interpretation, it was found that the local wisdom of *Urang Sunda* as an existential feature is reflected in the relationship of peace and harmony within oneself, with other people, and with God-the Universe. Peace with a holistic dimension becomes a cultural entity of *Urang Sunda,* which forms a triangle reflecting the balance of the dimensions of the self, as shown in Fig. 1.

The total peaceful construction of the Sundanese puts God as the highest substance and explicitly mentions the name of God and the Universe and the parallel between peace with oneself and the peace of others. It is different from the concept of total peace developed by UNESCO [28], which places inner peace as the top domain, and the substance of peace with nature is related to harmony with nature and mother earth. The analysis and synthesis of the concept of peaceful Sundanese found a metaphor to explain the essence of peace with God and the Universe, peace with oneself, and social peace. Peace became the identity of the Sundanese people because the word Sundanese comes from the words Saunda, Sonda, and Sundara. Saunda means barn to symbolize fertility and prosperity. Sonda means good, excellent, happy, and happy according to the words of the heart. According to the Sanskrit language, Sunda is formed from the root word Sunda which means light and bright [8]. The Sundanese word means good/good/white/clean/brilliant or anything that contains goodness [29]. The strong relationship of the origin of the Sundanese word with Peace is also confirmed by the life goal of the Sundanese people, which is to live a prosperous life, have a peaceful and calm heart, gain glory, peace, freedom forever and achieve perfection [30]. Elaboration on the total peaceful perfection of Sundanese people is presented as follows.

3.1 Configuration of Transcendental and Natural Peace Values

The Global Peace of the *Urang Sunda* is associated with the relationship with God and the universe. Tolerance among individuals as a form of religious values raises a harmony in life and increases self-awareness of individuals as Gods' creatures to live together with other individuals. Other individuals will also take care of us and the damage will be avoided when an individuals are able to maintain this values. Religion as ancestral heritage can be defined as a belief toward the ancestors, taboos, and persistence to guide an individual in preserving the natural environment. The Sundanese contra with the term natural disaster, Because when individuals are able to treat nature with care, nature will not cause disasters. It's a moral disaster, not a natural disaster.

The harmonious relationship between God and nature is represented in the Sundanese beliefs in expressions sung in a song called "*pupuh asmarandana*",

Eling-eling mangka eling
Rumingkang di bumi alam
Darma wawayangan bae
Raga taya pangawana
Lamun kasasar nya lampah
Nafsu nu matak kaduhung
Badan anu katempuhan

(Always remember that life on earth is like a puppet, the body is powerless, if the behavior is controlled by lust, the body will receives the consequences), "*gaduh satapak munding seug mun eling moal luput ma*" (Having a land as wide as a buffalo's footprint with trust will be sufficient). They do not admit that they have converted to Islam, but they want Islam to come to them. Furthermore, the religious values adopted can be seen through the following expression "*jalma senang, can tangtu tenang, jalma tenang pasti sena.*"

The intimacy of human relations with nature has a special meaning for Urang Sunda. The close relationship with nature is described through faith "*leungit sirah cai, di tuar cai, balangsak kahirupan jeung leuweung sumber kahirupan jeung kahuripan, ngajaga leuweung sarupa jeung ngajaga kahirupan, miara leuweng sarupa jeung manjangkeun kahirupan*" it means that the forest gives a lot of life to humans, being a forest is the same as being life, preserving the forest is the same as prospering life for life. In the context of spatial "*gunung luhur kayuan, lamping gawir awian, legok balongan, lebak sawahan, datar imahan*" This means that there is not much engineering for the layout and zoning of the area, which is very dependent on the existing land conditions. Expression "*ulah nebang tangkal sisi laut bisi jurigna ngamuk*" and "*mimitina ngala daun, ngala kulit, ngala rangrang tuluy nuar tangkalna*" and "*lamun urang deukeut jeung alam, alam oge bakalan mere nyaho ka urang*", regional division "*leuweung geledegan, leuweung sampalan, leuweung titipan, dan "gunung teu meunang dilebur, lebak teu meunang diruksak, areuy teu menang diteukteuk, cai teu meunang ditua*" represents how the Sundanese people highly appreciate the natures' existence and function. *Urang Sunda* define the nature as a creature with its own language. The sincerity and humans' honesty in interacting with nature lead humans to realize the signs conveyed by the nature.

