

## **Peace Education in the Context of Marriage: An Ethnographic Study of Couples**

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### ***Abstract***

*The need for marital peace is increasing and has become an ideal for future life. The purpose of this study is to explore in depth the conceptualization of peace education in the context of households as the initial environment and basis of education in individuals. This research uses ethnography with a case study form. The research subjects were a married couple with a marriage age of 7 years and 33 years with a Javanese cultural background. The results showed that: (1) peace education in the context of household refers to efforts made to optimize development in the level of knowledge, attitudes, and skills of peace in the household; (2) Peace education values refer to peace values with cultural considerations, namely the value of adem ayem lan tentrem with the concept of nrimo, guyub rukun, and unggah-ungguh; (3) Focusing on self-acceptance, sense of taste, and urun rembug efforts in marriage. Peace education in married life can have implications for the imitation process so that there is a change in behavior for the better by the objectives of peace education.*

**Keywords:** *peace education, marital peace, adem ayem lan tentrem*

### **Abstrak**

Kebutuhan akan kedamaian dalam berumah tangga semakin meningkat dan menjadi cita-cita yang ideal di kehidupan masa depan. Tujuan dari penelitian ini untuk mengeksplorasi secara mendalam mengenai konseptual pendidikan kedamaian dalam konteks berumah tangga sebagai

lingkungan awal dan dasar pendidikan pada individu. Penelitian ini menggunakan etnografi dengan bentuk studi kasus. Adapun subjek penelitian pasangan suami istri dengan usia perkawinan 7 tahun dan 33 tahun berlatar belakang budaya Jawa. Hasil penelitian menunjukkan bahwa: (1) pendidikan kedamaian dalam konteks berumah tangga merujuk pada upaya yang dilakukan untuk pengoptimalan perkembangan dalam tataran pengetahuan, sikap, dan keterampilan damai di rumah tangga; (2) Nilai-nilai pendidikan kedamaian merujuk pada nilai-nilai kedamaian dengan pertimbangan budaya yakni nilai adem ayem lan tentrem dengan konsep nrimo, guyub rukun, dan unggah-ungguh; (3) Terfokus pada penerimaan diri, olah rasa, dan upaya urun rembug di dalam perkawinan. Pendidikan kedamaian dalam kehidupan berumah tangga dapat berimplikasi pada proses imitasi sehingga adanya perubahan perilaku ke arah yang lebih baik sesuai dengan tujuan pendidikan kedamaian.

**Kata Kunci:** pendidikan kedamaian, kedamaian dalam berumah tangga, adem ayem lan tentrem

## A. Introduction

Peace is one of the goals of the global action plan agreed by approximately 193 heads of state to reduce inequality and protect the environment. Peace aims to significantly reduce all forms of violence and mortality everywhere, as well as end abuse, exploitation, trafficking and all forms of violence and torture against children. In detail, peace is a key prerequisite that seeks to establish inclusive and peaceful citizens with access to justice for all, thus creating resilient institutions. (Nations, 2016; United Nations, 2012). The existence of peace also contributes to the sustainability of a state and nation. Peace becomes the foundation for building every nation by paying attention to thoughts, and also actions that are accompanied by unity, positive thinking, and collaboration for the common good. This makes it necessary to decide on a set of unified values that will be lived and maintained for the next generation. Although indirect, the pursuit of peace remains largely elusive and is still portrayed in a negative light in the absence of violence (Coleman, 2012). Peace can be created by building a physically and emotionally safe environment with a positive approach to resolving conflicts starting from personal to international.

