

The Application of Peace Building Education Based on Local Wisdom in Malang Surya Buana Islamic Boarding School

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Abstract: The purpose of the study aims to find out local wisdom that could enhance and empower the material of religiosity teaching module to create the peace building education that will initiate harmonious and peaceful social life building in Malang. The data collecting process covered questionnaire, in-depth interviews, class observations, focused group discussion in some activities of students in Malang Surya Buana Islamic Boarding School. The results of the study were the fact that local wisdom could enhance and empower the material of religiosity teaching module to create the peace building education that will initiate harmonious and peaceful social life building in Malang.

Keywords: Peace Building Education, Malang.

1. Introduction

Bengt Save Soderberg (2005) said that horizontal strength in the third world countries is generally due to two fundamentals, which often join and finally become a cause of a continuing conflict. The first component is named "identity component", namely people mobilization in communal identity group based on race, religion, culture, language differences and the second is named "distribution component" that is mainly caused by the issues of economic resources distribution, social protectiveness and political conditions in the society. Horizontal conflicts in Indonesia are, the fact, mostly caused by social and economic gaps or social protectiveness but it will be embarrassing for the conflicting parties to show that such reasons are to be the causes of their anger and aggressiveness. In other words, they will be ashamed and humiliated if others accept that they are conflicting because they are poor and are moved by social protectiveness.

People are disinclined to provide support for such issues, but it will be different when it deals with specific primitive matters, especially dealing with religious ties. It is reasonable because spiritual things are to be the most sensitive issue that occurs not only in Indonesia but other countries as well. It is universal than that religion, and religious matters are manipulated merely to be a cause of social conflict. In external a conflict seems to be a religious conflict but actually, it is just a cover-up of some other reasons or causes, primarily social and economic gap. The religious issue will always be simply used because it is susceptible so that it will be able to recruit, aggregate, and to move people or conflicting actors. For example, Ambon is known as an area that has different strong religious followers, especially Moslems and Christian.

Diversity is factually one of the distinguishing characteristics of Indonesian society. A religious matter is always to be a sensitive issue, but the Indonesian history has proven that religions within Indonesian society have lived together in peaceful harmony since the early days of independence until the early 2000's. Though indeed, some incidents of arson and destruction of worship buildings had occurred in some places, the impacts were not as severe as and as broad as that happened in Ambon and Poso. By the name of 'truth', the religious doctrine is often used to be justification for destroying, burning, attacking and even killing others having with different religious affiliations and ideologies.



Some areas in Indonesia, including Ambon and Central Sulawesi, are known as the areas having strong and fanatical religious ties. Ambon, for example, once was a centre of Protestant religion when Protestant missionaries first arrived there. It causes the people in the regions are highly sensitive to religious values and the things associated with spiritual learnings. In other words, if a religious learning is done appropriately, it will be able to become a sort of impregnable fortress to face threats from outside. Thus, intensive religiosity teaching in the area will be able to build awareness or to reinforce existing knowledge of the importance of religion as a foundation to deal with the infiltration threat social, cultural, and economic from outside. The local wisdom has lived and even then does not conflict with religious values and has been proven for hundreds of years as a philosophy of social life in either area, like Malang area.

The development of social life is still characterized by the gap of moral, character, social economic and politic problems, and nation's self-esteem. It is these problems that surface widely today in Indonesia. It indicates that our education has not been able to develop Indonesian human and society as expected. Local wisdom is the life value order inherited from one generation to another in the form of religion, culture or custom that is commonly spoken in nature in society's social system. The presence of local wisdom in the nation is the result of adaptation process to a usually inhabited environment in which interaction often occurs from one generation to another in a very long period. Meanwhile, local wisdom could be conceived as the human beings' attempt at acting and treating something, object or event occurring in certain space, using their mind. Surakarta City society perceives that local wisdom contains great values that should always be inherent to everybody's soul, and applied to living within society, nation, and state. Therefore, as the Java community or indigenous communities to preserve critical social and cultural environment by, the laws and traditions of local knowledge (indigenous knowledge), "the need to live in balance with available resources and Understood has been accepted for generations by indigenous communities". Local wisdom is a term frequently used by scholars to represent value system and norm organized, held, understood, and applied by the local society based on their understanding and experience in interacting and interrelating with environment.

2. Method

This study used a qualitative and quantitative approaches design. The data qualitative were collected through four data collection techniques; depth interviews, observation, and assessment documents and focused group discussion. The data quantitative were collected process covered questionnaire. Interviews were conducted with informants, using open-ended and unstructured question. The process of data analysis was conducted in multiple stages which include 1) the analysis of case data that started at the time of data collection which consists of; a) checking, b) organizing, and c) coding. 2) Analysis of data after the data were collected as a whole which includes; a) meaning, b) interpreting, and c) concluding.

3. Findings and Discussion

The Peace Building module was inspired by eight fundamental universal values, namely faith, truth, honesty, courage, openness, brotherhood, social justice and caring. The Peace building module developed by the research is an integration between fundamental universal values, existing local. The local wisdoms, including Slametan Deso (cleaning the village ceremonial), Bantengan, Gonggongan and Paguyuban in Malang, were reflected in the religiosity teaching module in the part of the learning process, especially on the experience of reflecting and deepening religiosity. Slametan deso or cleaning the village ceremonial is an annual event that is believed to be the anniversary of the Village Temple. On that day, all residents clean up the environment respectively, from the gutter to public places. After that, all communities gathering in the village halls by bringing cone, fruits or other snack. The event began with speeches, ranging from the head of village and then continued with prayer. Prayer is usually led by the village elders who usually still adhered kejawen clans, known as abangan.

