

CONFLICT RESOLUTION EDUCATION MODEL BASED ON PIKUKUH (MPRKBP): A STRATEGY TO STRENGTHEN LOCAL WISDOM-BASED LEARNING IN SCHOOLS

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ABSTRACT

Aim. This study explores the integration of *Pikukuh*, traditional values from the *Baduy* community, into conflict resolution education. It examines *Pikukuh*'s relevance to conflict resolution, identifies suitable theoretical and methodological approaches, develops assessment methods, and evaluates its integration into curricula. Additionally, the study analyses how strengthening local wisdom supports the Sustainable Development Goals (SDGs).

Methods. A mixed-methods approach combined quantitative and qualitative research. Data collection included a survey of 160 elementary students, a SWOT analysis with six experts, and interviews on *Pikukuh* in education. Quantitative data were analysed using descriptive statistics, while qualitative data were transcribed, coded, and thematically examined to develop an educational model.

Results. Findings show that while most students (96.9%) recognize conflicts and their impacts (98.8%), only 68.9% understand conflict resolution, highlighting the need for further education. Experts agree (50%) that *Pikukuh* enhances conflict resolution skills, fosters peace, and promotes cooperative behaviour. Innovative teaching methods, such as role-playing, demonstration and simulations, were identified as effective for embedding *Pikukuh* values.

Conclusion. Integrating *Pikukuh* bridges local wisdom with modern pedagogy, fostering student character development and social harmony. This approach aligns with SDGs by promoting quality education, peace, and cultural preservation. Incorporating

Pikukuh into curricula and extracurricular activities strengthens students' conflict resolution skills and provides a strategic solution for multicultural education in Indonesia.

Cognitive value. *Pikukuh*-based conflict resolution education lies in its ability to integrate traditional wisdom with modern educational practices to enhance students' understanding of conflict and its resolution.

Keywords: *Pikukuh*, conflict resolution education, cultural preservation, social harmony, sustainable development goals, environmental conversation, multicultural education

INTRODUCTION

Empirical data from various studies on the spread of conflicts in Indonesia, such as ethnic conflicts (Mediawati, 2019; Puryanto, 2020; Tanasaldy, 2007), religious conflicts (Kesuma, 2013; Puryanto, 2023; Safi, 2017), student gang fights (Aprilia & Indrijati, 2014; Kurniawan et al., 2009), motorcycle gang conflicts (Hasmayni, 2016; Iqbal Birsyada et al., 2021; Risa Fadila, 2014), development conflicts (Puryanto, 2023; Puryanto & Siswanto, 2024a; 2024b; Puryanto, 2019; Suharko, 2016), and interpersonal conflicts (Christine et al., 2010; Wardyaningrum, 2015), indicate that Indonesia has a highly diverse conflict dynamic.

From a historical perspective, conflicts of interest and power have emerged as far back as the Hindu-Buddhist kingdoms (Mardiyono, 2020; Muhibbudin, 2018), continuing through the Islamic kingdom era (Mukti & Sulisty, 2020; Nurhilaliati, 2005), the pre-independence era, the post-independence era, and to the present day (Puryanto, 2022). This shows that conflicts are a dynamic and inseparable part of Indonesian life and will likely continue to be so in the future.

The ripple effects of these conflicts have equipped Indonesians with experience in managing and resolving disputes. Through the development of conflict resolution strategies, it is evident that conflict can serve as a positive strategy for fostering better social change (Coser, 1964; Poloma, 2010; Ritzer & Smart, 2018). For Indonesian society, a thorough understanding of conflict is essential. When conflict is well-understood, it can be deeply analysed and solved (Fisher et al., 2001). Puryanto's (2018) highlights the complex understanding of conflicts, such as those in the Rembang cement factory dispute and among the *Baduy* indigenous community (Puryanto, 2023b). In other words, an in-depth knowledge of conflict enables effective analysis and resolution.

Through a comprehensive understanding of conflict, individuals can identify, diagnose, and develop solutions (Puryanto & Purwantiningsih, 2024; Soetomo, 2006). Conflict phenomenology theory has become a reference point for educators in developing constructive conflict approaches within educational institutions, as seen in Bloom et al. analyses, as well as Albert Bandura's social learning theory (Schunk, 2012).

However, for many students, particularly younger ones, knowledge of conflict and conflict resolution is already somewhat familiar, but relevant subjects like Civic Education (Indra et al., 2023; Kurniawan et al., 2023) and social studies (Amalia et al., 2021;

Ari Listiyani et al., 2009; Fitri et al., 2023; Indrastuti & Rahmawaty, 2008) do not yet cover conflict knowledge in detail. Many studies overlook the importance of foundational conflict knowledge for young students (Dewi et al., 2020; Hidayah et al., 2019; Maftuh, 2010), even though it is crucial for mastering advanced conflict resolution and management.