The creation of this environment is based on peace education from the family, school, and community. One of the peace education programs can take the theme of conflict resolution and multicultural understanding in an activity based on the individual's ability to have an opinion. The goal of peace education is that individuals have an understanding that peace is a way of life and a universal culture that contributes

to developing a foundation for cooperation with different societies and cultures (E. M. Hakvoort, Bos, Van Balen, & Hermanns, 2011; I. Hakvoort, 2002; Hasanah, Zamroni, Dardiri, & Supardi, 2019). UNICEF defines peace education as the process of promoting the knowledge, skills, attitudes and values necessary to bring about behavioral changes that will enable children, youth and adults to (1) prevent conflict and violence, both overt and structural; (2) to resolve conflicts peacefully; and (3) to create conditions conducive to peace, whether at the intrapersonal, interpersonal, intergroup, national or international level (Fountain, 1999; Kartadinata, Affandi, Wahyudin, & Ruyadi, 2015).

In detail, peace has a meaning in the optimum condition of a peaceful state that is dynamic and adaptable to environmental changes characterized by the presence of self-peace in social groups. The most important implementation of peace education can be applied to the family sphere which is the basis of the individual education process. Of course, the implementation of peace education has implications for the conditions and situations in the household in the family (Kartadinata, 2020). Achieving a peaceful situation is essential in implementing peace education in the family. It is assumed that a peaceful atmosphere is key as an effort to understand peace within the family, cooperation with communities with diverse cultural backgrounds and also as fostering social peace, nation and state. This is because the union of two families in a marriage is basic cooperation in the smallest sphere of society (Hasanah et al., 2019; Mandasari, Ahyani, & Kawuryan, 2021). The family plays an undoubtedly central role in shaping individual behavior, especially in understanding the behavior of peaceful situations.

Herawati, Setyaningsih, & Herlambang (2019) reported that the role of the family has a significant positive effect on the subjectivity of family welfare. This is because the family holds several functions such as (1) as a place to understand religious values so that noble human beings are created; (2) a place to develop diverse socio-cultural wealth in unity; (3) a place to nurture a loving life; (4) a place to foster a sense of security and peace and warmth; (5) a place to plan offspring as human nature that aims to support the welfare of humanity universally; (6) a place to provide direction and education for offspring so that they can adjust in the future; (7) as a supporting element for independence and resilience in the family; and (8) a place to place themselves in harmony, harmony and balance in accordance with the rules and carrying capacity of nature and the environment. (BKKBN, 2017; Panuluh & Winiastuti, 2020; Ratnasari, 2011). The implementation of various functions in the family is one form of achieving a peaceful situation characterized by the existence of a situation in the minimization and management of various conflicts in the household. This is influenced by the level of compatibility of the couple and the level of quality of the couple that contributes to

minimizing conflict in the household (Douglas, 1995; Onsy & Amer, 2014). (Douglas, 1995; Onsy & Amer, 2014).). The achievement of a peaceful situation implies a harmonious condition as a manifestation of human existence as a social being who cannot live alone (Ritaudin, 2011). (Ritaudin, 2011) and becomes an ongoing educational effort in creating peace itself.

Various studies related to peace education still focus on formal education. Umar (2017) argues that education for a heterogeneous society by integrating the value of peace through peace education in the subjects of Religious Education, Pancasila Education and Civic Education and Multicultural Education. The study of Buchori & Fakhri (2022) identified that integration through the curriculum, learning process, improving student welfare, student social relations, school facilities and collaboration of various parties is part of the peace education strategy carried out in schools. This is emphasized by research by Nurani, Saputra, Mu'arifah, & Barida (2020) who explained that peace guidance is one of the counseling services that can be applied in schools and is needed as an effort to reduce aggressiveness. Based on some of these studies, this article focuses on filling the void of peace education in the context of households. The objectives of this study refer to answering various research questions, namely (1) how is peace education in the context of households; (2) what values are developed in peace education in households; and (3) what are the focuses of peace in households.

## **B. Methods**

Ethnography was used in this research in the form of a case study. Ethnography is identified as an approach taken to obtain descriptions, analysis, and interpretation of peace education in the context of households, and what values of peace with cultural considerations, as well as the focus of peace in the household (Creswell, 2015). (Creswell, 2015). The data were collected from 2 married couples with a marriage age of 7 years, FK & SY, and a marriage age of 32 years, Rh & Su, who are son-in-law and daughter-in-law and have the same ethnic background, namely Javanese.

