

Building a Generation of Peace: A Study of Peacefulness in Elementary School Students

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Abstract

This study explores the concept of peace among elementary school students in Sumatra, Indonesia, with a focus on Aceh, Bandar Lampung, Palembang, and Bengkulu. Using qualitative methods with peace inventories, interviews, and image analysis, the study examined how children understand peace, especially the difference between “positive” and “negative” peace. The results showed that students generally associate peace with the absence of conflict and violence (negative peace). However, they also associated it with cooperation, harmony, kindness, freedom and justice (positive peace). The findings highlight the importance of peace education in shaping comprehensive understanding from an early age. The implications of this study emphasize the need for learning strategies that deeply embed peace values, so that schools can play a role in building a culture of peace among children.

INTRODUCTION

Peace is one of the fundamental values that need to be instilled from an early age to form a harmonious and tolerant society (Harris, 2004; Reardon, 1988). Primary school education has an important role in shaping children's character and understanding of peace, considering that at the age of 7-12 years children experience cognitive development that allows them to understand concepts through concrete experiences (Piaget, 2013). Therefore, effective peace education must be designed in accordance with the developmental stage of children in order to optimally internalize peace values (Johnson & Johnson, 2013). In this context, parents and teachers have a major role in instilling an understanding of peace through interaction and learning in the school environment (Bar-Tal, 2002).

Previous studies have shown that children's understanding of peace develops gradually. (Hakvoort & Hägglund, 2001) revealed that the concept of peace in children starts from a simple meaning which then develops into a more complex one. Initially, children understand peace as “the absence of conflict or violence” (negative peace). However, with age and social experience, they begin to associate peace with interpersonal aspects, such as cooperation, empathy, and fairness (positive peace) (Hakvoort, 1996). (Johan Galtung, 1967) also distinguishes between negative and positive peace, which is fundamental in understanding how the concept of peace develops in various social and cultural contexts. This study highlights the importance of understanding how children construct the concept of peace and how social and educational factors influence their perceptions.

This study aims to explore the concept of peace as constructed by elementary school students on the island of Sumatra, particularly in the cities of Bandar Lampung, Palembang, and Bengkulu. Using an inventory instrument of core values of peace (Salomon & Nevo, 2005). Analysis of drawings made by the students, as well as in-depth interviews, this study reveals how children understand and articulate the meaning of peace in their lives. The main hypothesis tested in this study is that primary school students tend to understand peace as the absence of conflict (negative peace) compared to its broader social aspects (positive peace).

In this study, the variables analyzed include social and educational factors that influence students' understanding of peace. The independent variables include students' social and educational backgrounds, while the dependent variable is students' understanding of the concept of peace. Control variables taken into account include age, school environment, and the curriculum implemented. Previous studies have shown that peace education integrated in the school curriculum can improve students' understanding of the concept of positive peace (Bajaj & Chiu, 2009).

The results of this study are expected to provide insight into the role of education in building a culture of peace from an early age and serve as a reference for the development of peace education curricula in elementary schools. In addition, this study contributes to a broader understanding of how peace is taught and understood in various cultural contexts, as well as how schools can be key agents in instilling peaceful values in children's lives. As such, this study seeks to answer the critical question of how peace education can be strengthened to shape a more tolerant and harmonious generation in the future. Furthermore, this study also identifies unanswered questions, such as how social and cultural environments influence students' understanding of peace, whether there are differences in understanding between students in different regions of Sumatra, and the most effective peace education methods to build students' awareness of positive peace.

Literature Review

Peace, like many other theoretical terms, is difficult to define. Johan Galtung (Barash & Webel, 2013) distinguishes between "positive" peace that involves harmony, justice, and equality, and "negative" peace that refers to the absence of war or major conflict. Positive peace leads to a life of harmony, equality, and justice, while negative peace emphasizes the absence of war or physical violence, as well as a situation that is freer from social threats or tensions (Galtung, 1967).