Based on the results of the needs analysis survey, the majority of 4th, 5th, and 6th-grade students in Indonesia already possess basic knowledge about conflict but still require a deeper understanding of conflict resolution. The survey revealed that 96.9% of students are aware of the concept of conflict, 98.8% understand the impacts of conflict, 68.9% have some knowledge of conflict resolution, and 98.8% recognize the importance of strengthening cooperation and empathy to address conflicts. These findings indicate that students at lower grade levels have a solid foundational understanding of conflict and conflict resolution. Therefore, it is essential to realize this potential through various policies aimed at enabling lower-grade students to gain deeper insights, particularly by integrating conflict and conflict resolution into the curriculum.

SWOT analysis by six experts shows that 50% strongly agree that *pikukuh* can strengthen conflict resolution in schools, is relevant for implementation, helps shape students into conflict resolution agents, fosters mutual respect and cooperation, promotes anti-violence behaviour, and is suitable for curriculum integration. Therefore, it can be assumed that a conflict resolution education model based on *pikukuh* can be implemented in schools, provided the model and theory are appropriately adapted for younger students.

Hence, conflict resolution education is essential for school-age children, especially younger students. According to Bodine and Donna, who view conflict as a form of knowledge (Bodine & Crawford, 1998; Crawford & Bodine, 1996; Hariandja, 2002), conflict is a natural part of life. Properly understood, conflict can become an opportunity for learning and creativity. Conflict resolution education supports young people in finding non-violent solutions and developing social competencies, including cooperation, empathy, creative problem-solving, social cognitive skills, and relationship-building skills (Bodine & Crawford, 1998). Thus, conflict education includes a complex array of knowledge, attitudes, and skills.

In terms of impact, conflict resolution education not only addresses current conditions (Ritiau et al., 2017), but also serves the broad and diverse needs of a large nation like Indonesia, contributing to sustainable living. According to Bodine et al. (1998), conflict resolution research highlights several factors, including the persistence of conflict, its potential to foster change, the ability of all individuals to learn conflict resolution skills, and the creative and constructive ways it can be approached.

This study aims to: a) describe *pikukuh*; b) identify the values of *pikukuh* as conflict resolution education material; c) identify theoretical approaches compatible with *pikukuh*-based conflict resolution education; d) identify appropriate methods for *pikukuh*-based conflict resolution education; e) determine assessment methods for *pikukuh*-based conflict resolution education; f) evaluate the urgency of integrating *pikukuh*-based conflict resolution education into the curriculum; and g) analyse the enhancement of local wisdom to support the Sustainable Development Goals (SDGs).

METHOD

This study employs a mixed-methods approach, incorporating both quantitative and qualitative methods (Creswell, 2014), to delve into the needs analysis for a conflict resolution education model based on *pikukuh* and to examine the experiences of the *Baduy* indigenous community in applying *pikukuh* as a norm and guideline for conflict resolution. This approach aids the researchers in developing a *pikukuh*-based conflict resolution education model and understanding how *pikukuh* concepts are perceived by the community and applied in conflict resolution education within Indonesian schools, with an emphasis on the sustainability of *pikukuh* for sustainable educational development.

Data Collection

Data were collected through surveys and interviews. The survey instruments included:

- *Needs Analysis*: This survey was distributed to prospective users, specifically elementary school students, to determine their needs regarding *pikukuh*-based conflict resolution education. The sample consisted of 160 students from SD N Bambu Apus, including 62 sixth graders, 72 fourth graders, and 27 fifth graders.
- *SWOT Analysis*: This survey was distributed to six experts from various universities, namely Universitas Jember, Universitas PGRI Yogyakarta, Universitas Muria Kudus, Universitas Muhammadiyah Purworejo, Universitas Terbuka, and Universitas Pendidikan Indonesia, to analyse the strengths, weaknesses, opportunities, and threats involved in implementing the *pikukuh*-based conflict resolution education model.

Interviews with experts from these institutions were conducted to enrich survey results and gain insights into the potential application of *pikukuh* within the educational context.

Data Processing

Data obtained from the surveys were analysed using descriptive statistical methods. Quantitative data from the needs analysis were processed to produce percentages and averages, providing an overview of students' needs for *pikukuh*-based conflict resolution education. Meanwhile, results from the SWOT analysis were processed using categorical analysis to identify key components of strengths, weaknesses, opportunities, and threats relevant to the application of *pikukuh* in education. Qualitative data from the interviews were processed through transcription, coding, and categorization to identify key themes related to experts' understanding of *pikukuh* values and their application in conflict resolution education.

Data Analysis

The processed quantitative and qualitative data were analysed integratively to identify alignment between user needs, implementation potential, and the support and barriers in implementing the *pikukuh*-based education model. This analysis involved:

- *Needs Analysis*: Identifying main themes from the student needs survey to serve as a foundation for structuring essential elements within the *pikukuh*-based conflict resolution education model.
- *SWOT Analysis*: Aligning the SWOT analysis results with findings from the needs analysis and interviews to ensure that the resulting model is relevant, practical, and has sustainability potential.
- *Qualitative Analysis*: Analysing themes from the interviews to reinforce quantitative findings and enhance understanding of *pikukuh* values as a basis for conflict resolution within an educational context.