Consideration of marital age is an integral part because it is assumed to have passed through the early years which are vulnerable to a period of crisis in marriage. The data were collected by conducting in-depth interviews, and participant observers, namely researchers as data collection instruments, which were carried out for approximately four months. Data analysis was carried out using domain, taxonomy, and component analysis which previously carried out a coding process for the results of interviews, and observations made.

## **C. Results and Discussion**

### **1. Peace Education in the Household Context**

Peace education in the context of households is a construct that is built based on the theory of peace, namely the theory from Galtung (1967); Navarro-Castro & Nario-Galace (2008); and R. Fleischman (2010), who identified that peace comes from inner peace, social peace, and nature peace. who identified that peace comes from inner peace, social peace, and nature peace. The three sources of peace include the knowledge, skills, and attitudes of peacefulness. The source of peace in the household focuses on the efforts made for each person who marries, namely the hope and goal in their marriage, namely achieving happiness, harmony, and peace so that the marriage becomes a peace builder at the most basic level/institution (Ahmed, 2014; Li & Feldman, 2014). (Ahmed, 2014; Li & Fung, 2011). Contextually, peace education in households refers to the internalization of sources of peace which are then built at the level of knowledge, attitudes, and skills of peace in the household.

Based on the results of the research analysis, it is identified that the unity between inner peace, social peace, and peace with nature is part of developing peace education in the context of households. Inner peace consists of inner harmony and aspects of self, values of harmony, and peaceful conditions and situations. Social peace is an effort to respect each other, cooperate, and prioritize justice. Meanwhile, peace with nature includes peace with God (peace of God) and care for the surrounding environment (harmony with the surrounding environment). Furthermore, peace education in the context of households is visualized in Figure 1.