Peace education focuses on developing the knowledge, skills, attitudes, and values needed to create a world free from violence and conflict. Peace education not only teaches how to resolve conflicts, but also involves the active involvement of learners in expressing their ideas and collaborating to eliminate violence in their daily lives (Barash & Webel, 2013). Guidance and counseling in schools play a strategic role in building a culture of peace among students. By reinforcing human values and wisdom in the counseling process, students can be guided to peacefully resolve conflicts and build healthy and constructive relationships with their peers (Kartadinata, 2018).

Peace values such as wisdom, compassion, friendship, harmony, empathy, and cooperation, form the basis of peace education. Wisdom serves as the ability to use reason and experience to make decisions that bring harmony (Oppenheimer & Kuipers, 2003). Kasih sayang merujuk pada rasa cinta dan perhatian terhadap sesama, yang membantu menciptakan iklim sosial yang positif dan saling mendukung (Navarro-Castro & Nario-Galace, 2008). Friendship and cooperation strengthen interactions between individuals in ways that are constructive and respectful of differences, while empathy contributes to the ability to understand others' feelings and act with understanding and respect (Buchori et al., 2021).

According to Selman (1980), children's socio-cognitive development is closely related to their understanding of peace and war. In the early stages, children tend to have a very concrete and limited view of peace, seeing it only as the absence of conflict or war. As they grow older and develop cognitively,

children begin to understand that peace involves more abstract values, such as tolerance, acceptance and respect for differences. This is in line with the opinion of Hakvoort and Hagglund (2001) who emphasize that the understanding of peace in children develops from a more concrete understanding to a more abstract and normative understanding.

To achieve this goal, guidance and counseling in schools can use a variety of methods, one of which is through "ifs" or cultural stories. These stories contain deep social and moral values that can inspire students to overcome problems without violence and with wisdom. Research shows that children tend to be more attracted to figures they see in the media, such as cartoon characters on television, and may imitate behaviors they perceive as positive examples (Buchori et al., 2021). Therefore, cultural stories that contain teachings about peace, love and friendship can be an effective means of teaching these values to students.

In addition, other methods that can be used in guidance and counseling are through role-playing, poetry analysis, use of film and photography, and collage making. These methods can help students to internalize the values of peace in a fun and creative way. Through these various approaches, students can learn to resolve conflicts in a more peaceful and productive way, creating a safe and harmonious school climate (Galtung, 1967; Sunaryo Kartadinata, 2018

With these approaches, schools are expected to play a more active role in creating individuals who have social awareness and the ability to coexist peacefully, both within the school environment and the wider community.

METHODS

This study used a qualitative approach with a descriptive design to explore in-depth understanding of the concept of peace held by elementary school students. This approach allows for the exploration of students' views, perceptions, and interpretations of peace in their social context, which is difficult to obtain through quantitative methods.

Population and Sample. The population of this study was primary school students aged 10 to 12 years old in four cities on the island of Sumatra, namely Aceh, Bandar Lampung, Palembang, and Bengkulu. The sample was selected using purposive sampling technique by considering the following factors:

1. **Age:** Students who have entered the advanced-concrete operational stage according to Piaget's theory (1954), so they have the ability to understand social concepts more complexly.
2. **Gender:** Male and female students were included to explore whether there were differences in perspectives based on gender.
3. **Social Background:** Students from different social and economic backgrounds were selected to ensure diversity of experiences and perceptions of peace.

Research Instruments. This study utilized two main instruments:

1. **Peace Inventory:** This instrument consists of a series of statements that measure students' understanding of peace, both from the perspective of negative peace (absence of conflict or violence) and positive peace (cooperation, empathy, and justice). Students' responses were analyzed using descriptive statistics to identify trends in their understanding of the concept of peace.
2. **In-depth Interviews:** Semi-structured interviews were conducted with some participants to explore their understanding of peace. The interview guide included open-ended questions that allowed students to describe their experiences and views in more depth. Each interview lasted 20-30 minutes and was recorded for further analysis.