3.2 Configuring Intrapersonal Peace Values

Concerning the perspective of the relationship with the personal self, *Urang Sunda* holds the view that humans must have a good view. Life orientation of *Urang Sunda* is "*hirup bagja, aman, tingtrim, ngahenang-ngahening, luhur darajat, ngeunah angeun ngeunah angen, sampurna dunya aherat*". As for the postulate is "*hurip, waras, cageur, bageur, bener, pinter, ludeung, silih asih, silih asuh, silih asah, sineger tengah*". The virtues of self are described by character chess, namely: (1) "*leber wawanen*" (brave because it's right, afraid because it's wrong, have a patriotic spirit, high nationalist") "*teu unggut kalinduan teu gedag kaangin,*" (2) "*kukuh kana janji*", (3) "*medang kamulyaan or prioritize the glories of life which is portrayed in everyday life*", (4) "*silih asih silih asah silih asuh, asih ti gusti, diasah ku alam, diasuh ku manusa*". Awareness of *Urang*

Sunda's identity is reflected in the phrase, "we may live a stylish life, but we must not abandon our lifestyle." Self-harmony is characterized by the awareness that each person's actions return to their individuality. In term of Peace, this is represented in the following expression "*melak cabe moal jadi bonteng, melak hade moal jadi goreng,*" which means that good will not give birth to evil.

The ethical and moral values that *Urang Sunda* has as personal capital toward a state of Peace with oneself are: (1) human should able to face all the temptations and the hardship of life with patience and confidence; (2) humans should able to heed to their parents advice to be safe and prosper in this life, and in the afterlife, (3) children need to be devoted, attentive and obedient to their parents. On the other hand, the spirit of competition, tackling each other, the struggle for sustenance, and the struggle for a position must be blamed and suppressed as little as possible. This type of character seems to be different from the values typically developed in the formal education situational setting of a schools because what is true for *Urang Sunda* is "*teu kunanaon teu sakola ge nu penting nyakla.*" The expression "*teu saba, teu boga, teu banda teu boga, teu weduk teu bedas, teu gagah teu pinter, sareng amanat ti kolot secekap-cekapna sakieu wa*" (do not travel, do not have, do not have wealth, are not immune, not strong, not dashing, not smart and that is the mandate from their ancestors) is the orientation of the *Urang Sunda* cultural values as the basis for the dynamics of behavior.

3.3 Configure Interpersonal Peace Values

Urang Sunda's relationships with other individuals are not exploitative or expansive, as they believe others to be themselves. Harmony with other individuals is built and maintained because of behavior that is according the principles as follow: "*mipit kudu amit, ngala kudu menta, nganggo kudu suci, dahar kudu halal; kalawan ucap kudu sabenerna, ngahargaan batur sarupa jeung ngahargaan diri sorangan*" (taking things need the permission from the owner, eating must be lawful, speech and behavior must be honest, respecting others is the same as respecting yourself). The harmony of *Urang Sunda's* life with others is not limited to relations with physically visible figures, but also with creatures with supernatural dimensions. This is described in the expression "*hirupna manusa teu saukur akur jeung batur selember, oge natangga jeung nu ngalebur*". Emphasize social harmony through the expression "*nyukcruk galur, mapay hawangan, nete taraje nincak hambalan, legok ku tapaknya, genteng ku kadekna, cilaka ku polahn*" it means that in speaking and acting, one should be careful, respect fellow creatures so as not to be harmed by their actions. When faced with a conflict with the attitude "*tiis ceuli herang panon atau aman tentra" and "leules jeujeur liat tali,*" it means that it is handled gently but does not ignore the principles adopted to reflect the resolution model that is naturally owned.

