Ethnicity, Nationalism, and Global Values in Peace Education: Cross-Sectional Survey at Brigjen Katamso I High School in Medan City

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Abstract–**The quest for equality and identity between ethnicity, nationalism, and global values can be done side by side and be able to compete with each other. The most important issue is how the educational institutions in Indonesia can reconcile these differences. In this case, peace education is expected to be a binding factor of three difference values. Peace education prioritizes the harmonization of these values. This research was conducted using survey methods, which are grouped into descriptive and verification study. Data were obtained from the empirical research results through the deployment of questionnaires to 112 students at Brigjen Katamso I High School in Medan. The students represent various ethnics, namely form Malay, Batak, Javanese, Minang (Padang), Chinese and Indian. The path analysis model shows that students with diverse backgrounds can coexist in the same environment. In turn, this can form a high sense of nationalism, and in the end, can facilitate students to participate in a global peace.**

Keywords: Ethnicity, Nationalism, Global Values, Peace Education

I. INTRODUCTION

One of the priorities at the national development in Indonesia is the development of education. Education is a major aspect to support national development sectors. The main purpose of education in all countries, basically, is the same: to generate independent citizens that are responsible for their own lives and able to work together with the people around them. Educational institutions are encouraged to foster knowledge and skills in learning to learn, learning to do, and learning to live together. The opening of the 1945 Constitution declares that the objective of the establishment of the Indonesian state is to protect all the people and the homeland of Indonesia, promote the general welfare, and participate in creating and maintaining world peace. Therefore, all the educational efforts at all levels and types of education institutions should be directed at achieving objectives, including promoting the lasting peace.

The essence of education not only teaches the knowledge and skills, but also develops a sense of love, mutual understanding, and friendship. Promoting quality education means to promote peace in the minds and hearts of people, which in turn will contribute to peace in the community, the nation, and even the world. Countries with high human development index generally have a good level of education, high population happiness index, and low crime rates and conflict. [1] In this regard, education is not limited to the efforts of peace and conflict resolution processes, but also on developing the mindset, life orientation, quality life skills, emotional and spiritual health, and sustainable existence, and the cross-generational inheritance.

Almost all subjects in the curriculum are designed to direct students in a happy and peaceful life. Peace education is the subject of cross-curriculum so that the results are not directly observable. The program of peace of education, basically, teaches the skills and values associated with peaceful behaviors. The program is designed to enable and encourage people to think constructively about issues, both physical and social and to develop constructive attitudes towards living together and solving problems that arise in their communities through peaceful means. [2] Peace education can cover many fields, but in essence, it is to develop students' constructive and peaceful skills, values and behaviors.

Differences in a student's view of life can be attributed to differences in the values of ethnicity, nationalism, and global. Those differences could influence the student's perception to peace education. The values have certain different characteristics, which can be either harmonious or contradictory. The decline of nationalism among students and the outbreak of national disintegration lately are the two main factors of failure in the implementation of peace education. The phenomena also weaken national commitment, namely the strengthening of arising ethnocentrism, particularly during the early implementation of decentralization in Indonesia. [3] Indonesian nationalism is fragile in the face of the latest symptoms, such as parochial solidarity and external forces due to the influence of globalization, both colonial powers, the penetration of transnational and multinational corporations, as well as other international institutions. [4]

The quest for equality and identity between ethnicity, nationalism, and global values can be done side by side and be able to compete with each other. The most important issue is how the educational institutions in Indonesia can reconcile these differences. In this case, peace education is expected to be a binding factor of three difference values. Peace education prioritizes the harmonization of these values.

Peace education is ideally taught from primary school to higher education, which is integrated with a particular

lesson or in a single subject. This study examines the influence of the values of ethnicity, nationalism, and global on students' understanding about peace education at a senior high school (Brigjen Katamso I) in Medan. Medan is inhabited by many different ethnic groups, mostly Malay, Batak, Javanese, Minang (Padang), Chinese and Indian. The harmony of peace living among these ethnics is always admirable and is an example to other regions in Indonesia.