Research Procedure

1. Preparation: Obtained permission from the school and parental consent. Holding an orientation session to explain the purpose and procedures of the study to the participants.
2. Data Collection. Distribution of the Peacefulness Inventory: Students completed the inventory in class with the guidance of the researcher to ensure correct understanding of instructions. Interview: Selected students were interviewed in person in the school environment in a recorded session for further analysis.
3. Data Analysis. Inventory Analysis: Data from the inventory was analyzed by descriptive statistical methods to describe the pattern of students' understanding of peace. Interview Analysis: Interviews were transcribed and analyzed using thematic analysis techniques (Braun & Clarke, 2006), which involves identifying patterns, categories, and main themes from students' responses.
4. Validity and Reliability. To ensure the validity and reliability of the research, several measures were applied: Data Triangulation: Using two sources of data (inventories and interviews) to verify the consistency of findings. Member Checking: Some participants were re-interviewed to confirm the accuracy of the findings and the researcher's interpretation.

Research Limitations. This study has some limitations that need to be noted: Generalization of Findings: Due to the qualitative approach used, the results of this study cannot be generalized to the entire population of students in Indonesia. Contextual Factors: Differences in social and cultural environments between regions may affect the understanding of peace, so the findings may be contextualized.

With this systematic research procedure, the study is expected to provide deep insights into the understanding of peace among elementary school students in Sumatra as well as contribute to the development of more effective peace education.

RESULTS AND DISCUSSIONS

1. Conceptualization of Peace

a. Study Results at SD Insan Mandiri Bandar Lampung

This study is based on the results of data processing through the "Peace Inventory" conducted on 5 elementary school students at Insan Mandiri Private Elementary School, Bandar Lampung City. The aim is to describe the conceptualization of peace, explore the core values of a peaceful mindset and how efforts to build peace in these elementary school students.

Respondents in filling out this Peace Inventory are students who are in Grade VI. With an age range of 11 to 12 years. A total of 5 students (3 female students and 2 male students). The complete demographics are presented in the following table:

Tabel 1. Demographics Information

No	Respondent Name Initials	Gender	Age	Domicile
1	TA	Female	12 years	Urban
2	AB	Male	12 years	Urban
3	RA	Male	12 years	Urban
4	NP	Female	12 years	Urban
5	AK	Female	12 years	Urban

Tabel 2. Revealing the Concept of Peaceful Meaning

No	Respondent's initials	The revealed Meaning of Peace
1	TA	Peace is a relationship between good people with the aim of achieving peace and good relations
2	AB	Peace is a harmony in a place where there is no quarrel and mutual tolerance because peace does not discriminate
3	RA	Peace is when a person manages to accept the situation and the environment
4	NP	Peace is an attitude of maintaining harmony and tranquility among others
5	AK	An environment where there is an attitude of cooperation, respect, and the absence of arrogant attitudes, self-will and others so that peace is created when these attitudes are implemented.

Based on the explanation in the table data above, it can be seen that the meaning of peace owned by 5 respondents at SD Insan Mandiri Bandar Lampung includes good individual relationships with others, peace, harmony, tolerance, no fighting, not discriminating, accepting the state of self and the environment, cooperating with each other, respecting, no arrogant attitude, not feeling like winning alone.

Children “understand peace primarily in terms of negative peace, associating peace with issues such as the absence of war, the absence of war activities, or with a state of silence” (Oppenheimer & Kuipers, 2003). The researchers also revealed that children's perception of peace includes interpersonal interactions such as being kind to others, sharing, and making friends (Bodovski & Youn, 2010; Hakvoort & Oppenheimer, 1998; Hestness et al., 2019; Hymel & Darwich, 2018)

Each individual defines peace differently. At this age most still define peace in the form of negative peace, which means peace according to them if there is no quarrel, hostility and anger.