Urang Sunda's high level of empathy behavior in placing others as important as oneself is illustrated by the wise expression that "*upami tea mah katatamuan heug urang keur digawe boh di sawah boh di kebon, pami kantun sapakeun deui kajeun tinggalkeun pacul mah di dinya, tuturkan anu neang bilih aya kepentingan nanaon ulah rek aral, ulah rek subaha, ulah rek melang kana paculeun*" (if a guest comes, while we are working in the fields or the garden, while we have a little more work to do and then someone picks up telling a guest to leave the job immediately because the guest is very interested, don't

be upset, don't worry about leaving work. "The value of social awareness is represented in the following expression "*ngajaga ngariksa, sapapait samamanis, sabagja sacilaka, hirup silih tittipkeun nya dir*," this means that in life an individual must protect and oversee each other, always cooperate together, love and trust each other. An individual needs to hold a belief based on the spirit that helping others is a way to help yourself.

The results showed that the Peace of *Urang Sunda* is holistic, characterized by individual harmony at the macrocosm level. The local wisdom of *Urang Sunda* transcends the dimension of self-reliance because it is responsible for maintaining diversity and environmental sustainability, the harmony of social systems, and the balance of life between the world and the spirit realm. As moral and cultural values, Peace becomes the communal identity of *Urang Sunda* as well as an existential locus. This configuration of *Urang Sunda's* values of Peace further emphasizes that Peace is the need of everyone, just like happiness, justice, and prosperity [31]. It is in line with the view of Xiaoping & Enrong [32] that morals and traditional thinking place harmony as the most valuable thing and a spiritual treasure. The integrity of the peaceful dimension of *Urang Sunda* is in line with Koejaraningrat's [29] view that cultural values are related to five main issues, namely: values regarding the nature of life, human work, human position in space and time, human relations with the natural surroundings, and human relations with others.

Peace of *Urang Sunda* does not need to be confronted with a conclusive definition of the meaning of peace because, for them, and Peace is like air, invisible but very important for life. Until now, no universally accepted definition of Peace [2]. Peace is often negatively defined as the absence of war, however ontologically, peace is not just a matter of definition, it is a matter of meaning [31]. *Urang Sunda's* philosophical, religious, and cultural views on peace have the connotation of 'positive sense' reflected in the word 'peaceful.' *Urang Sunda's* understanding of peace as a peaceful condition is synonymous with 'calmness of mind and heart' [33]. From a psychological perspective, Peace is the consistency of peaceful thoughts, feelings, and actions. Peaceful behavior means maintaining harmonious relations, feelings of peace are harmony between aspects of the self, and beliefs and values that facilitate harmonious relations are reflections of a peaceful attitude [34].

As part of nature, the Sundanese rely on their aesthetics in the natural surroundings, both microcosm, and macrocosm. As God's creatures, the Sundanese are grateful for the aesthetic harmonization in their lives by always being grateful and safe. As a person pursuing outer and inner progress, the Sundanese always harmonize their aesthetic desires proportionally. In the past, Sundanese society was a religious way of thinking, the same as humans everywhere [35]. When faced with differences of opinion or conflicts with "*tiis ceuli herang panon, tiis ti peuting ngeunah ti beurang, dan leuleus jeujeur liat tal*" (gentle, prevent conflict, maintain peace but do not ignore the principles adopted).

Generally, the Sundanese Tatar community is a gentle, religious, and very spiritual society. This tendency is seen in the sayings of penance, nurturing, love, complimenting, and protecting each other. In addition, Sundanese also has some values of politeness, humility, respect for the old, and love for the little ones. The essence of Sundanese cultural values is the demands of the Sundanese people to live their lives and livelihoods to God, their personalities with fellow humans, and nature [36]. Satiwarnah [37] states that since

Pre-Islam, the Sundanese have believed in God and believed in one God. God is All-Knowing; therefore, humans must serve and be devoted to God. *Urang Sunda* must have a good view [38]. The environment will benefit if it is preserved, and environmental damage occurs because of the value system that places humans as not part of nature (environmental wisdom). *Urang Sunda's* natural environment is not to be subdued but to be respected, nurtured, and cared for [39].