Brigjen Katamso I Senior High School consists of students from these ethnics, with the relatively proportionate number from each ethnic. In the school environment, these students live alongside one another, regardless of the basis of ethnicity. They show honor and respect differences in ethnicity, foster a sense of nationalism, and be able to adapt to global values. All positive aspects from the three competing values seem to characterize the students' understanding about peace education.

This study focuses on the problem formulated as follows:

1. How does the description of ethnicity value, nationalism value, global value, students' understanding about peace education at Brigjen Katamso I Senior High School in Medan?
2. How does the influence of ethnicity value on students' understanding about peace education at Brigjen Katamso I Senior High School in Medan?
3. How does the influence of nationalism value on students' understanding about peace education at Brigjen Katamso I Senior High School in Medan?
4. How does the influence of global value on students' understanding about peace education at Brigjen Katamso I Senior High School in Medan?

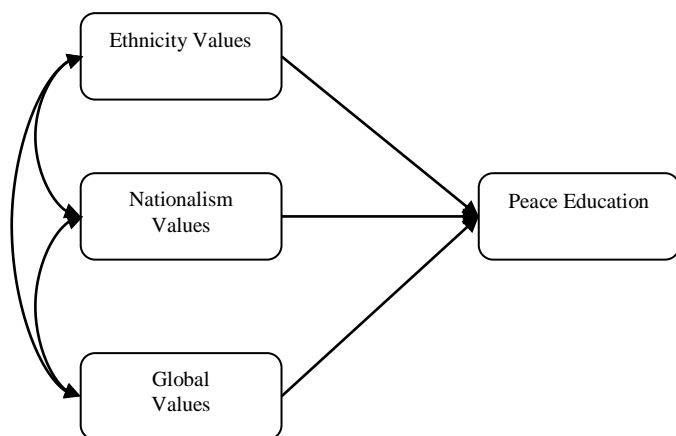The relationship between those variables is presented in Figure 1 as follows.

Figure 1 - Relationship of Research Variables

II. LITERATURE REVIEW

Peace Education

Maintaining international peace and encouraging international cooperation are two general aims of the United Nations (UN). The aims can be fulfilled by peace education. It is difficult to see the tasks of establishing or re-affirming faith in the dignity of the human person or establishing respect for international obligations without involving education, especially the peace education. [5] The agency within the UN system that has pre-eminent responsibility for education and educational policy is the UNESCO), and thus, it would be expected that this international organization would have the most to say about peace education. In fact, peace education is central to the constitutional mandate of UNESCO: the Preamble to its Constitution (1945) commences by noting that, as war begins in the minds of individuals, so too should the defenses against war be constructed in the minds of individuals. Indeed, most of the declarations within the Preamble deal expressly with either building peace or preventing war. UNESCO shares with other United Nations organizations a fundamental commitment to international peace, but is unique in its mandate to operate through the mediums of education, science, and culture.

One specific activity of UNESCO in encouraging peace education is the Associated Schools Project Network (ASPnet), founded in 1953, and currently involving a network of some 7,900 educational institutions in 176 countries. ASPnet is committed to the UNESCO objectives of encouraging peace and international understanding. Although it is noteworthy that this commitment has become more open, with, for instance, a commitment by ASPnet to the "four pillars of education", including the pillars of "*learning to know, learning to be, learning to do, and learning to live together*". [6] The activities of ASPnet espouse peace education principles and include: the linking of schools from different countries, student projects, local and regional networking, international camps, conferences, discussions, campaigns and student competitions, all oriented towards improving the quality of education and towards enhancing respect for other cultures and traditions.

Various views on peace education cannot be separated from the process of conflict resolution. Peace education in the conception of UNICEF refers to the process of advancing the knowledge, skills, attitudes, and values needed to produce behavioral changes that allow people to resolve conflict peacefully and to create conditions conducive to peace, both in the level of intrapersonal, interpersonal, intergroup, national, and international. [7]

Peace education is defined as a holistic, participatory process that includes teaching for and about human rights, non-violent responses to conflict, social and economic justice, gender equality, environmental sustainability, disarmament and human security. [8] It encourages reflection, critical thinking, co-operation and responsible action. It promotes multiculturalism and it is based on values of dignity, equality, and respect. Peace education is intended to prepare students for democratic participation in schools and society.