Based on Selman's (1980) five levels of socio-cognitive development (i.e., role-taking or interpersonal understanding), young children cannot distinguish between their own and others' perspectives (i.e., Stage 0: Egocentric point of view) so they will perceive peace and war as static events associated with situations. Their associations with peace, as well as with war, are expected to reflect a concrete, visible, and materially oriented understanding of peace and war.

When the ability to distinguish between different perspectives is present (i.e., Stage 1: Social-informational role-taking), children will recognize and understand personal relationships that result in peace being understood as friends and war as conflict with friends.

The achievement of self-reflective role-taking (i.e., Stage 2: Self-reflection) is expected to be the condition for the understanding of peace in terms of intergroup cooperation involving psychological processes and war in terms of bilateral conflict. Alongside the described changes in the understanding of peace and war, a developmental shift is expected from a concrete, materially oriented conception of peace to an abstract, value-oriented conception of peace. In particular, an understanding of the mutual affective relationship between people and nations (i.e., Stage 3: Mutual role-taking) was deemed necessary for more abstract, norm-related reasons about peace (e.g., requiring tolerance, acceptance, and mutual respect) and war.

The final stage in this developmental continuum (i.e., Stage 4: Interdependent role-taking) is assumed to lead to the realization that there is no complete understanding and that social conventions

are compromises based on democratic processes. At this level of interpersonal understanding, war is expected to be understood as conflict within and between complex systems.

b. Results from Palembang

This mini-research was conducted with five students in grades IV and V at SD IT Al Bukhori Palembang. Data collection was carried out using interviews and documentation. The mini research was conducted at the researcher's house on April 17, 2022. The research respondents totaled five people, 3 male students, and 2 female students.

Tabel 3. Respondent Identity

No	Name Initials	Gender	Age	Class
1	DM	Male	9 Years	IV
2	MFH	Male	9 Years	IV
3	HPA	Male	11 Years	V
4	IL	Female	9 Years	IV
5	NV	Female	10 Years	IV

According to Walker et al, children's understanding of war generally includes concrete images of war objects and activities such as: soldiers, weapons, fighting, killing, and death (Oppenheimer & Kuipers, 2003).

All students define peace as friendship, the absence of fighting, disputes and wars, meaning that SD IT Al Bukhori students define peace as negative peace. Seen in the peace drawings made, most students draw hands which means hands that will forgive each other. Children define peace mainly in terms of negative peace, associating peace with issues such as the absence of war, the absence of war, and the absence of war (Oppenheimer & Kuipers, 2003). Johan Galtung, the founder of peace studies and peace research, has proposed an important distinction between "positive" and "negative" peace. "Positive" peace indicates the simultaneous presence of many desirable states of mind and society, such as harmony, justice, equality, and so on. "Negative" peace has historically denoted the "absence of war" and other forms of large-scale violent human conflict (Johan Galtung, 1967; Khaswara & Hambali, 2021).

Basically, the definition of peace cannot be agreed upon. Because each individual interprets peace differently. Each level of development also defines peace differently. Children and adults, men and women will define peace differently. Even one individual will define peace differently in different conditions. At this time, especially at school age, most of them still define peace in the form of negative peace, which means peace according to them if there is no quarrel, hostility and anger. So that the mindset of this form of peace must be changed by implementing peace education in the formal education context so that a peaceful climate is created in schools.

Peace comes from the Latin word Pax which means Absentia belli meaning Control or agreement to end war or stop conflict between two people, between two countries or between two antagonistic groups. In the Big Indonesian Dictionary, peace means 1) No war, no damage, safe; 2) Peaceful, calm 3) The state of not having hostility, getting along well (Ilfiandra, Ipah Saripah, 2021). In addition, according to Gltung, there is also cold peace and hot peace. Cold peace is peace in which there is little resentment between conflicting individuals and also a lack of interaction that can build trust, cooperation and interdependence, thus requiring a mediator to repair the past and build the future. Collective attention is needed to address ongoing humanitarian issues (Sukendar, 2011).