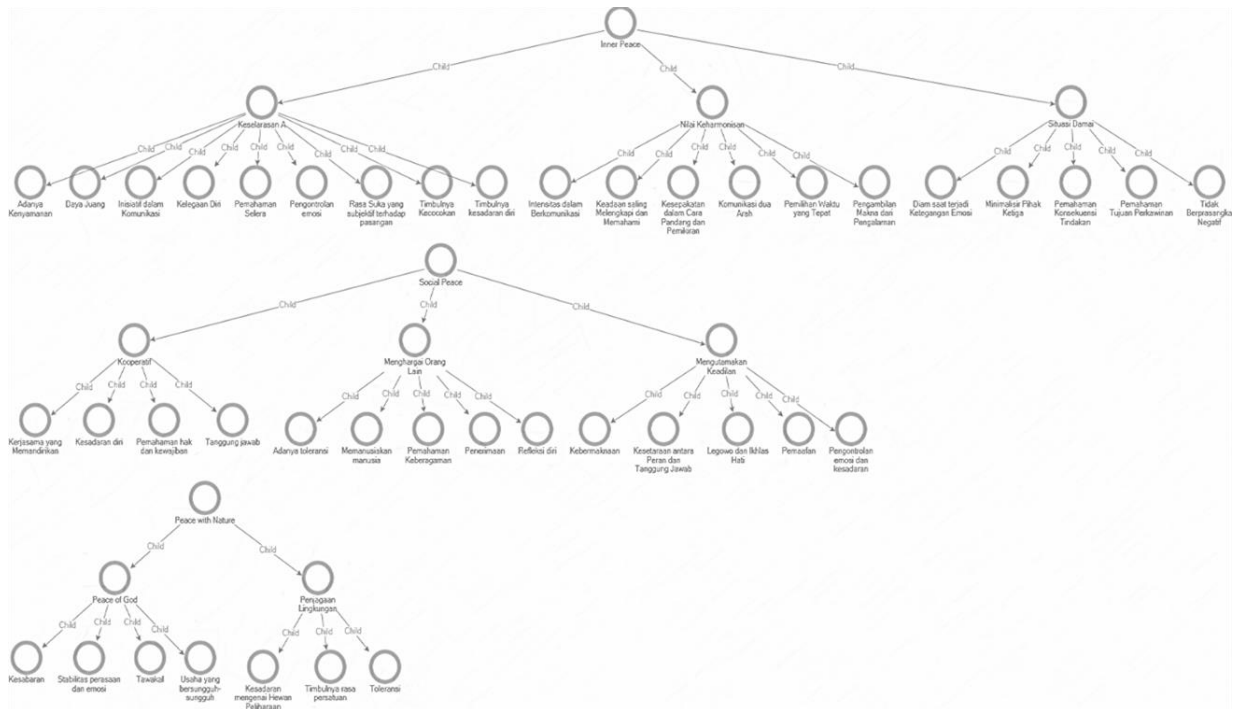


Figure 1. Visualization of Peace Education in the Household Context

## 2. Inner Peace

Inner peace is divided into several aspects that include inner harmony and aspects of self, values of harmony, and peaceful situations and conditions. Based on the results of the interview, there are several main ideas that cover several aspects of inner peace. The main ideas are detailed in table 1

**Table 1 Main ideas of Inner Peace**

No.	Aspects	Main Idea	Code
1	Inner Harmony and Aspects of Self	a. A sense of security and comfort	Su03-62, FK01-27
		b. Subjective liking for a partner	Su03-20, Rh01-10
		c. The onset of compatibility	FK01-15, Rh01-39, SY01-20, Su03-50
		d. Taste understanding	Su03-35, FK01-75, SY01-34
		e. The onset of self-awareness	FK01-90, Su03-57, SY01-142
		f. Initiative in communication	FK01-60, SY01-54
		g. Fighting Power	FK01-59, Rh01-15, Su03-08
		h. Emotional control	FK01-45, SY01-114
		i. Relief of the heart	FK01-84, SY01-112
2	Values of Harmony	a. Two-way communication	SY02-164, FK02-17, Rh02-
		b. Intensity in communication	SY02-142, FK02-84
		c. Choosing the right communication time	SY02-174, FK02-75, Su05-36
		d. Agreement on perspective and thinking	SY02-115, FK02-101, Su05-20
		e. A state of complementarity and understanding	SY02-181, FK02-128, Su05-60, Rh02-11
		f. Meaning-making from experience	SY02-53, FK02-112, Rh02-32,
3	Peaceful Situation and Condition	a. Understanding the Purpose of Marriage	SY03-182, FK02-15; 83, Su04-45
		b. Understanding the consequences of actions	SY03-169, FK03-68, Su04-60
		c. Not Prejudiced	SY03-60, FK03-31; 44, Su04-67
		d. Silence during emotional tension	SY03-74, FK03-24, Su04-25
		e. Minimize third parties	SY03-165, FK03-73, Su04-81,

Source: Research Data, 2023

Furthermore, the domain analysis working paper is also used to facilitate the process of understanding the impacts that occur when the process of self-peace in the household is achieved, which is described in table 2.

**Table 2 Self-Peace Domain Analysis Working Paper**

Semantic Relationships: Shape: Example:	Image X (is aspects of) Y Serat Darmaduhita (is a form of) literary work during the Kingdom of	
Terms Covered  Calm Patience Ikhlas Nrimo Harmonized Inner peace Harmony Match Legowo self-esteem Communication Shyness	Semantic Relationships  Image →	Covering Term  Peace within
Structural Questions: How do you feel when you have peace in your home?		

Source: Research Data, 2023

Calmness, sincerity, harmony, compatibility, self-esteem, communication, patience, a sense of nrimo, the emergence of inner calm, harmony, legowo and shame

are the impacts that arise in achieving self-peace. Tranquility is intended as the release of anxiety, suspicion, anxiety and other negative emotions that can cause various negative prejudices to emerge and conflicts that have implications for domestic harmony (Rh03- 46, Su03-54, FK03-20;88, SY07-75).

