PEACE EDUCATION BASED ON LOCAL WISDOM *NOSARARA NOSABATUTU*

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Abstract: This article aims to discuss the development of a culture of peace through a local wisdom-based peace education program *Nosarara Nosabatutu. Nosarara Nosabatu* is a Kaili ethnic local wisdom, in the Palu city, Central Sulawesi, with the main concept being peace in society through a spirit of brotherhood, togetherness, unity, and kinship. *Nosarara Nosabatu* needs to be implemented in educational programs for young people, especially for students in schools, in order to build a culture of peace in the people of Palu city. This article uses the library research method. The research findings are: 1) the values of peace in the local wisdom of *Nosarara Nosabatutu*; and 2) the prospect of developing guidance and counseling based on local wisdom Nosarara Nosabatutu to develop a culture of peace in the School.

Keywords: Peace Education, *Nosarara Nosabatutu*, Multicultural Guidance and Counseling

INTRODUCTION

Peace is a universal issue discussed from local to global communities, as well as in the context of nationalities and relations between nations. The need for peace is essential in a multicultural global society because peace is the basis for harmonious progress and the creation of global stability (Vita, 2019). In a personal context, peace is also seen as one of the basic needs as well as happiness, justice and health (Cremin, Sellman, & McCluskey, 2012; Hidayat, Ilfiandra, & Kartadinata, 2017). Therefore, peace becomes an important aspect to be internalized and developed in society, so that it is rooted in culture.

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Peace culture is an active, positive, participatory process in respecting diversity, tolerance of differences, encouraging dialogue efforts, and resolving conflicts with a spirit of mutual understanding and cooperation (UNESCO, 1996). Since 1997 UNESCO has been campaigning for a program on peace culture, even in 2000 it declared a movement known as the International Year for the Culture of Peace. UNESCO then continued the declaration of a decade of a culture of peace and non-violence for children throughout the world known as the International Decade for Culture of Peace and Non-violence for the Children of the World (Sardi, 2015). UNESCO defines a culture of peace as a set of values, attitudes, behaviours and ways of life that reject violence and prevent conflict by overcoming the root causes of problems in resolving problems through dialogue and negotiation between individuals, groups and countries.

Schools can be the right environment to teach and foster peaceful values because the inculcation of a culture of peace in schools can strengthen a culture of peace in all contexts. A peaceful school is a school that is conducive to the learning process that guarantees comfort and safety in every component in the school due to love, attention, trust and togetherness (Hadjam and Widhiarso, 2003). This effort must be done ever since the child is in the elementary school level (Saputra, 2016). The effort is carried out by integrating a culture of peace in the education curriculum so that violence and conflict that triggers repressive actions from students can be prevented (Balasooriya, 2001; Ebura, 2011). Various attempts have been made by schools to build a peaceful educational climate. But lately, the opposite phenomenon is sticking to the surface. Based on the results of research into the types of conflicts in Indonesia, the Titian Perdamaian Foundation released the fact that the most frequent conflicts in 2009-2010 were brawls. In 2009 the number of laughter reached 30% with 182 conflicts and in 2010 the number of conflicts in the form of group brawls increased to 231 conflicts (Vita, 2019).

In the local context in Central Sulawesi, based on data from the Central Sulawesi Palu Police Directorate (2014) there were 27 students fighting, 16 students including women. Other findings, there were 104 acts of violence in Central Sulawesi, and 60 cases occurred in Palu. Online media data between Central Sulawesi in 2015 showed that 73 junior high school students had brawls, even 1 person died and 2 people were seriously injured due to sharp objects that their hands were almost cut off. If this violence continues then it is

not only students who are victims but also students who interfere have the risk of poor psychological health (Rigby, 2003).

One effort to prevent conflict and foster a culture of peace in students is to equip students with the values of local wisdom that uphold peace. one of the local pearls of wisdom in Palu is *Nosarara Nosabatutu. Nosarara Nosabatutu* is a Kaili ethnic concept in Palu which has values that are binding and embodied in community life behaviour. Values that apply in society are conveyed through expressions or watchwords that can encourage the community in realizing the ideals of the community. The values of local wisdom in the Kaili ethnic group in Central Sulawesi should continue to be explored, developed, preserved, then become a value that is embodied in the social life of the community in the motto that contains the values of brotherhood, togetherness through mutual cooperation, the spirit of unity and unity, and the spirit of unity peace. Based on these considerations, peace education based on local wisdom Nosarara Nosabatutu to develop a culture of peace in schools is important to be explored further and implemented as an educational culture.