The development of peace began with a positive peace-oriented peace then shifted to positive peace but Starting in 2016, according to The Centers for International Business Education and Research

(CIBER), the focus of peace studies is the issue of "the business peace" is becoming a major topic to win global market competition and increase international business education (Akhmad et al., 2016). According to Kartadinata et al, peace is a process of development, not at the end point of the state of an achievement process, because peace is a state that must be maintained so that it is always in a dynamic optimum condition. Peaceful optimum conditions occur in individuals who will foster personal peace, social peace, and peace in the nation and state. Peace is a process and a product, a process that refers to the development of mindset, behavior, value orientation, efforts to improve conditions and conflict resolution in human life to achieve peaceful results in the form of products (Sunaryo Kartadinata, 2018b).

c. Study Result at SD Negeri Bengkulu

Bengkulu Province is one part of the island of Sumatra. The province is located in the southwestern part of Sumatra Island, which borders the provinces of West Sumatra, Jambi, South Sumatra and Lampung in the surrounding area. The capital of Bengkulu province is Bengkulu City. In 2020, the population of this province was 2,091,314 people, with a density of 105 people/km². based on statistical data in 2020, the number of primary schools in Bengkulu Province is 1397 schools with 1304 being public schools and 93 private schools.

Exploring the meaning of the concept and the core of peace was conducted in May 2022. The activity was carried out at the home of each respondent as many as 6 people with 3 girls and 3 boys, with an age range of 9-11 years. The complete demographics are presented in the following table:

Tabel 4. Demographics of the study targets

No	Inisial Nama	Jenis Kelamin	Usia (tahun)	Asal Sekolah
1	DL	Female	9	SDN 19 Bengkulu City
2	AD	Female	10	SDN 05 Bengkulu City
3	AH	Male	11	SDN 50 Bengkulu City
4	PN	Male	10	SDN 40 Bengkulu City
5	SH	Female	10	SDN 19 Bengkulu City
6	RZ	Male	10	SDN 05 Bengkulu City

The information retrieval process was carried out with questionnaires and structured interviews. Based on the data obtained, the average meaning of peace from 6 respondents includes Friendship, Gratitude, justice, love and compassion. All students defined peace as friendship, the absence of quarrels, disputes and wars, meaning that students defined peace as negative peace. Seen in the picture of peace made. Broadly speaking, there are two concepts of peace, namely negative peace and positive peace. Negative peace is defined as the absence of conflict and war. While positive peace emphasizes the existence of a harmonious life characterized by the elements of positive interactions between individuals and between groups (Galtung, 1967).

Hakvoort dan Oppenheimer (1993), children "imagine" peace primarily in terms of negative peace, associating peace with issues such as the absence of war, the absence of war (Hakvoort & Oppenheimer, 1998). There is no difference in peace and war between men and women. no significant intergroup or gender differences (Oppenheimer & Kuipers, 2003a). Based on the results of data processing, it can be seen that the meaning of peace for elementary school students is that peace is when someone manages to accept the situation and the environment, coexist with harmony and peace, harmony and no quarrels. In the picture of peace made by respondents in the form of shaking or holding hands as well as mutual cooperation or helping each other. When describing War Conditions, it is in the form of weapons, provocation, bullying and fighting.

d. Study Result at Madrasah Ibtidaiyah Kota Aceh

Aceh Province is one part of the island of Sumatra. The province is located in the northernmost part of Sumatra Island, bordered by North Sumatra province to the south and the Malacca Strait to the north. The capital of Aceh province is Banda Aceh City. In 2020, the population of the province was 5,274,000 people, with a density of 106 people/km². Based on 2020 statistics, there are 1,903 primary schools in Aceh Province, with 1,450 public schools and 453 private schools.