Then, peace education is an attempt to respond to the problems of conflict and violence on scales ranging from the national to the global. It is about exploring ways of creating more just and sustainable societies. In the same way that

peace education is holistic, and embraces the physical, emotional, intellectual and social growth of children within a framework deeply rooted in traditional human values. [9] It is based on a philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet. Peace education is skill building. It empowers children to join in creative and non-destructive ways to settle conflicts and to live in harmony with themselves and others. This world peace building is the task of every human being and the challenge of the human family.

From some of the definitions mentioned above, it could be stated that peace education is an important component in education. The aim of peace education is to acquire knowledge, skills, attitudes, and values necessary for learners (children, adolescents, or adults) to avoid conflicts and violence on the environment, and then was able to dampen conflict peacefully, and create conditions conducive to the realization of peace, intrapersonal, interpersonal, intergroup, at national and international levels.

Peace education in this research is measured in three dimensions, namely the achievement of knowledge, skills, and attitudes.

1. The achievement of knowledge consists of self-awareness, understanding nature of conflict and peace, identify the cause of conflict, conflict analysis, mediation process, rights and obligations, freedom in individual and community, awareness of cultural heritage, and recognition of prejudice.
2. The achievement of skills consists of communication skills, assertiveness, cooperativeness, affirmation, critical thinking, stereotype, managing emotions and solves problems, ability to generate alternative solution, resolve conflicts, avoid conflict, and ability to live in change.
3. The achievement of attitude consists of self-concept, tolerance, bias awareness, gender equity, empathy, reconciliation, solidarity, social responsibility, sense of justice and equality, and joy of living.

Ethnicity Value

Plural society composed by a diversity of ethnic groups or ethnic-cultural traditions along with it, not only a chance of making Indonesia a strong country in the future, but also the potential to encourage the emergence of social conflicts that can threaten the joints integration of the nation-state, if the dynamics socio-cultural diversity cannot be managed properly. Complexity was not only due to differences in historical experiences in the process of growing nationalism, but also by the reality of Indonesia is very pluralistic, whether ethnic, racial want any religion. Ethnographic map of Indonesia is very complex, among others, because of regional typography. Indonesia populated ethnic groups in large numbers in addition to having commonalities physical-biological, also has the distinction of linguistic and cultural differences are quite substantial. In contemporary social science, an ethnic group is characterized by a variety of attributes. [10] The attributes, for example, are a religion,

sect, caste, region, language, nationalism, heredity, race, color, skin, and culture. These attributes, in the singular or in combination with others, are used to define ethnic groups and ethnicity. However, these attributes are rarely met with certain important variables. This is what will actually lead to an analysis of ambiguous There are six ethnic characteristics: a collective name, mythical ancestors, the collective history, unique culture collective, association with a particular territory and sentiment of solidarity. As the forming elements of the social system of a plural society, ethnic groups have cultural, social boundaries-cultures, and the number of attributes or traits that mark cultural identity and existence.

Culture of ethnic groups may constitute guidance of their lives and attributes existing culture, such as customs, traditions, language, art, religion and religious understanding, similarity ancestors, origins region, social history, traditional clothing, or the flow of ideology politics becomes a differentiator ethnic group with another ethnic group. Cultural and socio-cultural attributes as markers of ethnic group possess a stable, consistent, and long lasting identity. In the process of the interaction of ethnic groups or individuals within ethnic groups would take advantage of the socio-cultural attributes possessed to achieve certain goals. The forms that are selected from among these attributes as a marker of identity are determined by the interaction context and objectives to be achieved. The choice of a socio-cultural attributes for an individual will be based on rational choice, that consideration be careful that it can achieve the desired objectives through social interaction.

In this research, ethnicity can be said as a tool that people use to search for the psychological unity that is often based on shared common, namely in common areas both real and fictitious, which also includes tribalism, separatism and ethnic nationalism. The indicators of the category of ethnicity in this study are tribal-ethnic, networking, ethnic associations, and ethnic communities.