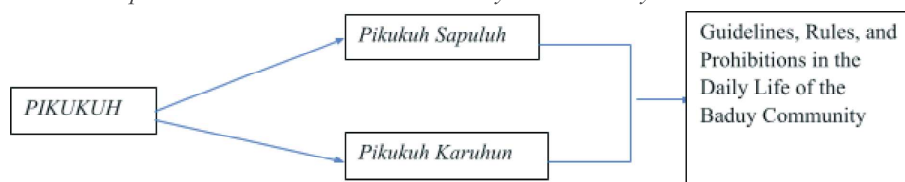
RESULTS AND DISCUSSION

Pikukuh

Pikukuh is a set of traditional rules followed by the *Baduy* community, serving as a guide for life. *Pikukuh* is divided into two categories: *Pikukuh Sapuluh* and *Pikukuh Karuhun*. *Pikukuh Sapuluh* refers to a set of rules also known as *Dasa Sila*, or the ten principles of life, which must be firmly upheld and practiced by the *Baduy* people. Meanwhile, *Pikukuh Karuhun* is a guide containing rules for living according to predetermined customs that have been passed down through generations. These rules must be obeyed not only by the *Baduy* community but also by visitors to the *Baduy* tribe (Suparmini & Setyawati, 2013).

Figure 1

Pikukuh Sapuluh and Pikukuh Karuhun Baduy's Community



Source: Own research.

Pikukuh, as a set of customary rules of the *Baduy* community, plays a central role in shaping identity and fostering social cohesion among its members. The dualistic structure of *pikukuh-sapuluh* and *karuhun*- not only serves as a guide for life but also

provides a clear framework for social interaction and conflict resolution. *Pikukuh Sapuluh*, consisting of ten life principles, acts as a moral compass emphasizing integrity, honesty, and mutual respect. Meanwhile, *Pikukuh Karuhun* underscores the importance of preserving traditional values passed down through generations. Thus, *pikukuh* is not merely a set of rules but a value system that nurtures a sense of belonging and responsibility within the *Baduy* community, including in managing relationships with external societies.

The *Baduy* community, as envisioned by *pikukuh*, represents an embodiment of a consensus-based society (Ritzer & Smart, 2018). A consensus society is characterized by a social system in which all parts are interdependent, working together to create balance and harmony (Wirawan, 2012). This is because *pikukuh* holds strong, binding values for every member of the *Baduy* community, particularly the *Inner Baduy* (*Baduy Dalam*).

Pikukuh establishes mechanisms for resolving conflicts peacefully, aligning with the consensus principles characteristic of the *Baduy* community. In this context, *pikukuh* acts as a social tool that strengthens collaboration and solidarity among its members. When disagreements or conflicts arise, the *Baduy* people refer to the guidelines embedded in *pikukuh* to seek fair and sustainable solutions. This process not only preserves community harmony but also instills constructive conflict resolution values in the younger generation. In this way, *pikukuh* functions not only in the realm of tradition but also as an educational pillar guiding the *Baduy* community in addressing modern challenges while maintaining their cultural roots. Below are the *Pikukuh* of the *Baduy* community along with their meanings.

Table 1.
Pikukuh and The Meaning

Pikukuh	Meaning
<i>Teu meunang binasa ka sasama</i>	Prohibited from killing other living beings
<i>Teu meunang maling</i>	Prohibited from stealing
<i>Teu meunang ingkar janji, ngabohong atawa nipu batur</i>	Prohibited from breaking promises, lying, or deceiving others
<i>Teu meunang nginum nu ngamabokeun</i>	Prohibited from consuming intoxicating beverages
<i>Teu meunang ngaduakeun hate atawa nyandung</i>	Prohibited from polygamy
<i>Teu meunang dahar tas panonpoe surup</i>	Prohibited from eating after sunset
<i>Teu meunang dangdan, diwedak, sabun, atawa make seuseungitan</i>	Prohibited from wearing makeup, using soap, or applying fragrances
<i>Teu meunang sare tibra teuing</i>	Prohibited from sleeping too soundly
<i>Teu meunang ngawih lantaran senang</i>	Prohibited from singing out of joy