Exploring the meaning of the concept and the core of peace was conducted in May 2022. The activity was conducted at the home of each of the 7 respondents, with 3 females and 4 males, aged 11 years. The complete demographics are presented in the following table:

Tabel 5. Demographics of the study targets

No	Name Initials	elamin	Usia (tahun)	Asal
1	SSM	Female	11 Years	Tungkop
2	NSM	Female	11 Years	Tungkop
3	AN	Female	11 Years	Tungkop
4	AD	Male	11 Years	Tungkop
5	FH	Male	11 Years	Seuleue
6	DA	Malei	11 Years	Kajhu
7	RFA	Male	11 Years	lam ujong

2. Core Value of Peace

a. Study Results at SD Insan Mandiri, Bandar Lampung City

Tabel 6. Word Selection that relates to Peace

Respondent	A word related to Peace
R1	Respect, Cooperation, Calm, Humanity, Morals/Ethics, Freedom, Kindness, Empathy
R2	Love, Humanity, Justice, Empathy, Harmony, Responsiveness, Compassion, Positive Attitude
R3	Positive Attitude, Humanity, Cooperation, Moral/Ethics, Justice, Empathy, Compassion, Orderly
R4	Morals/Ethics, Justice, Wisdom, Leadership, Empathy, Cooperation, Independence, Respect
R5	Calmness, Friendship, Cooperation, Empathy, Compassion, Moral/Ethics, Cooperation, Respect

Based on the data in the table above, it can be seen that the 4 highest selected peace cores (number of voters 5 people) are Empathy, Cooperation, Justice and Compassion.

Hakvoort and Oppenheimer (1993) adapted a social-cognitive developmental approach that emphasizes the relationship between cognitive and social development. Peaceful individuals tend to work hard to maintain values related to peace. There are 4 dimensions of peace namely: 1) Human relationship with Allah SWT; 2) Peace with oneself; 3) Peace with the community; 4) Peace with the environment. In addition to these 4 cores of peace, other values that respondents consider to be related to the value of

peace relate to how interpersonal relationships with this value can be established properly and effectively so that peaceful conditions are created..

b. Study Results at SD IT Al Bukhori Palembang

1. Respondent DM's Values of Peace. From the interview with DM, the values of peace according to DM are Friendship, Equality, freedom, entertainment, Positive attitude, presence, love and wholeness. DM said he likes good people, who don't like to get angry. And according to him, the peaceful values that will not change are compassion and love. Because from affection and love, an individual will not fight, hurt each other and get angry.
2. The values of peace according to MFH are Friendship, cooperation, gratitude, charity, compassion, desire, presence and freedom. According to MFH, friendship, cooperation, and compassion are the values of peace, because with friendship there will be no quarrels and disputes. In addition, gratitude is also related to peace because by being grateful, our lives will be calm. In addition, independence is also related to peace, because a free person means that the person can be calm and peaceful living life.
3. Peace Values of HPA Respondents. The values of peace according to HPA include friendship, empathy, gratitude, harmony, justice, relationships, presence and order. According to HPA, the values that will not change are helping others, because by helping others, peace will be created, the person who helps will feel happy because he can help others and the person who is given help will feel happy. In addition, according to HPA, the attitude that will make other people like us is mutual love and HPA really dislikes people who like to lie.
4. Values of Peace Respondent IL. According to IL, peaceful values include friendship, entertainment, calm, empathy, gratitude, kindness, love and cooperation. IL said that individuals will get better if they become good children, are friendly and help each other. If an individual has these values then peace will occur.
5. Values of Peace Respondent NV. According to IL, peaceful values include Friendship, Gratitude, empathy, harmony, compassion, respect, love and cooperation. In addition, by being a good child, soleh and soleha and obeying both parents, peace will occur.

Of the five respondents, friendship is the value of peace that is the highest choice. This was followed by the values of gratitude, justice, love and compassion. Furthermore, from the results of interviews and documentation, it is found that there is no difference in peace and war between men and women. there is no significant difference between groups or gender (Oppenheimer & Kuipers, 2003b).