1. Tribal-ethnic is associated with a person connectedness with the community in a rather loose ties and just a picture of the cultural differences between his group and the outside world. It can be seen from the customs, ancestral similarity, language, art, religion, traditional clothing, and political ideology.
2. Networking can be seen from the regular interaction between members of ethnic groups so that these networks lead to distribution of resources among its members. It deals with the origin of the area and traditional ceremonies.
3. Ethnic association confirms that its members have developed similar interests and establish political organizations in statements collective. It can be seen from the organization and circle of friends.
4. Ethnic community is a group of people who already have a fixed territory and bound at the top of its political organizations such as the nation state. This

level has summarized the various levels of ethnicity. It can be seen from the race, religion, and national origin.

Nationalism Value

The concept of 'nation' and 'nationality' inherently contain historical factors because of the nation as a political community formed by the collective political will and solidarity rooted in shared experiences in the past. In addition to the factors of race, tribalism, language, ethnicity, and religion, the history is an essential factor in the formation and origin of the development of the community of a 'nation'. At the individual level, a nation or identity can be understood by revealing the development of the past, linked with national history. Nationalism is a social movement, or spiritual flow that unites people into a "state" which evokes past into the political and social circumstances enabled. Nationalism can be viewed as the ideal foundation of every state. Nationalism can be tangible things of life philosophy, dogma, ideology, or doctrine marked by characteristics that give a pattern on the nation. In this regards, nationalism is simply a term which means different things to different people in different parts of the world and which creates different combinations of concepts. [11]

Based on the description above, it can be said that the state and the nation is a group of people who have ideals that bind citizens together into a single entity. They have customs, culture, and the same habits as a result of the experience of living together. They have a history of living to create a sense of camaraderie, occupies a particular area that is territorial integrity, and organized in a sovereign government so that they are bound in a society of law.

In this research, three dimensions reflect nationalism values: Sense of Nationality, Concept of Nationality, and Spirit of Nationality. Sense of Nationality indicates the history of the nation and state of Indonesia, national ideology, objectives and ideals of the nation. Concept of Nationality reflects the national holidays, national identity, Pancasila values, activities that lead to the goals and ideals of the nation, and the dynamics of the life of the nation. Spirit of Nationality reflects the willing to sacrifice, love the homeland, save the nation, soul reformer, and persistence (never give up).

Global Value

Global values are often employed, either as elements of a coherent theory or simply as rhetorical tools. Global values have also become a popular object of study for many scholars, particularly in the disciplines of international law, political science, and philosophy. [12] Boosted by globalization, one can see that in recent years this strand of cosmopolitanism is experiencing a revival: it now seems a possible description of reality.

Many books on values start by distinguishing the concept of value in a moral, religious, or normative sense from the same concept as applied in a more economic sense, simply referring to how much we appreciate certain objects. A *value* is an enduring belief. To say that values are *beliefs*

is basically to contrast them with 'facts'. Values, as a subcategory of beliefs, cannot be falsified the way facts can. [13] In this sense, global values must be 'globally shared.' Since global values are about all human beings, it cannot be the case that these human beings have no influence over the process of determination of the content of these values.

Global politics is concerned with the world as a whole. However, this does not mean that the health and well-being of the planet itself is the main concern of global values. The criterion for preferring one possible end-state of the world over the other must always be the living standard of all human beings in that world. So the state of the world is looked at from a purely 'human perspective'. In other words, a *global value* is an enduring, globally shared, belief that a specific state of the world, which is possible, is socially preferable, from the perspective of the life of all human beings, to an opposite state of the world. The lists of global values are respect for human dignity, for the dignity of peoples, sustainable development, peace and security, global and local democracy and justice.

Indonesian as a nation may not escape from globalization. That can be done is to minimize the negative impacts of globalization. In other words, universal values of globalization can be embraced. The world without borders is a world with a stream of freedom, creative freedom, freedom of speech, and freedom of expression. The condition was indirectly has spawned a new culture and influence the order of Indonesian culture. The era of globalization as it is today will affect all areas of life, including the field of education and culture.

The global values into three groups: the moral, political, and cultural values. [14]
1. Moral Values: Basic philosophical perspective reflects that all human beings should be in the moral stance in the interests of humanity and above a particularly affectionate nature. It can be seen from the values of humanity, nationality, kinship, and religion.
2. Political Values: An ideal political ethics emerged as a state in the form of a new project to go beyond the boundaries of a state and a transnational government as well as the emergence of a solid global society. It can be seen from the values of tolerance, justice, and responsibility.
3. Cultural Values: Culture is concerned with the problem of recognition of differences in themselves and respects the diversity of cultures. It can be seen from the lifestyle, diversity, human behavior and global similarity.