Pikukuh	Meaning
<i>Teu meunang make barang mahal atawa rarangken, kongkorong, suweng, ali jeung geulang</i>	Prohibited from wearing expensive items or ornaments, such as necklaces, earrings, rings, or bracelets
<i>Lojor teu meunang dipotong, pondok teu meunang disambung</i>	Long items cannot be shortened; short items cannot be lengthened
<i>Gunung teu beunang dilebur</i>	Mountains cannot be destroyed
<i>Lebak teu meunang diruksak</i>	Valleys cannot be damaged
<i>Larangan teu meunang dirempak</i>	Taboos must not be violated
<i>Buyut teu meunang dirobah</i>	Traditional customs must not be changed
<i>Nu lain kudu dilainkeun</i>	What belongs to others must be regarded as theirs
<i>Nu lain kudu diulakeun</i>	What is prohibited must remain prohibited
<i>Nu enya kudu dienyakeun</i>	What is true must be upheld as true
<i>Mipit kudu amit</i>	Taking something must be preceded by asking permission
<i>Ngala kudu menta, ngeduk cikur kudu mihatur</i>	Harvesting something must be preceded by notifying the owner
<i>Nyokel jahe kudu micerak</i>	Harvesting ginger must be preceded by notifying the owner
<i>Nyaur kudu diukur</i>	Speech must be measured carefully
<i>Nyabda kudu diunggang</i>	Words must be chosen carefully to avoid hurting others
<i>Ulah ngomong sageto-geto</i>	Do not speak recklessly
<i>Ulah jinah papancangan</i>	Avoid adultery and improper relationships
<i>Teu meunang nurut sareng batur</i>	Prohibited from actions that harm or burden others
<i>Teu meunang ngajawab batur</i>	Prohibited from holding grudges or seeking revenge
<i>Teu meunang mengoyak batur</i>	Prohibited from spreading falsehoods or slander
<i>Teu meunang ngarokok di batur</i>	Prohibited from damaging or harming collective interests
<i>Teu meunang ngalah ka batur</i>	Prohibited from selfishness or refusing to compromise for the greater good
<i>Teu meunang ngaranna batur</i>	Prohibited from insulting or cursing others
<i>Teu meunang ngedasar ka batur</i>	Prohibited from oppressing or treating others unfairly
<i>Teu meunang ngarabur batur</i>	Prohibited from creating disturbances or conflicts
<i>Teu meunang nabrakkeun batur</i>	Prohibited from blaming or accusing without clear evidence
<i>Teu meunang ngaranca batur</i>	Prohibited from causing division or discord in the community

Pikukuh	Meaning
<i>Teu meunang nyarios batur</i>	Prohibited from disrupting harmony or fostering disputes
<i>Teu meunang ngarwa batur</i>	Prohibited from exploiting others
<i>Teu meunang nglalana batur</i>	Prohibited from disparaging or undermining others' dignity
<i>Teu meunang nyumehan batur</i>	Prohibited from creating tension or conflict
<i>Teu meunang nyembur batur</i>	Prohibited from initiating disputes
<i>Teu meunang ngacungkeun tangan ka batur</i>	Prohibited from threatening or committing physical violence
<i>Teu meunang ngrusak harta benda batur</i>	Prohibited from destroying others' property
<i>Teu meunang ngilangkeun tina batur</i>	Prohibited from stealing or seizing others' belongings
<i>Teu meunang ngaribut batur</i>	Prohibited from creating disturbances
<i>Teu meunang ngetokakeun batur</i>	Prohibited from causing intrigues or sowing discord
<i>Teu meunang ngati-atikeun batur</i>	Prohibited from harming others physically or mentally
<i>Teu meunang ngamukeun batur</i>	Prohibited from inciting anger or hatred among others

Sources: Eka Jati 1995; Gharna, 1973.

Punishment or Traditional Solutions According to Pikukuh

The *Baduy* indigenous community has a unique, long-standing mechanism for addressing violations of norms or taboos. These mechanisms are categorized into two types: minor and major punishments, based on the principles of *pikukuh*.

Mutual Forgiveness

Silih Hampura is a process of mutual forgiveness involving the conflicting parties or those who have violated customary norms. This process aims to restore relationships and promote peace within the community. It emphasizes reconciliation and harmony, encouraging individuals to repair interpersonal relationships. The process typically includes the following steps: a) The conflicting parties or the violator and the harmed party apologize to each other; b) The process is usually conducted in the presence of customary leaders or a *puun*, who act as mediators; c) Rituals or specific ceremonies are performed to reinforce the sincerity and commitment to forgiveness.

This reconciliation process often takes place at the Jaro's house, a customary leader's residence, and is generally successful in resolving minor conflicts. If the issue remains unresolved, further discussions can take place with the *puun*, although this is rare

for small-scale conflicts. For larger conflicts, *Silih Hampura* serves as an initial stage before moving to more advanced resolution methods. Yulia's (2021) provides a slightly different perspective, describing *Silih Hampura* as a two-stage process: first, the victim forgives the perpetrator for their actions, and second, the perpetrator undergoes a ritual sanction to seek forgiveness from the *Baduy's* natural environment, thus being cleansed of sin and accepted back by nature.

Self-Purification

Ngabokor, or self-purification, is a ritual process to cleanse oneself from sins or violations of customary norms. It involves symbolic acts intended to restore a person's spiritual purity and balance. This process demonstrates an individual's commitment to repentance and purifying their heart and soul from improper actions, enabling them to be welcomed back into the community with a clean conscience.

Exile

Exile involves temporarily separating the violator from the community. This serves both as a punishment and an opportunity for reflection and self-improvement. During this period, the violator is given time to contemplate their wrongdoing, engage in introspection, and show genuine repentance. Acceptance back into the community depends on their demonstrated commitment to change. In some cases, violators may face permanent exclusion from the *Baduy* community.

Working at the *Jaro's* House

This form of punishment requires the violator to work at the house of the *Jaro* (customary leader) for a specified period. The purpose is twofold: to teach the violator a lesson and to allow them to contribute back to the community. Through this work, violators learn discipline and responsibility, demonstrating their willingness to atone for their actions. It also reinforces social responsibility and a sense of unity within the *Baduy* community.