Peace has four dimensions, namely: 1) The all-encompassing context of man's relationship with God his creator in recognizing God as creator; 2) With oneself which arises when one is free from internal conflicts; 3) With the wider community which can only be achieved if humans experience the absence of war and discrimination and the existence of justice in life in their daily lives; 4) With the Environment, where the utilization of natural resources is not only a resource for physical development but also as a backup for the welfare of future generations (Sunaryo Kartadinata, 2018c). In addition, the values of peace consist are transcendental peace, interpersonal peace dan intrapersonal peace (Navarro-Castro & Nario-Galace, 2008 ; (Sunaryo Kartadinata, 2018). From interviews and documentation, it is found that the values of peace of SD IT Al Bukhori Palembang students are included in interpersonal peace or peace with the wider community which can only be achieved if humans experience the absence of war and discrimination and justice in life in their daily lives.

c. Study Results at SD Negeri Kota Bengkulu

Tabel 7. Word Selection related to Peace

No	Respondent	A word related to Peace
1	DL	Helping people, Wisdom, Understanding, Friendship, Harmony, Love, Calm, Almsgiving
2	AD	Harmony, Justice, Cooperation, Friendship, Recognition, Tranquility, Wholeness, Kindness
3	AH	Helping others, Entertainment, Calm, Charity, Compassion, Cooperation, Friendship, Gratitude
4	PN	Harmony, compassion, morals/ethics, feeling good, wisdom, environment, feeling good, cooperation
5	SH	compassion, gentleness, friendship, generosity, love, cooperation, helping parents, relationship
6	RZ	Calm, Compassion, Environment, Equality, Morals/ethics, Justice, Feel good, Generosity

Table 8. Word Selection related to Peace

No	Respondent	A word related to Peace
1	R1	Calm, Equality, Feeling good, freedom, independence, fairness, relationship, wisdom
2	R2	Helping people, Cooperation, Empathy, Morals/Ethics, Generosity, Harmony, Humanity, Kindness, Order, Positive attitude, Respect, Gentleness, Understanding, Wisdom
3	R3	Calm, Compassion, Cooperation, Equality, Justice, Feeling good, Freedom, Friendship, Humanity, Kindness, Relationships, Respect, Calmness and Trust.
4	R4	Helping people, Compassion, Humanity, Gentleness Order, Morals/ethics, Charity, Generosity
5	R5	Feeling good, Helping people, Gentleness, Friendship, Cooperation, Trusting, Respect, Recognition
6	R6	Justice, Kindness, Generosity, Friendship, Calmness, Gentleness, Wholeness, Feeling good
7	R7	Kindness, Friendship, Calm, Affection, Relationship, Respect, Harmony, Equality

The table above mentions the values of peace chosen by the respondents out of all the values available. Peace is the goal language of the world community. To realize it as a common goal, there is a need to examine and elaborate on peace through key values in human beings as agents of peace (Navarro-Castro & Nario-Galace, 2008b). The following are the core values of peace that students should consider important: a) Transcendental Peace (Divine Peace). Spiritual traditions and faith essentially inspire and motivate people to carry out the mission of peace. Where religious teachings are the wellspring and source of peace and guidance for peaceful thinking and behavior. Even the names of religions reflect a vision of peace. For example, the root of Islam is "salm" which means peace - peace with God and fellow human beings (Navarro-Castro & Nario-Galace, 2008b). b) Inner Peace (Intrapersonal Peace). Inner peace, also known as intrapersonal peace, is characterized by self-esteem and maintaining

dignity as a human being. Personal peace is often closely characterized by patience. Individuals who have the value of patience are able to see things from a positive perspective and assess events in their lives carefully. Patience also contributes positively to an individual's mental health (Navarro-Castro & Nario-Galace, 2008b). c) Interpersonal Peace. Students identify interpersonal values including loving, compassionate, loyal, tolerance, caring, polite, respectful, helpful, and generous. Maintaining good interpersonal relationships by showing good traits and attitudes, and doing kindness reciprocally is how humans maintain harmony between people. The values of interpersonal peace are needed to maintain a state of peace, not only because of the basic nature of human beings who need each other, but also because human conditions are becoming increasingly unfriendly towards those who are different in terms of race, ethnicity, religion, gender, sex or socio-economic class. Today, the "difference" factor is often used as an excuse for prejudice and discrimination. (Navarro-Castro & Nario-Galace, 2008b).