This is in line with research by Iskandar, Kasim, & Halim (2019) that there are several efforts that need to be made to maintain harmony in the household, especially when tested when they do not have children, namely by (1) strengthening communication and cooperation with partners, (2) having positive prejudices, (3) avoiding conflict and sensitive talks. Social Peace Social peace in this study focuses on aspects of respecting others, prioritizing justice, and the existence of cooperative behavior developed in the household. There are several main ideas that are detailed through data analysis as outlined in table 3.

Table 3 Main ideas of Social Peace

No	Aspect	Main Idea	Code
1	Respect for others	The existence of tolerance	Rh04-46, Su06-14
		Humanising human beings	Rh04-11, SY04-18
		Understanding of diversity	Su06-40, SY04-149
		Acceptance	Rh04-34, Su06-12, SY04-131
		Self-reflection	Rh04-33, Su06-27, SY04-43
2	Prioritising Justice	Meaningfulness	Su07-22, SY07-107
		Equality between Roles and Responsibilities	Rh05-18, Su07-28, SY05-10
		Legowo and Sincerity	Rh05-33, Su07-72
		Forgiveness	Su07-70, Su08-15
		Emotional control and awareness	Su07-51, Su08-38, SY05-82
3	Be Co-operative	Self-awareness	Rh06-11, SY06-127
		Empowering cooperation	Su08-29, SY06-53
		Understanding of rights and obligations	SY06-110, Rh06-10, FK06-11
		Responsibility	Su08-25, Rh06-13

Source: Research Data, 2023

The existence of tolerance, humanizing people, understanding diversity, acceptance, and self-reflection are the main ideas outlined in the aspect of respecting others. This is in line with the study of Hayes, Freestone, & Day (2019) who found that trust and tolerance, learning and teaching, caring and compassion are at the core of accepting diversity, growing understanding and increasing respect for other people,



cultures, religions and beliefs which has implications for a peaceful and harmonious future in a broader scope. Justice means equality between roles and responsibilities, appropriateness of place and portion, and accuracy by not favoring one person or one thing (Rh05-09, FK05- 21, SY05-07, Su07-06).

This is in line with research conducted by Ducommun-Nagy who identified at least five dimensions that assess justice in the household, namely: (1) facts in the form of events that occur in a particular environment; (2) individual psychological conditions that focus on cognitive abilities, management of feelings, strengthening perceptions, and diverse individual experiences; (3) patterns in relationships related to hierarchy in the family, organizational structure in the family, boundaries, roles and responsibilities, and other things that affect the pattern of relationships; (4) ethics in relationships that include trust and loyalty; and (5) the integrity of individuals in a relationship (authenticity)(Proskey & Keith, 2015).

Co-operative refers to a self-directed cooperation that begins with a full self awareness of both the understanding of rights and obligations as husband & wife, and responsibilities as members in the family (Rh06-11, SY06-127, Su08-29, SY06-53, SY06- 110, Rh06-10, FK06-11, Su08-25, Rh06-13). This is in line with research conducted by Hamilton, (2009) which suggests that cooperation in marriage and family is a more prominent theme than conflict between families and collectivist values tend to dominate which affects consumer behavior patterns in decision making.

### 3. Peace with Nature

Peace in the environment refers to Divine peace/peace of God and harmony in the surrounding environment which not only focuses on the environment literally, but also on peaceful conditions person to person. There are several main ideas obtained based on the results of the analysis that include peace with nature. These are outlined in table 4.