DISCUSSION

1. Peace Education

Peace has become the goal of the Indonesian people. In fact, this goal is clearly stated in the opening manuscript of the 1945 Constitution. In the text, it is written that one of the spirits of independence of the Indonesian people is based on the intention of realizing world order based on eternal peace and social justice. The goal of peace has become the basis for the Indonesian people to always prioritize a harmonious life in carrying out the life of the nation and state.

One effort to create a harmonious life is through education. Education has an important role in preparing human resources who are able to live the values of peace in their activities. This effort is known as peace education.UNICEF defines peace education as a process of promoting the knowledge, skills, attitudes and values needed to bring about behavioural change that will enable children, youth and adults to (a) prevent conflict and violence, both overt and structural; (b) to resolve conflicts peacefully; and (c) to create conditions conducive to peace, whether intrapersonal, interpersonal, intergroup, national or international level.

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Peace education is often referred to as prevention from the violence that occurs in schools, therefore peace education is something that is urgent and needed in schools (Collardey, 2011). Adeyemi & Salawudeen (2014) explained that peace education is a philosophy and process related to the acquisition of knowledge and skills to create peace. While Anand (2014) explains that peace education is a process in which individuals can change their attitudes and behaviour about violent conflict, acquire values, knowledge and develop skills and behaviours to live in harmony with others. Peace education also contributes to building peace and reconciliation and preventing conflict (Nicolai, 2009). Research conducted in Turkey by Sagkal, Turnuklu & Totan (2012) concluded that peace education can effectively increase student empathy.

Furthermore, peace education aims to develop learning that supports social cohesion, justice, and environmental preservation (Carter & Vandeyar, 2009). The main goal of peace education is to expose students to nonviolent ways of dealing with conflict. This is in accordance with the basic view of Mahatma Gandhi, "Non-Violence" (Biswas, 2015). All of these goals can be achieved through systematic peace education (Solomon in De Rivera, 2004; Ebura, 2011 & Balasooriya, 2001). Peace education is offered to be implemented in Indonesia because there is currently a lot of violence in responding to conflicts or disputes between individuals, groups, communities and countries (Momodu & Jude, 2013).

Schools, socially, become social and interactive spaces with others of different age groups. These differences can be a trigger for conflict which is then expressed into bullying and violence, or can be a trigger for friendship and friendship (Hayadin, 2017). Both forms of behaviour have the same chance of occurrence, depending on the basic values, culture, and climate of the school created by the community and the academic community at the school (Hayadin, 2017). Due to the importance of a culture of peace and non-violence, efforts are needed to create a culture of peace, to build a mindset of teachers, students and stakeholders in schools (Kartadinata, et al. 2014). In the context of schools, teachers need to be agents of a peaceful culture. As an agent of peace culture, teachers are required to have competence to (1) instil responsibility to their students, (2) have high motivation to join the community to create peace, (3) lifelong learners, (4) have tolerance and a sense of high respect for all cultures, (5) respecting rights and not discriminating in any

form to students, (6) being a good role model for their students (Castro & Galce, 2010).

2. Local Wisdom of *Nosarara Nosabatutu*

Indonesia is known as a multicultural country with a variety of ethnicities, languages and cultures. Some anthropological literature states that diversity is the result of a long adaptation of the ancestors who came from various parts of the world to the archipelago (Meliono, 2011). Therefore, the Indonesian people at least master dual languages, Indonesian as a national language and regional language. In addition, each region also has a different and diverse culture and local wisdom. There are values of wisdom that are maintained through these cultures. These values include mutual cooperation values, mutual respect, cooperation, kinship, etc.

Local wisdom in Indonesia is any form of ethnic expression that reflects the uniqueness of a tribe or culture (Meliono, 2011). Local wisdom is the consensus of the local community that is the main joint for the maintenance of harmony and peace. One area in Indonesia that continues to strive to preserve and preserve local wisdom is the city of Palu. Local wisdom is firmly held by the people of Palu City whose even vision is *"Nosarara Nosabututu",* whose meaning in language is "Brothers and Unity". This philosophy is a guideline for the people of the city of Palu to always uphold unity and brotherhood regardless of background, race, social, economic conditions, or other differences (Kaddi, Unde, & Palubuhu, 2013). To internalize and popularize the slogan, the Palu city government even built a monument called the Nosarara Nosabatutu monument.