d. Study Results at Madrasah Ibtidaiyah Aceh City

Based on the interviews with the seven respondents, their understanding of peace shows a variety of views that point to several core values that play an important role in creating peaceful conditions. Although each respondent has a slightly different perspective, there are striking similarities regarding the essential elements of peace that involve social values, morals, and justice.

The first respondent stated that peace includes "calm, equality, feeling good, freedom, independence, and justice." This leads to the view that peace is not only about the absence of conflict, but also about the existence of a balance in society that allows each individual to feel valued and free within fair boundaries. This view is in line with Galtung's (1996) concept of peace, which emphasizes the importance of a peaceful mental state and harmonious social relations as the main elements of peace.

Most other respondents emphasized the importance of cooperation, empathy and respect in creating peace. The second and third respondents, for example, noted that peace can be realized through mutual help, cooperation, and respect for others' opinions. These moral and social values confirm that peace is not only achieved through physical action, but also by promoting deep human values, as described by Galtung (1996), who states that positive peace involves social interaction based on understanding and empathy.

Furthermore, the sixth and seventh respondents revealed that peace is strongly linked to justice and equality. They believe that without justice, both in relationships between individuals and in the wider social system, peace will not be realized. This concept is also presented by Lederach (1997), who states that sustainable peace can only be created in a just and equal society (Lederach, 1997). This suggests that peace is not just about avoiding conflict, but also about overcoming injustices that can trigger tensions.

Meanwhile, some respondents underlined the importance of concrete actions in dealing with conflict. The fourth respondent, for example, mentioned that people arguing should be stopped immediately and encouraged to reconcile. This reflects a proactive approach to resolving conflict that is based on the desire to maintain harmony. This approach is also in line with the "principled negotiation" theory developed by Fisher and Ury (1981), which emphasizes the importance of resolving problems directly and based on mutually agreed principles of fairness (Fisher et al., 2011).

Overall, respondents' understanding of peace reflects a holistic view, encompassing peace as a calm state of mind, as well as social relationships based on values such as cooperation, mutual respect, justice and empathy. This indicates that peace is not only measured by the absence of conflict, but also by efforts to create a more just and respectful society. This understanding supports theories of peace that emphasize the principles of social justice and harmonious relationships as the basis for achieving sustainable peace.

CONCLUSIONS

This study reveals that primary school students in Sumatra's understanding of peace includes aspects of negative peace (absence of conflict and violence) and positive peace (cooperation, empathy, and social justice). These results suggest that peace education needs to be integrated more systematically in the primary school curriculum in order to shape children's peaceful character and constructive conflict resolution skills.

The implications of this study highlight the importance of integrating peace education in various subjects such as Civic Education, Social Studies, and Indonesian Language. In addition, contextual learning-based approaches, emotional and social intelligence development, and extracurricular activities can be effective strategies in instilling peace values to students.

More than just avoiding conflict, peace education plays an important role in:

1. Reducing the potential for conflict, by teaching peaceful problem-solving strategies.
2. Building empathy and tolerance, to create a more inclusive and harmonious society.
3. Developing social skills, which enable children to cooperate, communicate well and adapt to their social environment.

For future research, a deeper exploration of the influence of social and cultural factors, a comparison of peace perceptions between children in conflict and non-conflict areas, and an evaluation of the effectiveness of peace education programs in primary schools are recommended. Studies with national coverage are also needed to gain a more comprehensive understanding of peace education in Indonesia.

With an approach that is evidence-based and relevant to the local context, peace education can contribute to forming a generation that is more tolerant, just, and ready to face global challenges with a peaceful attitude.

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