Table 4 Main ideas of Peace with Nature

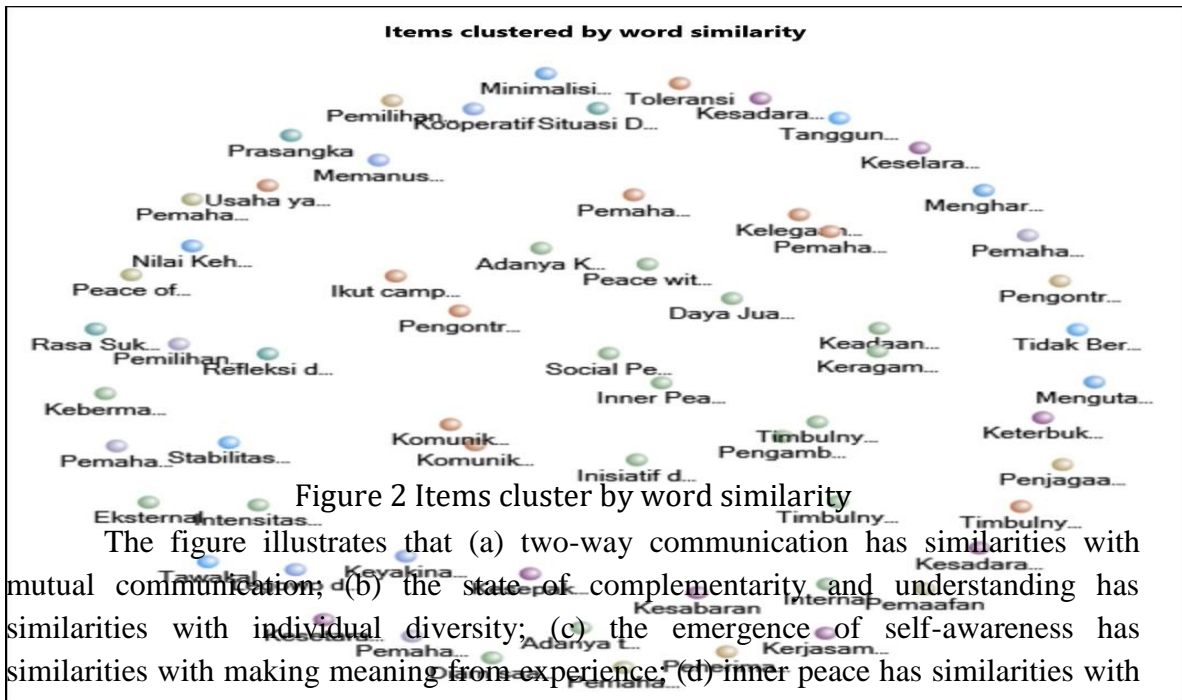
No	Aspect	Main Idea	Code
1	<i>Divine peace/ peace of God</i>	a. Patience	Rh07-32;FK07-48, SY07-63, Su01-55
		b. Tawakal	Rh07-37, FK07-17;66, SY08-75, Su01-57
		c. Stability of Feelings and Emotions	Rh07-54, FK07-27;71, SY07-28, Su01-78
		d. Earnest endeavour	Rh07-46, FK07-30, SY07-88,, Su01-33

2	Environmental Stewardship (harmony with the environment)	a. Awareness about Pets	Rh08-25, FK08-47, SY08-26
		b. A sense of unity	Rh08-21, FK08-71, SY08-12, Su02-94
		c. Tolerance	Rh08-28,FK08-60, SY08-07, Su02-74

Source: Research Data, 2023

Patience, tawakal, stability of feelings and emotions, and earnest efforts are some of the main ideas in the aspect of divine peace. The results showed that all subjects have a belief in destiny and refer to a context of trust and belief that has an impact on the thought that decisions and every event that occurs are the best decisions from God as a result of the best efforts made (FK07-17, Rh07-37, FK07-17;66, SY08-75, Su01-57). This means that in this context, belief in destiny becomes an integral part of the consequences of the efforts that have been made, not just a form of surrender without effort.