The definition of peace that has an intrapersonal dimension in *Urang Sunda* is reflected in the values that everyone should have a good view. These values are the essence and the ontology of *Urang Sunda*, built through self-dialectics. The peace of *Urang Sunda* is seen as a condition of harmony between aspects of self [40], which is reflected in a peaceful personality [41], including behavior, circumstances, and attitudes. Peace is reflected by non-violent actions and the maintenance of harmonious relationships, peaceful environment are reflected in harmony between aspects of oneself, and peaceful attitudes are reflected as beliefs and values that promote the development of harmonious and non-violent relationships. *Urang Sunda's* relationship with other people is not exploratory or expansive because other people are basically themselves [2].

Urang Sunda's peaceful interpersonal relations are as passionate as the values that form the peaceful foundation of the Global Citizenship Education model. For example, the value of respect for basic rights in The Charter of Manden (Mali), interaction based on respect in Ubuntu (South Africa); tolerant of differences in Shura (Oman); respect for freedom, justice, and order in Hurriya, Karama, Aadal, Nithaam (Tunisia), welfare and love for all in Hongik-Ingan (Korea); shared responsibility to build justice in Multiculturalism (Canada); freedom, equality and fraternity (France); solidarity and complementarity in Buen Vivir (Bolivia); and humans become an inseparable part of nature in Sumak Kawsay (Ecuador). All values are transformed into the school framework, and the nation's core values become the state constitution and part of the education curriculum [42].

Peace is described as the ideal condition in international relations as a psychological and spiritual goal, intergroup relations between ethnic groups, interpersonal relationships (in family and work), and intrapersonal peace. Peace in all context of relationships is considered to be important thing to the health and well-being of an individual. According to Anderson [34] peace is described as situations involving low and high levels of violence in which individuals, families, communities or nations are in harmonious and mutually beneficial relationships. Furthermore, Anderson explained that the context of peace can be within individuals (intrapersonal peace), among individuals (interpersonal peace), among social groups (social peace), within communities (civil peace), within country (national peace), among countries (international peace) and with the nature (natural peace), and with the highest reality or God (existential peace). In the context of the theory of peace level developed by Castro & Galace [9], character chess as a representation of *Urang Sunda's* personality can be classified as personal peace, characterized by the values of self-respect, inner resources, love and hope.

At the essence level, the peace values of *Urang Sunda* are universal as in other tribes, ethnicities, and nations but differ in their source and expression. In comparison, in the Japanese tradition, the values of peace tend to be more subtle in the universal relation of the place of human existence. The Universe is built through symbiotic harmony and order.

Order is created, maintained, and translated horizontally. Therefore, traditional values are developed in conjunction with transcendent values. This philosophy emphasizes harmony with nature and the surrounding environment, respect for parents, adults, and ancestors, and learning about the order and principles of nature. Individuals are small and helpless creatures in the existence of the great universe [43].

Still, in the context of values in Japanese culture, religion emphasizes the tradition of peace-loving messages that become the capital of learning to live together. The tradition to live together in accordance with the values of compassion, tolerance, caring, mutual understanding, collectivity, and solidarity. Currently, these values can be viewed as "five principles of peaceful co-existence." The values of peace, harmony, and non-violence are essential to the development of society. Respect towards parents and adults, adherence to traditions and norms, caring and loving children, and peaceful and friendly interactions are essential elements of family and community life. These values are also enriched by emotions, sentiments, and behavior [44].

In the context of Japanese tradition, religion plays an important role in maintaining social values. The religion adopted provides 'strong theological support for the worship of ancestors as well as the liberation of the soul from the reality of life's difficulties, promising a happier life later than now. Maintaining harmony, respect for parents, and local rulers, avoiding conflict, and maintaining peace and harmony may seem feudal, so traditional values can have negative and positive connotations depending on the context [43, 44]. Peace in all domains of the self is important to human health and well-being. According to Sheldon and Kasser [45] psychological well-being and health can be realized when the relationships aspects at various levels were integrated harmoniously. Harmonious interpersonal relationships are related to health and happiness, and the individuals' attitudes in large groups define whether the state causes a war or promotes a peace [46].