The implementation typically involves: a) The violator is assigned specific tasks at the *Jaro's* house for 40 days or as determined by customary law; b) These tasks may include household chores or community-related activities. By participating in this process, violators not only correct their mistakes but also contribute positively to the community's well-being, strengthening the communal bonds of the *Baduy* people.

Pikukuh Values as Conflict Resolution Education

The *Pikukuh* values within the context of the *Baduy* community embody teachings of moral and ethical principles. *Pikukuh*, which signifies steadfastness to specific principles, is deeply rooted in ancestral teachings emphasizing social harmony, balance, and equilibrium. As a medium for conflict resolution, *Pikukuh* values can be applied in various forms, particularly within educational, social, and cultural contexts. The *Pikukuh* values that can be elaborated are as follows:

Table 1

The Meaning of Pikukuh Values

Pikukuh Value	Description
Adherence to Customs and Traditions	The attitude of obeying traditional customs in daily life practices, including compliance with sanctions established by ancestors (<i>karuhun</i>).
Harmony	The primary attitude in the <i>Baduy</i> community is maintaining harmony, both among humans and with nature, as reflected in the philosophy: ' <i>Lojor teu meunang dipotong, pondok teu meunang disambung</i> ' (long items must not be shortened, short items must not be lengthened).
Unity and Solidarity	Emphasizes togetherness, solidarity, cooperation, mutual assistance (<i>gotong royong</i>), and preserving the unity of the <i>Baduy</i> community.
Peace	A commitment to maintaining community integrity, adhering to harmony and familial values, and preserving ancestral traditions (<i>pikukuh</i>). Conflict resolution is conducted peacefully through discussions and consensus facilitated by customary institutions, from the Jaro to the Puun.
Simplicity	Upholding a simple way of life and a spirit of togetherness, including rejecting modernity and living in harmony with nature.
Humanity	Emphasizes respect for human dignity, empathy, honesty, sympathy, mutual assistance, and compassion for others, as reflected in principles such as ' <i>Teu meunang ingkar janji, ngabohong atawa nipu batur</i> ' (no breaking promises, lying, or deceiving others) and ' <i>Teu meunang maling</i> ' (no stealing).
Environmental Balance	Stresses the importance of a harmonious relationship between humans and nature. It calls for living in alignment with nature, maintaining ecosystem balance, avoiding environmental harm, and adhering to principles of sustainability for preserving natural resources.

Source: Own research.

Pikukuh serves as a value guideline that plays a vital role in maintaining order and structure within society. On one hand, adherence to *Pikukuh* can foster social and environmental order, while on the other, violations can lead to conflicts that negatively impact the environment and social stability. *Pikukuh* is divided into two main pathways: disobedience and obedience. The disobedience pathway occurs when the values of *Pikukuh* are violated, resulting in conflict and social disruption. These con-

flicts can range from minor social tensions to more serious disputes. The consequences of conflicts arising from *Pikukuh* violations not only damage interpersonal relationships but can also harm the environment, manifesting as pollution, resource exploitation, or ecosystem destruction. This highlights that violations of cultural and ethical values can have far-reaching effects on the natural environment.

On the other hand, adherence to *Pikukuh* fosters order and stability within society. When community members abide by these values, harmony emerges as a result of effective conflict resolution and conflict prevention. This harmony contributes to broader social order, where individuals feel secure and valued, and the environment is preserved and cared for. Environmental conservation becomes a natural outcome of the harmony supported by adherence to *Pikukuh*, thus preventing more severe environmental damage.

Pikukuh plays a crucial role in preventing and resolving conflicts through the application of ethical and cultural values. Compliance with *Pikukuh* creates better social and environmental conditions, whereas violations can lead to conflict and negative environmental impacts. Therefore, in education, *Pikukuh* can be integrated to teach individuals the importance of order and environmental conservation as part of conflict resolution rooted in cultural values.

***Pikukuh* Values as Local Wisdom**

Pikukuh values serve as a guide for social life, aiming to maintain balance and harmony within the community. Conflicts often arise as a result of violations of upheld values, but they can be mitigated or resolved through approaches aligned with the philosophy of local wisdom. The interplay between violations, adherence, and conflict resolution methods, such as compromise, accommodation, and collaboration, reflects the philosophical values of *Pikukuh* as a form of local wisdom.

On the spectrum of violation and adherence, individuals face a choice between following or violating *Pikukuh* values. Violations refer to actions that contradict the ethical and cultural principles represented by *Pikukuh*, often leading to conflict and instability. Conversely, adherence to *Pikukuh* fosters positive outcomes, including order and harmony. However, when violations occur, *Pikukuh* values provide solutions to de-escalate conflicts, not merely through punishment but by prioritizing compromise to enable peaceful resolutions.

Compromise acts as the middle ground, serving as the primary solution to address conflicts arising from differences between violations and adherence. Through compromise, conflicting parties are encouraged to make mutual concessions to reach a common resolution. Within the context of *Pikukuh*, compromise not only resolves issues pragmatically but also reflects respect for local values. Compromise is supported by the concept of accommodation, which teaches the community to accept differences with openness

and tolerance. The accommodation approach requires flexibility from all parties involved, allowing conflicts to be eased through an understanding of the opposing perspective.