This is in line with research conducted by Tunnisah (2018) who argues that the concept of destiny according to Mulyadhi Kartanegara is a tendency whose results are based on the determination of his choice (free will). The three sources of peace were then grouped to identify similar words and similar attribute values, making it easier to see similarities and differences. Words that appear in groups indicate that there is a high occurrence and frequency of words, and will appear far apart if the similarity level of occurrence and frequency is low. It will be further visualized in Figure 2.



social peace; (e) third person interference has similarities with controlling emotions and feelings; (f) understanding emotions has similarities with self-relief; and (g) the existence of comfort has similarities with peace with nature.

Based on the results of data analysis, the meaning of peace in households between one source and another is interconnected and related. Inner peace, namely peace that is obtained from within, will affect social peace and peace with nature, and vice versa, which is realized at the level of knowledge, attitudes and skills as part of peace education in the context of households. Values of Peace with Cultural Considerations Peace in the household is the internalization of the three sources of peace, namely inner peace, social peace, and peace with nature. The three sources of peace are constructs of peace values identified with the values of *nrimo*, *guyub rukun*, and *unggah-ungguh* in the context of Javanese marriage. The value of *nrimo* is closely related to self-acceptance and has the value of peace with the situation. *Nrimo* in terminology means accepting as an active combination of cognitive and affective elements that can create optimism and resilience. (Darmastuti, Prasetya, & P, 2020; Dzilhaq, 2022; Rakhmawati, 2022).

The value of *nrimo* is a representation of devotion to God Almighty. This means that the value of *nrimo* does not mean just accepting what has happened, but on the effort that what happens is God's best will for His servants in living a household. One of the implications is that when there is a dispute, as a husband or wife, they still fulfill their obligations. This is not because marriage is a take and give event but at the level of a vertical relationship, namely a relationship as an effort of *dharma* devotion to God.

*Guyub rukun* is a marital value developed between "*keguyuban*" which means togetherness, and "*kerukunan*" which means harmony, peace, and lack of discord. This means that *guyub rukun* refers to a socio-cultural value by emphasizing togetherness, harmony, inclusion, benevolence, and also mutual respect in married life. (Lestari, 2015; Nugraha, 2021). The value of *unggah ungguh* refers to efforts to interact with others by paying attention to various rules of courtesy and manners intended to maintain harmony and create a life that is harmonious, peaceful, safe, *sentosa*, and the absence of conflict in the household. (Handayani, 2009; Suseno, 2002).

#### **4. Focus on Peace in the Household**

Focusing on self-acceptance, sense-making, and brainstorming are the focus of efforts to achieve peace in the household. Self-acceptance, whether related to personal self-acceptance, or self-acceptance in the household is an important thing to do. Self-acceptance does not only focus on accepting (*nrimo*), but what to do when you have accepted certain situations and conditions. *Olah rasa* consists of three parts, namely: (a)

management that focuses on things to be grateful for, and expressing gratitude in the form of behavior; (b) strengthening the sense of sincerity and its benefits on domestic peace; and (c) training to forgive things that might become obstacles and disharmony in the household. Olah rasa becomes a unity as a form of effort in achieving self-peace in the household by focusing on the potential of self-good values. Urun rembug is an effort to gather ideas from a particular problem. The disclosure of these ideas aims to find alternative solutions without forcing couples to think about the consequences and provide several examples that can be done in overcoming these problems.

#### **D. Conclusions**

Peace education in the context of households is an effort that is built between various parties, including husbands, wives, and extended families who become a unified whole in playing the role of educators in informal units. The need for peace education in households becomes very high with the increasing complexity of various problems in the household, and this has implications for the process of nyonto to a broader context. Peace becomes the internalization of inner peace, social peace, and peace with nature by emphasizing the values of peace for Javanese marriages such as the value of nrimo, guyub rukun, and unggah ungguh which are reflected in the process of acceptance, feeling, and urun rembug efforts to maintain peace in the household as the ultimate goal to be achieved.

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