In the context of Chinese culture, harmony with nature is reflected through the phrase "harmony with humans is the pleasure of humans, harmony with heaven is the pleasure of heaven" Thus, humans are products and an integral part of nature. Humans are "created by heaven and earth," and everyone is a brother, so they must be tolerant and love one another. Humans must protect and maintain the environment and follow the laws of nature to achieve "heaven and man in one" and the harmony of existence between themselves and the environment [32, 44]. Harmony concerns internal balance, human harmony with nature, harmony between individuals, and harmony between countries. The balance of body and soul (tranquility) is seen as the highest state of mind that begins with controlling desires. A happy band can only achieve peaceful thoughts. Self-awareness, self-introspection, and self-discipline begin achieving mental and physical harmony [32, 44].

Using more specific parameters such as the Global Peace Index, the *Urang Sunda* concept of total peace can be juxtaposed with the wisdom values that live and develop in Finland as one of the countries with a high peace index. According to Sahlberg [47], the Finnish nation is one of the world's happiest and most prosperous nations. Their solidity, steadfastness, tenacity, and character coexist with serenity and gentleness. Finns love to compete, but working together is more of their true character. According to Sahlberg [47], Finnish people tend to be quiet but build "trust" so that their social bonds are

very strong. Equality and justice are important values in Finnish society. People tend not to discriminate in groups, avoid noise and bragging, and try to listen to others. It is important to make eye contact when communicating; if someone looks down or looks away, it can be interpreted as dishonesty [2].

Education is a normative effort to develop individuals into whole persons in all dimensions of selfhood. Education has a dual mission as the inheritor of values and the development of life values. Excavation of cultural values of peace and harmony in the background of various nations and ethnicities implies that Peace is the noble goal of all human beings, and it is the duty of education so that these values remain and transform according to the spirit of the times. The design and construction of the pedagogical foundation for peace education, which is strengthened by cultural values, is not solely for the appreciation of historical wisdom so that education does not lose its cultural identity. Maintaining cultural values with the same format and expression as in the past is an unwise act because what is more essential is how these values are revived and passed on to future generations through contextual peace pedagogy.

3.4   The Implication to Peace Pedagogy

Peace education is an imperative of ethics. The ethical system of traditional beliefs, humanitarian ethics, and spiritual indigenous peoples becomes an inspiration and a mission of Peace. As local wisdom, it will certainly be a long process before peace values are proven to contain lifelong goodness. Testimony in this aspect makes the local wisdom to be a rooted tradition in individuals lives. To some extent, enduring values are embedded in every aspect of a cultural site.

Peace education must be grounded in the value of local wisdom so that individuals are able to understand the value of truth and the universal good in the macrocosm of life. Through education, every individual should be able to serve not only himself but also the wider community and develop a good relationship with God, the Creator. Without losing one's authentic identity, one should follow the essence of life values in which truth and goodness are commonly recognized [38].

Exploring the value of local wisdom as a cultural basis for peace education is not merely for cytology and historical romanticism but resurrection so that it is not lost to the times [48]. In the present context, these values of total Peace should be transferred to the younger generation who live in the spirit of a different era. In education setting, the art to live in peace and harmony and social cohesion should be taught to students as practical values. Because we all know that overemphasis on cognitive learning tends to hinder the development of the emotional, social, moral and human dimensions [9]. Even an education that does not equip one with the ability to live in peace is not a truly meaningful education [49]. This can affects the learning process about peace and well-being in the classroom will be out of sight [7, 50].

How to pass peaceful values to students becomes a separate discussion because it will be faced with whether education uses or produces values. Education is defined as a conscious process that is socially acceptable and serves a social purpose. Education is loaded with values because all human processes is a valuable educational processes. Because education and culture have an inseparable relationship. When it comes to education, culture also participates in it. There will be no culture without education, therefore

education's practice is always under the scope of culture. Education in this context means deliberation, namely, "every society tries to transmit fundamental ideas regarding the nature of the world, knowledge, and the values it holds" [51].

The classic problem in the inheritance of local wisdom that contains the value of total peace is relying on oral tradition [6], while peace education emphasizes teacher creativity. Peace education will be more effective and meaningful if adopted in line with a country's cultural context, needs, and aspirations. Peace education should be enriched with cultural and spiritual values that are in line with the universal values. There is no perfect time than now to develop a culture of peace [52]. There is no bigger social responsibility than promoting peace on earth. Global peace efforts will only succeed through a collective approach based on mutual trust, dialogue, and collaboration. Peace education elements should be included into teaching pedagogy in any respect degree**s** of education. Peace education is a holistic concept and a condition that cannot be developed through a lecture note taking-testing framework, but must include elements of critical thinking, reflection, and active participation of all school components and can be integrated into many disciplines.