Collaboration, closely linked to accommodation, becomes the next step in fostering more enduring harmony. Collaboration within the framework of *Pikukuh* involves cooperation between previously conflicting individuals or groups to achieve shared goals. This approach strengthens more stable harmony and order, encouraging individuals to value *Pikukuh* as a cornerstone of local wisdom. In this way, the philosophical values of *Pikukuh* as local wisdom not only serve as a guide to avoid conflict but also function as a framework for conflict resolution that prioritizes harmony through compromise, accommodation, and collaboration.

Theoretical Approaches Suitable for *Pikukuh*-Based Conflict Resolution Education

Stimulus-Response Theory Approach

This theory suggests that learning is a behaviour influenced by external factors. According to Watson's (1961) in Schunk (2012), behaviourism is an appropriate model for shaping human behaviour. Behavioural changes are driven by stimuli and responses, or by rewards and punishments (Bolles et al., 1980; Bacanlı, 1990). The values of *Pikukuh* emphasize behaviour. *Pikukuh* behavior involves cause-and-effect relationships with two assumptions a) To create a peaceful and harmonious life, behaviour must align with *Pikukuh*; b) Any violation of *Pikukuh* is met with punishment for the offender. Thus, *Pikukuh* underscores that peaceful and harmonious living requires adherence to established rules, with clearly defined consequences for violations to maintain social order and harmony.

In the context of *Pikukuh*-based conflict resolution education, the behaviourist approach is highly relevant for shaping students' behaviour to align with local cultural values. Using the principles of stimulus-response, students are taught to internalize behaviours that promote peace and harmony through rewards for compliance and punishments for violations. *Pikukuh* serves as a system of rules regulating social relationships, where positive behaviour is rewarded, and norm violations are sanctioned.

Through learning based on *Pikukuh*, students not only develop an awareness of the importance of following norms but also understand the consequences of their actions. The reward and punishment concept in *Pikukuh* aims to direct individuals toward behaviours that foster order and avoid conflict. Positive reinforcement motivates students to repeat actions that promote social harmony, while punishment serves as a reminder to avoid disruptive behaviours. This approach also provides a foundation for students to understand their social responsibilities. The goal is not just to shape behaviour that conforms to norms but also to create individuals with

self-awareness and responsibility toward society. As a result, *Pikukuh* education shapes individuals with strong character, sensitivity to societal needs, and discipline to interact in a pluralistic society.

Peace Education Approach

Johan Galtung (Khaswara and Hambali, 2021) emphasizes two concepts of peace: positive peace and negative peace.

- *Positive peace*: *Pikukuh* teaches harmony-oriented behaviours, mutual respect, environmental preservation, and strong social relationships. Its values emphasize harmonious inter-individual relationships as the foundation for long-term peace.
- *Negative peace*: Through mechanisms of reward and punishment, *Pikukuh* helps prevent violence and conflict by establishing clear behavioural rules and sanctions for violations. Punishments, such as social sanctions, reduce the likelihood of open conflict.

Fisher's (2001) elaborates Galtung's theory into attitudes, behaviours, and conditions (SPK). Generally, conditions are determined by attitudes and behaviours. For Galtung, conflict is seen as a condition with negative impacts, requiring transformation from negative to positive through constructive methods. *Pikukuh*, with its emphasis on balance and respect for social rules, provides a framework for internalizing SPK concepts in conflict resolution education. When these values are integrated into curricula—both through direct learning materials and social activities like extra-curricular programs—students learn to view conflict as an opportunity to strengthen relationships and create mutually beneficial solutions.

Education According to Ki Hajar Dewantara

Education, according to Ki Hajar Dewantara, is a process aimed at developing human potential holistically, guiding individuals to become beneficial members of society capable of living meaningful and harmonious lives. This aligns with his educational trilogy: *ngerti* (understanding), *ngrasa* (feeling), and *nglakoni* (acting). These concepts inspire individuals to embody exemplary attitudes and behaviours, provide motivation, and encourage responsibility and independence (Astuti and Arif, 2021; Widyantoro et al., 2023).

In an increasingly complex global era, independence and responsibility are crucial for adapting and competing.

- *Ngerti* encourages individuals to deeply understand themselves and their environment to make wise decisions.
- *Ngrasa* emphasizes empathy and social awareness, promoting concern for others' well-being.
- *Nglakoni* advocates for applying learned values in daily life.