III. METHODOLOGY

The study was conducted using survey methods, which are grouped into (1) descriptive study to provide an overview on various characteristics of the proposed variables and its association with the phenomena that occur in factual, and (2) verification study to answer the proposed hypotheses. The independent variables in this study are Ethnicity Values (X_1), Nationalism Values (X_2), and Global

Values (X₃), whereas the dependent variable is Peace Education (Y).

Sources of primary data were obtained from the empirical research results through the deployment of questionnaires to 112 students at Brigjen Katamso I High School in Medan. The students represent various ethnics, namely form Malay, Batak, Javanese, Minang (Padang), Chinese and Indian. Questionnaire rating scale used was five-numeric scale models of Multiple Rating List Scale. [15] Before distributed to the field, the validity and reliability of the instrument were tested.

Peace Education (Y) consists of three dimensions: achievement of knowledge, achievement of skills, and achievement of attitudes (30 items). Ethnicity Values (X₁) consists of four dimensions: Tribal-ethnic, Networking, Ethnic Association, and Ethnic Community (24 items). Nationalism Values (X₂) consists of three dimensions: Sense of Nationality, Concept of Nationality, and Spirit of Nationality (30 items). Global Values (X₃) consists of three dimensions: Moral Values, Political Values, and Cultural Values (24 items). To make it easier to interpret the variables studied, the categorization is made, by referring to the following table.

Table 1 Categorization Guidelines of Average Score Rating

Average Score	Category
1,00 – 1,80	Very Low
1,81 – 2,60	Low
2,61 – 3,40	Adequately High
3,41 – 4,20	High
4,21 – 5,00	Very High

IV. RESULTS AND DISCUSSION

The analysis in this research refers to any existing indicators in each variable studied. The descriptive statistics (mean, standard deviation, percentage, and category) of each dimension in Peace Education (Y) is displayed as follow.

Table 2 Descriptive Statistics of Peace Education (Y)

Dimensions	Mean	Standard Deviation	Percentage	Category
Achievement of Knowledge	3.751	0.682	75.03	High
Achievement of Skills	3.815	0.701	76.31	High
Achievement of Attitude	3.824	0.691	76.48	High
Peace Education (Y)	3.780	0.692	75.60	High

From the table above, it can be stated that in general the students understanding on peace education is categorized as high. The achievement of attitude has the highest average score, with the lowest standard deviation. It means that the students have the same attitudes towards the peace education, while the achievement of knowledge has the lowest average than other dimensions.

Based on the achievement of knowledge, it appears that the students have the high awareness and high understanding the nature of conflict and peace. They are able to identify the cause of conflicts. In this regards, they could analyze the conflict, maintain the peace, and resolve the conflict. They knew how to mediate the conflict. They understand the rights and obligations. Besides that, the students learned the meaning of freedom between individual and community. By those processes, they develop the awareness of cultural heritage and recognition of prejudice.

Based on the achievement of skills, the students are able to communicate by active listening, self-expression, paraphrasing, and reframing. They could also express the assertiveness, cooperation, and affirmation. They learned the critical thinking on prejudice and stereotype. In this regards, they could manage their emotions and solve the problem. They have ability to generate alternative solution and reconstruct the conflict resolution. In turn, they could avoid the conflict and live in harmony.

Based on the achievement of attitude, the student may develop the self-respect, positive self-image, and strong self-concept. They are tolerant, acceptable, and respect the differences. In this regard, they recognize the gender equity and develop the empathy for others. They could also develop the reconciliation and solidarity and have high social responsibility. Finally, they have sense of justice and equality to incorporate joy of living in harmony.

The descriptive statistics (mean, standard deviation, percentage, and category) of each dimension in Ethnicity Values (X₁) is displayed as follow.