Nosarara Nosabatutu, starting from the meaning of taste, heart, feelings, emotions and stomach (Donn A. Evans 2003; in Haliadi, 2008). In words *Nosarara Nosabatutu* is a phrase in the Kaili language that is: "no" as a prefix, "sa" as "one"; "Rara" which is "heart". So, *Nosarara* means united heart, united feeling, and united emotion. Whereas *Nosabatutu* in detail is "no" as a prefix, "batutu" which is "bag made of cloth". So, *Nosabatutu* means having one bag. Batutu used to be used as a storage place for valuable items called *Polisaa* and is confidential, besides batutu used as a place to store certain items for parents such as a place to store equipment/ the side of areca nuts which are usually called *batutu mpongoa* (Haliadi, 2008; Misnah, 2017).

In general, this philosophy basically has a noble value that can be used as a means of resolving conflicts and achieving peace (Ilyas, 2014). However,

with the development of the times, the value of cooperation seems to have begun to fade with the beginning of the rampant conflicts and disputes that occur in the ethnic Kaili (Ilyas, 2014; Tressa, 2015). Conflict is also even experienced by students in schools. Bullying and fighting began to become commonplace there. This requires immediate treatment to avoid casualties and the loss of local wisdom value *nosarara nosabatutu*. Whereas several studies point to the fact that reinvesting customary values and local wisdom can be an effective step in resolving conflicts (Ilyas, 2014; Saleh, 2013; Tumanggor, 2007).

The spirit of *Nosarara Nosabatutu* must be able to transmit and knit family ties and unity as an effort to build a common interest in realizing the ideals of the Kaili people that are living in peace and prosperity (Ponulele in Haliadi, 2008). This philosophy needs to be maintained and continuously developed. Education plays an important role in preservation. Therefore, it is necessary to measure and structured efforts in order to revive and make the values contained in the philosophy of Nosarara Nosabatutu as a culture in educational programs.

RESEARCH METHODS

This research uses library research method. Library research is a research activity that uses library data collection, through reading, taking notes, and processing data. The process utilizes library sources as the main source for obtaining data and research sources (Zed, 2004). Nawawi (1995: 30) explains that what is meant by literature is not only books related to research topics, but also other materials such as written documents, magazines, newspapers and others that have relevance to research needs.

RESULTS AND DISCUSSIONS

1. The Values of Peace in *Nosarara Nosabatutu*

Nosarara Nosabatutu is actually a noble heritage of the Kaili ethnic group who inhabits the land of Kaili or the Palu Valley. Administratively, the area includes Palu City, Donggala Regency and Sigi Regency. *Nosarara Nosabatutu's* values are original ideas from Kaili's ethnic local wisdom.

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Nosarara Nosabatutu is an idiom which means that everyone who is in the village or in the Land of Kaili is one, all siblings. This concept is a multicultural concept of life that was once part of Kaili's ethnic openness to migrants (Ilyas, 2014). *Nosarara Nosabatutu* means "brother and united" to the agreed Kaili ethnic group, and agreed to be the value of unity and unity in a social system, regardless of differences in background, and origin, while still respecting each other and acknowledging the diversity within the community. (Misnah, 2017).

The values of local wisdom *Nosarara Nosabatutu* should continue to be explored, developed, preserved. This philosophy is a guideline for the Kaili ethnic group to always uphold unity and brotherhood regardless of their background, race, social, economic, or other differences (Kaddi, Unde, & Palabuhu 2013). In general, this philosophy basically has a noble value that can be used as a means of resolving conflicts and achieving peace (Ilyas, 2014). On this basis, peace education based on local wisdom *nosarara nosabatutu* is important to be one of the focus of studies in various areas of education.

The concept of the expression *Nosarara Nosabatutu* according to Gazali (Misnah, 2017) contains the commitment to live together as follows:

a. Commitment of a strong brotherhood, which means that every society must become a big family as people who are siblings or one birth origin, which represents no assumption that there should be no siblings between one another.

b. Commitment of close unity, means that each community joins together in carrying out every activity, helping each other, and supporting each other, which is realized through mutual cooperation *(gotong royong)* which in Kaili language has several terms such as: *nosidondo, nobali balia, noka julu* and *nosialampale.*

c. Commitment of togetherness in Kaili is called *sintuvu* (agreement), meaning that every member of the community must be together to overcome all problems together by not looking at differences in social status and rank.

d. A complete family commitment means that each community must place itself in one big bond or citizenship, and if one member of the community is overwritten, another member of the community together helps and resolves the problem through a celebration or grief.

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e. Commitment to the same fate, means that every community must place itself as a citizen who has the same fate so that every difficulty a member of the community is a shared difficulty.

f. Commitment to respect and preserve existing wealth both natural wealth, meaning that every citizen protects and preserves the environment and personal wealth in togetherness for the sake of mutual benefit.