By integrating these concepts, education produces individuals who are academically competent and capable of actively contributing to harmonious and meaningful societal life. *Pikukuh*-based conflict resolution education rooted in local wisdom emphasizes harmony, balance, simplicity, peace, and humanity—essential for addressing life’s challenges. Strengthening human resources through cultural values is critical in navigating the complexities of modern times. This educational approach develops intellectual and socially aware individuals while preserving cultural heritage

Cultural Inheritance Theory (Socialization, Internalization, and Enculturation)

Cultural inheritance should align with local values and traditions. In education, this process involves not just knowledge transfer but also internalizing societal values, norms, and wisdom. Integrating culture into education enables younger generations to learn respect, understanding, and preservation of their heritage, reinforcing national identity amidst globalization. According to Koentjaraningrat’s (1984), cultural inheritance occurs through socialization, internalization, and enculturation:

- Socialization introduces individuals to societal norms and values through formal and informal education. This fosters awareness of the importance of customs like *Pikukuh* in resolving disputes through methods such as mediation, deliberation, and compromise.
- Internalization embeds values deeply into individuals, enabling them to embrace cultural principles as personal convictions. This involves daily practice and reflection, ensuring students internalize *Pikukuh* as part of their identity.
- Enculturation teaches individuals to naturally adopt cultural norms through interaction with their environment. By participating in community activities like ceremonies, discussions, or *gotong-royong*, students experience how *Pikukuh* works in maintaining social cohesion and resolving conflicts.

Through these processes, *Pikukuh*-based education strengthens cultural identity, builds social harmony, and equips individuals to address challenges constructively while preserving valuable local wisdom.

Pikukuh-Based Conflict Resolution Education Methods

The *Pikukuh*-based conflict resolution education emphasizes the application of attitudes and behaviors rooted in the local wisdom of the Baduy community

Role-Playing Method

The role-playing model is a teaching method where students play specific roles in scenarios designed to mimic real or hypothetical situations related to the lesson. The main goal is to enable students to learn through direct experience and develop a deeper understanding of diverse perspectives within a given situation. Role-playing actively engages students, encouraging communication, teamwork, and empathy (Lim et al., 2011).

Steps in *Pikukuh*-Based Role-Playing Method:

- Scenario Planning and Preparation: Teachers design role-playing scenarios reflecting *Pikukuh* values. For instance, scenarios may involve conflict resolution, teamwork, or decision-making requiring empathy and responsibility. Scenarios are crafted to allow students to apply *Pikukuh* values.
- Role Assignment and Instructions on *Pikukuh* Values: Teachers explain the context and introduce the *Pikukuh* values to be applied. Roles representing various perspectives are assigned, such as leaders, mediators, or group members needing empathy and cooperation.
- Role-Playing Implementation: Students perform roles based on the scenario, making decisions and interacting while applying *Pikukuh* values. Teachers facilitate and ensure students express values like honesty, respect, and responsibility.
- Reflection and Discussion: After the activity, students and teachers reflect on the application of *Pikukuh* values, discussing challenges faced and lessons learned. Students connect their experiences to real-life situations.
- Evaluation and Assessment: Teachers evaluate students' understanding based on their ability to apply *Pikukuh* values during the role-play. Constructive feedback helps students internalize these cultural values.

This method integrates *Pikukuh* into lessons, helping students appreciate cultural wisdom and develop social and critical thinking skills.

Demonstration Method

The demonstration method involves a teacher or facilitator showing students how to perform specific tasks or concepts, emphasizing practical skills and visual understanding. For *Pikukuh*-based learning, this method integrates cultural values like honesty, cooperation, and mutual respect into practical lessons. Steps in *Pikukuh*-Based Demonstration Method:

- Planning and Preparation: Teachers identify skills or knowledge to be taught and embed relevant *Pikukuh* values, preparing steps and materials that highlight these values.
- Introduction and Explanation: Teachers explain the purpose of the lesson and the importance of *Pikukuh* values in daily life, linking them to the skills demonstrated.

- **Conducting the Demonstration:** Teachers demonstrate steps, emphasizing the application of *Pikukuh* values, such as teamwork during group activities or honesty in problem-solving.
- **Practice and Application by Students:** Students practice the demonstrated skills, applying *Pikukuh* values in their actions. Teachers provide guidance to reinforce these values.
- **Evaluation and Reflection:** Teachers evaluate how well students apply *Pikukuh* values in their practice. Reflection sessions help students understand the importance of these values in real-life contexts.

Simulation Method

Simulation learning involves replicating real or hypothetical situations in a safe and controlled environment, allowing students to learn through experience. *Pikukuh*-based simulations help students understand local wisdom in conflict resolution and decision-making. Steps in *Pikukuh*-Based Simulation Method:

- **Scenario Planning and Preparation:** Teachers create scenarios based on *Pikukuh* values, such as mutual respect and collaboration. Scenarios reflect relatable conflicts or decision-making situations.
- **Role Assignment and Instructions:** Teachers assign roles to students and provide clear instructions on how to apply *Pikukuh* values during the simulation.
- **Conducting the Simulation:** Students perform roles, applying *Pikukuh* values like honesty and teamwork. Teachers observe and provide minimal guidance to ensure authentic interactions.
- **Evaluation of Simulation Process:** Teachers evaluate how students applied *Pikukuh* values in their roles and provide constructive feedback.
- **Reflection and Discussion:** Students and teachers reflect on the learning experience, connecting *Pikukuh* values to real-life situations. Discussions emphasize the importance of these values in fostering harmonious relationships and making sound decisions.

These methods not only enhance students' understanding of cultural values but also equip them with skills to resolve conflicts and make decisions constructively, fostering harmony and respect in diverse societal settings.