Many countries have integrated peace concepts, attitudes, values, and social skills into school curricula. Some countries place values as part of moral education, related to religious values, and others place values in the perspective of culture and economy [44]. However, people assume that these values will be able to enhance the quality of life for individuals and society. A holistic approach is needed because value education is an integral part of learning and not separate from cognitive learning. School is an educational vehicle that needs to be directed to build respect for the culture of the surrounding community. The Holmes Group [53] states, "school needs to become a bridge between the mainstream culture and the lives and culture of their students." Cultural entities and local wisdom can be a sources of reference for moral, social, and spiritual aspects of behavior and a dispositions to transform peace into personal and social life.

The emergence of the term peace pedagogy would be equivalent to the emergence of variants of terms that attach to the word pedagogy, for example, Eco pedagogy, ethnophilosophy, ethnopsychology, ethnomusicology, ethnopolitics, and so on [51]. The importance of education towards peace has been stated since the 1920s by Ki Hajar Dewantara as the Father of Indonesian Education. He emphasized education based on the principles of order and peace. Order will not be achieved if it does not rely on peace. On the other hand, no one will live in peace if his life is hindered. However, the order and Peace created in the school must be free from coercion which is facilitated through the democratic method. Peace education is more of a practice than a theory because education is a process to raises awareness about the essence of human being and how an individual should interact with the nature and others. It includes learning to care for and care for the environment. In the application of educational science, peace education is not included as the form of special subjects. Peace is not merely a goal but must be considered as a climate to facilitate teaching-learning interactions [48].

In many classrooms, most teaching uses a "learn about" or "learn for" approach. A knowledge-based approach to learning with an emphasis on facts, concepts, dates, and the assimilation and interpretation of facts. The 'learn to' approach focuses on acquiring

values and developing skills that allow you to apply what you learn. The "learning in or through" approach is the actual learning process considered relevant to peace education [54]. Peaceful living knowledge and skills must be strengthened through a process of reflection during learning activity, after learning activity, and for long-term action [54, 55].

Peace education is fundamental, and transformative pedagogy is considered appropriate as the right strategy [56] because it not only dwells on the issue of outcomes but highly appreciates the process [57]. Peace pedagogy is more of a practice than a theory [49]. However, realizing a peace culture requires better understanding of peace and war and includes understanding about how to live peacefully as citizens in a democratic society [58]. Resource development is essential to assist educators and administrators to implement peace education in developing a culture of peace [59]. Peace education content can take the form of knowledge and skills that emphasizes on everyday events in the classroom, that guide students to be the peacemakers in their own lives [55]. Thus, the configuration of the value of *Urang Sunda's* local wisdom in the construction of total peace can be a teacher reference in strengthening the mission of being present in class. Teachers become an agent of peace, the need for teacher creativity in passing on the values of peace to students, and filling the pedagogy of peace by bringing up events that are close to the world of students as a material to stimulate the development of students' capacities and peaceful predispositions.

4 Conclusion

Each ethnic group has local wisdom passed down from generation to generation to maintain diversity, environmental sustainability, social systems harmony, and balance between worldly and spiritual life. The essence of the local wisdom of *Urang Sunda* is the demand to live life and livelihood concerning God, with the person, with fellow humans, and with nature. The values of local wisdom that apply in Sundanese society are packaged in the form of a belief system and mythology. The peaceful values of *Urang Sunda* intersect with virtue values that apply universally across ethnic groups, cultures, religions, and even countries. Because it is perennial, education for peace should promote local values as the foundation and content of peace education. Peace pedagogy as an "honorable endeavor" can be positioned as a goal and a process within the framework of developing peace zones in schools. This strategy strengthens students' knowledge, attitudes, and skills so that they become agents of peace in their daily lives, closely related to their local cultural identity.

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