Table 3 Descriptive Statistics of Ethnicity Values (X₁)

Dimensions	Mean	Standard Deviation	Percentage	Category
Tribal-Ethnic	3.713	0.684	74.26	High
Networking	3.750	0.666	75.00	High
Ethnic association	3.796	0.702	75.92	High
Ethnic community	3.874	0.699	77.47	High
Ethnicity Values (X1)	3.783	0.690	75.66	High

From the table above, it can be stated that in general the ethnicity values is categorized as high. The ethnic community has the highest average score, while tribal-ethnic has the lowest average score. The results confirm that at this stage, ethnicity values of the students have been tied to a larger area, which is directly related to nationality as a nation of Indonesia, not only at the boundaries of regionalism or tribalism.

The descriptive statistics (mean, standard deviation, percentage, and category) of each dimension in Nationalism Values (X₂) is displayed as follow.

Table 4 Descriptive Statistics of Nationalism Values (X_2)

Dimensions	Mean	Standard Deviation	Percentage	Category
Sense of Nationality	3.696	0.774	73.93	High
Concept of Nationality	3.681	0.726	73.63	High
Spirit of Nationality	3.720	0.742	74.39	High
Nationalism Values (X2)	3.699	0.747	73.98	High

From the table above, it can be stated that in general the nationalism values is also categorized as high. The spirit of nationalism has the highest average score, while the concept of nationality has the lowest average score. In this regards, the students are willing to sacrifice themselves for national interests. They expressed their love for the homeland. They are willing to save the nation, and they show the persistence not to give up.

The descriptive statistics (mean, standard deviation, percentage, and category) of each dimension in Global Values (X_3) is displayed as follow.

Table 5 Descriptive Statistics of Global Values (X_3)

Dimensions	Mean	Standard Deviation	Percentage	Category
Moral Values	3.635	0.801	72.70	High
Political Values	3.690	0.765	73.79	High
Cultural Values	3.665	0.735	73.30	High
Global Values (X3)	3.663	0.767	73.27	High

From the table above, it can be stated that in general the global values is categorized as high. The political value has the highest average score, while the moral value has the lowest average score. In this regards, the students seeks to understand that involvement in a global world needs to uphold tolerance, justice, and responsibility. Students view that globalization can erode local cultures. Therefore, students need to pay attention to global culture positive (universal values).

Analysis tools used in this study is path analysis. From the model, it can be seen that the standardized total effect of each endogenous variables are 0.5146, 0.3075 and 0.2793, respectively. The coefficient of determination (R^2) is 0.8385. It means that 83.85% of the variances of peace education can be explained by ethnicity values, nationalism values, and global values. The model indicates that the aspect of ethnicity values has the highest direct effect on peace education, while the aspect of global values has the lowest direct effect. Peace education emphases the similarities in the differences in ethnicity, race, religion, language, and culture. In this way, students with diverse backgrounds (Malay, Batak, Javanese, Minang, Chinese, India, and others) can coexist in the same environment. In turn, this can form a high sense of nationalism, and in the end, can facilitate students to participate in a global peace.
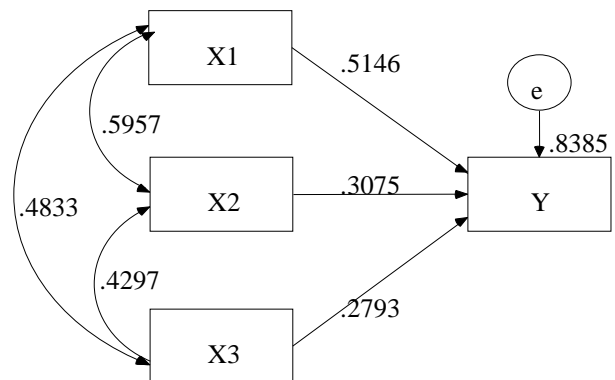
Figure 2. Path Analysis Model

V. CONCLUSION AND RECOMMENDATION

Peace is the way peace education is defined as the pedagogical efforts to create a better world by teaching love, non-violence, compassion and reverence for all life. Peace education may actualize children's potentialities in helping them learn how to make peace with themselves and with others to live in harmony and unity with humankind and nature. The results of the research show that ethnicity, nationalism, and global values are needed for students to understand the peace education and the concept of peace. In this sense, it is recommended that peace education can be taught in all subjects.

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