Integration of *Pikukuh*-Based Conflict Resolution Education into the Curriculum

The values of *Pikukuh*-based conflict resolution education can be integrated into the curriculum through both intracurricular and extracurricular activities. Intracurricular integration applies to subjects such as Pancasila and Civic Educa-

tion (PPKn), Social Studies (IPS), and Religious Education, while extracurricular activities include various programs such as student organizations (OSIS), Scouting, and training programs on *Pikukuh*-based conflict resolution.

In Civic Education, *Pikukuh* can serve as a framework to implement values such as harmony, peace, togetherness, simplicity, mutual cooperation (*gotong royong*), humanity, and adherence to rules. These values provide students with a foundation to understand the importance of harmonious living within society. Through lessons that include concepts like togetherness, mutual cooperation, and rule adherence, students learn about their rights and responsibilities as members of society. This learning goes beyond theoretical aspects, offering practical opportunities for students to develop respect for others and resolve conflicts peacefully. By understanding *Pikukuh* values in the context of Civic Education, students are expected to apply attitudes of mutual respect and prioritize dialogue in social interactions.

In Social Studies, *Pikukuh* becomes a framework for developing values related to environmental conservation, local wisdom, sociocultural dynamics, politics, history, social harmony, social solidarity, and social change. *Pikukuh* serves as a foundation for exploring the importance of maintaining balanced relationships between humans and nature while appreciating Indonesia's cultural diversity. Lessons emphasize values like social solidarity and harmony, helping students deepen their understanding of social relationships and processes of social change. Through this approach, students not only learn about history or geography but also how *Pikukuh* values can guide them in building environmental awareness and fostering social cohesion.

In the extracurricular student Organizations: OSIs serves as a platform for practicing *Pikukuh*-based conflict resolution. For instance, students can learn leadership, teamwork, and conflict resolution while upholding principles of togetherness and adherence to agreed rule. Scouting activities, which often involve outdoor tasks, teach students the importance of preserving nature and the environment in line with the conservation values embedded in *Pikukuh*. Training sessions on *Pikukuh*-based conflict resolution provide students with opportunities to practice resolving conflicts through dialogue and active listening. These activities strengthen students' ability to handle conflicts wisely and collaboratively.

Through these extracurricular activities, students internalize *Pikukuh* values by applying them in practical scenarios, fostering skills in leadership, cooperation, and conflict resolution in alignment with local wisdom. By integrating *Pikukuh*-based conflict resolution education into both curricular and extracurricular contexts, students develop not only knowledge but also essential skills and attitudes for building a harmonious and environmentally conscious society.

Strengthening Local Wisdom to Support Sustainable Development Goals (SDGs)

Pikukuh-based conflict resolution education strengthens local wisdom and supports the Sustainable Development Goals (SDGs). As a set of social values and norms, *Pikukuh* guides communities in maintaining harmony. In education, it serves as both a conflict resolution tool and a character-building mechanism, fostering students' understanding of peace and justice. This aligns with SDG 4 (Quality Education) by teaching students to appreciate differences, act fairly, and seek peaceful solutions, enhancing emotional and social intelligence.

By integrating *Pikukuh* into education, students gain a deeper appreciation for local culture, often threatened by globalization. Internalizing these values helps them resolve conflicts peacefully while reinforcing their cultural identity. It also equips them with conflict mediation skills applicable in schools and communities, promoting empathy, respect, and nonviolent dispute resolution. Additionally, this approach contributes to SDG 16 (Peace, Justice, and Strong Institutions) by strengthening social harmony and empowering students to become peace agents in their surroundings.

Collaboration among governments, educational institutions, indigenous communities, and NGOs is crucial for sustaining *Pikukuh*-based education, aligning with SDG 17 (Partnerships for the Goals). Such partnerships ensure that *Pikukuh* values are integrated into curricula and actively preserved. This education not only fosters cultural appreciation but also empowers students to become change agents, creating harmonious environments in schools and communities. Ultimately, *Pikukuh*-based conflict resolution education plays a vital role in shaping individuals with strong character, cultural pride, and the skills necessary for building a peaceful, inclusive, and sustainable society.

CONCLUSIONS

Pikukuh-based conflict resolution education is an innovative approach that integrates the local wisdom values of the *Baduy* community into the educational system to build students' character, enabling them to manage conflicts peacefully. Values such as harmony, togetherness, responsibility, and respect for the environment have proven to be relevant in shaping students as agents of peace. This study demonstrates that while most elementary-level students have a basic understanding of conflict, they still require deeper comprehension and skills in conflict resolution rooted in cultural values.

Through learning methods such as role-playing, demonstrations, and simulations, *Pikukuh*-based education not only fosters theoretical understanding but also encourages the application of cultural values in real life. This approach strengthens the internalization and enculturation of *Pikukuh* values in education, creating social order, promoting

harmony, and supporting the achievement of Sustainable Development Goals (SDGs), particularly in the areas of quality education, peace, and cultural preservation.

Thus, *Pikukuh*-based conflict resolution education contributes not only to the development of students' character that is sensitive to local wisdom but also provides a foundation for building a harmonious, inclusive, and sustainable society. Integrating this model into the curriculum and extracurricular activities offers a strategic solution for multicultural education in Indonesia.

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