Bantengan is a typical Malang culture that has been a tradition for generations. In Bantengan people usually make a bull's head made of wood as a medium for dancing. In addition to the bull's head, it is usually also equipped with other figures, such as dragons or Buto (giant) as his opponent. Until now Bantengan tradition is still alive in every corner of the lively town and village in Malang, including in the village Temple. Almost in every village activities or the national celebration, people always present Bantengan to entertain the public. Indeed, in general, people are happy with Bantengan as abangan's activities, but many are also santri and those Christians who get involved in the activities of Bantengan. There are even some Chinese people who joined Bantengan, so occasionally they combine it with a lion dance. In this Bantengan tradition, all elements of society can be merged into one, regardless of group, religion or race, as the glue between groups and religious communities.

Gonggongan is gamelan percussion that is used to accompany Javanese song. In this tradition, the gap between abangans, Hindu, Buddhist and Islam becomes liquid. Even the head of Village Temple, formerly Hindu and the whole family is Hindu. After marrying a Muslim girl, he eventually converted to Islam. But in the tradition of gonggongan, though not Muslims, they are also accustomed to sing the Islamic Javanese song, like Tomboati, Lirilir and so on. Paguyuban is the village routine activities carried out every month to collect all the villagers, regardless of differences in race, language and nation, to discuss issues related to joint problems, such as the cleanliness of the village, road improvements, public services, community activities. Paguyuban was held in the homes of residents in turns, ranging from the neighbourhood level to the village level. In Paguyuban, usually not discussed religious matters, but merely ordinary community activities. To support the actions of the Paguyuban, typically, they held the regular social gathering. People who get a lot at that time will host the next month. In this community, all the villagers could meet, regardless of ethnicity and religion, so that all problems can be resolved and in turn, the harmony of life between people can be well preserved.

These values are often promoted at the community meeting that involves all students and teachers in school. Among these benefits are: (1) Guyup Rukun and Ewuh pakewuh (living in harmony and keeping each other). This value taught that all people must live in harmony with their neighbours and the entire village community. Togetherness and unity are the values that must always be adhered to ensure that people can live in peace. In case a conflict occurs with neighbours or community they would feel uncomfortable with it or with the public because it will ruin the harmony of life and undermine solidarity they have built. (2) Aluwung ngalah timbangnyalah (to succumb is better than to blame others) This value implies that they don't like to have clashed with others. In case of dispute, they prefer to make peace or succumb rather than blaming others. In this way commotion or fighting among people, either of the same or a different religion is very rare. If the conflict occurred, they would be easily reconciled because they hold the equal value. (3) Nglurug tanpo bolo, menang tanpo ngasorake (attack without troops and win without degrading).

In this study, the module evaluation was conducted by giving questionnaires to the respondents. The respondents consisted the students and teachers. Filling out the questionnaire was conducted to determine the extent to which implementation of value-based religiosity teaching module in Malang. The number of students to be sampled in this study were 40 students comprising 25 students of MTs and 15 students of MA. The teachers as respondents in this study were 15 persons; 11 teachers of MTs and 4 from MA. The assessment was conducted by using questionnaires filled out by students and teachers. In general, the questionnaires were grouped into 2 detailed questions. First, questions about the effectivity of overall learning process of Religiosity Teaching Module. And second, questions about the relevance and fitness of the current local wisdom in Malang with the eight universal values implemented in the Religiosity Teaching Module.

In general, the existence of local wisdom in the module was expected to enrich the module so that it could better emphasize the role of the students as the agents of development to initiate peace building and inter-religion tolerance in the different areas. Implementation and integration of local wisdom in the religiosity education module are expected to enhance the students' understanding on the

importance of local wisdom in the context of conflict situations, in the efforts to initiate peace building and interreligious tolerance. The results of the study were the fact that local wisdom is accepted and agreed to be a power that could improve and empower the material of religiosity teaching module so that the peace building education will be a reliable forum to recruit harmonious and peaceful social life building, particularly in conflicting post areas as Malang. The students are then expected to involve as agents of change and negotiators. Both local pearls of wisdom and the values brought by peace building education based on religiosity teaching module will synergically work as a power in building peaceful and harmonious society.

4. Conclusion

The conflicts in Malang is only one example of many regions of Indonesia having the potentiality of social conflict. In fact, each area has its local wisdom related to living together in harmony because of the awareness that Indonesia, is a state of pluralistic society. By elaborating Malang as sample area, it is expected to be the operational model that will enrich the discourse to develop peace in a conflicting area through religiosity education. The religiosity teaching module was inspired by eight fundamental universal values, namely faith, truth, honesty, courage, openness, brotherhood, social justice and caring. The Religiosity teaching module developed by the research team is integration between primary universal value, existing local wisdom, and the context of the conflicts situation in Malang. After the module application, the students in Malang are expected to have a better understanding of their strategic role as young generation and agents of change for peace building in different areas. They were then supposed to share and distribute this module to their communities to initiate peace building and to create a life that was full of tolerance. The dissemination and implementation of this module in Malang would hopefully recruit peace and harmony in other conflicting areas in Indonesia. The results showed that the module was much related for the students in conflicting regions and was applicable for the students having a better understanding of universal values and local wisdom. There had been the relevant integration of local wisdom, universal values, and conflict situation, and there were some suggestions and feedback from students and lecturers for module improvement.

5. References

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