Nosarara Nosabatu is a slogan owned by the Kaili ethnic group with the main concept being peace in society through the spirit of brotherhood, togetherness, unity and unity, kinship, and peace (Herman 2013). *Nosarara Nosabatu* needs to be implemented as local content in education for young people, especially for students in schools as an effort to build peace in the city of Palu (Herman 2013). The values contained in the wisdom of nosarara nosabatutu contain such strong values of peace. The value of peace also has a close relationship with the concept of peace culture that is developed globally developed by UNESCO. The aspects of peace according to UNESCO (Hadjam and Widhiarso, 2003) are: 1) Respect All Life; 2) Reject Violence; 3) Share with others; 4) Listen to Understand; 5) Preserve the Planet; 6) Rediscover Solidarity; 7) Equality between men and women; and 8) Democracy.

The global development of a culture of peace by UNESCO has a strong link with the values found in the local wisdom of *Nosarara Nosabatutu*. Therefore, this local wisdom is seen as able to be a bridge to instil a culture of peace in students at school. Internalization of *Nosarara Nosabatutu's* values through education and culture is one of the strategies to develop peace in the educational context to spread out the peace spirit in society and global.

2. Guidance and Counseling based on *Nosarara Nosabatutu* for Developing a Culture of Peace in Schools

One of the ways to develop a culture of peace in schools is through the integration of local wisdom values in learning. A study conducted in New Zealand showed that caring culture that was applied and built for five years in a school environment showed positive results (Cavanagh, Macfarlane, Glynn, & Macfarlane, 2012). The study concluded that the role of the teacher and the condition of the school are very important factors in determining the success of a culture of caring and peaceful nuances in students and at school. Local wisdom as the source of tradition and belief that is closest to students indeed shows considerable potential in instilling the values of peace. Especially if

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local wisdom develops in harmony with the values of peace that are about to be instilled. To develop a culture of peace in the context of education, schools must have a curriculum about the concept of peaceful behaviour of students in schools and classrooms including respecting diversity, understanding perceptions, empathizing, dealing with emotions, managing anger, fighting bias, and communicating (Crawford & Bodine, 1996).

The application of a culture of peace in schools is divided into two views. The first view is to make peace education a separate subject, and the second is to integrate it with all subjects and aspects of learning at school (Lauritzen, 2016). Integrating peace education into the curriculum requires the ability of teachers to mix and adapt to the needs of the school (Saputra, 2016). Peace education also needs to be packaged more systematically to be more in line with the applicable curriculum and easier to apply because it has been well integrated into the curriculum with other subjects (Abu-Nimer & Nasser, 2001). Peace education programs are carried out on certain subjects such as history, sociology and spiritual values. The program has been successfully carried out in several countries including Israel and Palestine (Salamon & Biton, 2006). One of the educational efforts that can be done to develop a culture of peace is through guidance and counseling.

Guidance and counseling efforts in developing a culture of peace at school have an important position because students will be given an understanding of themselves, social skills and the application of a sense of peace to themselves and their environment. Guidance and counseling is an effort to help solve problems by finding a meeting point between things that are ideal and things that are factual, in order to obtain a decision in solving problems. Through guidance and counseling, students can have the competence to live peacefully and inculcate a culture of peace and resolve the problems they face without going through violence. Internalization of Nosarara Nosabatu's values in the process of guidance and counseling, is expected to provide a new model in developing the model of guidance and counseling. The guidance and counseling model in this context has a novelty in the form of the use of local wisdom *(Nosarara Nosabatutu)* for the development of the guidance and counseling model. In addition, guidance and counseling based on local wisdom *Nosarara Nosabatutu* are expected to contribute significantly to the realization of peace as an educational culture.

Based on the description above, the authors try to describe the importance of education in the guidance and counseling scene as one of the strategies to build a culture of peace in schools. The values of peace reflected in the spirit of brotherhood and unity in local wisdom Nosarara Nosabatutu are an important part of developing a culture of peace in the School which is expected to have an influence on the development of peace as a culture in a local and global society.

CONCLUSIONS

Nosarara nosabatutu is one of the local wisdoms in the Kaili ethnic group, which means unity and brotherhood, and contains meaning as the value of brotherhood (nosampesuvu), the value of mutual cooperation *(nosialampale)*, the value of unity *(nompakasangu mosintuvu)*, and the value of peace *(modamai).* These values need to be implemented as a local content in education, especially for young people in schools in order to build peace in the city of Palu. The estuary of the implementation of local wisdom Nosarara Nosabatutu is to develop peace competence in the education culture, so that students are able to face various problems and conflicts by promoting the spirit of brotherhood and unity and resolving conflicts without going through violence.

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