EXPLORING THE VALUES OF PEACE IN THE CULTURAL CONTEXTS OF INDONESIAN AND FINNISH SCHOOLS: A STUDY OF THE DEVELOPMENT OF PEACE PEDAGOGY

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This study was developed based on the fact that threats to our peaceful life can be located everywhere, including our schools. Peace is basic, and it is everybody's concern. Considering this situation, the Indonesia University of Education and the University of Tampere in Finland undertook an initiative to jointly identify local values that have contributed to the perceived and expected peace in school communities. In terms of a culture of peace in the Indonesian and Finnish school contexts, students' views regarding the core values of peace and development mindset and their appreciation of these values show that they are able to make intrapersonal efforts aimed towards the creation of an inner peace that is characterized by an optimistic view of the future. In this case, teachers should become role models in the development of a culture of peace in the classroom and school, which means that every mindset, feeling and behavior reflect the acts of the teacher as someone who is personally peaceful. In terms of the adequacy of the information, the research realized that it takes more time to conclude what drives a peaceful life for people in Indonesia and Finland.

Keywords: peace pedagogy, Finnish culture, Indonesian culture, culture, cultural differences and school

INTRODUCTION

The culture of peace is an active, positive and participatory process in diversity and the tolerance of differences. It encourages efforts at dialogue and resolves conflicts in the spirit of mutual understanding and cooperation (UNESCO). Some reflection questions that pose a challenge for education are the following: (1) can young people acquire the skills and values that support non-violent conflict resolution at the individual, school, and community level in connection with respect for human rights and the commitment to citizen participation? (2) Can education help develop the skills and values that contribute to a more peaceful world? (3) Can education help teach the younger generation to respect others and get along without tension? Education is a process of knowledge transfer, cultural development and community therapy (Adikusumo, 1986). Kartadinata (2011) contends that its integrated function is to direct the development of individuals towards the basic goal of the entire personality.

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The most significant strategy to promote a culture of peace is organizing peace education (Castro & Galace, 2010). Indonesia's strategic plan for education encourages long-term "peace education" and "global education". Peace education is not simply confined to conflicts and peaceful conflict resolution; it is more effective if it is adjusted to the social context and culture, needs and aspirations of the people.

In the 1999 Declaration on a Culture of Peace, the culture of peace is defined as "…a set of values, attitudes, traditions, modes of behavior and ways of life based on respect for life". It fosters a mindset characterized by the transition from the use of force to the use of reason, from conflict and violence to dialogue and peace.

Peace education aims at developing a learning process that supports social cohesion, justice, and the preservation of the environment (Solomon &Nevo, 2002, Wenden, 2004, in Carter &Vandeyar, 2009: 248). Social cohesion and mutual understanding are two learning goals that are achieved through the teaching of the skills to manage potential conflicts, enhancing individuals' thinking and literacy skills and leading to the equal distribution of opportunitiesand capacity development of the learners as global citizens with a local identity.

Shapiro (2010, 1822-202) discusses ten dimensions of the pedagogy ofpeace based on cultural values and local wisdom. The essence of the dimensions is the understanding of the pedagogy ofpeace pedagogy. The pedagogy of peace not only is, and not limited to, the teaching of conflict resolution education but also includes the organization of the mind (mindset) and the establishment of a literacy mind (mindsight) regarding how the differences and conflicts have to be solved so that they do not lead to a social uproar.

Over the course of its history, Finland has been a countrythat has promoted peace programs and studies such as the National Action Plan of 2012-2016 to implement the 2008 UN Security Council Resolution 1325 on Women, Peace and Security. In the early 1980s, Finland developed the Peace Education Institute as the first organization supporting peace education. It shiftedthe focus of peace at the interpersonal and individual level to harassment prevention in schools and highlighted peace as the major concept of international understanding (Virta, 2010). In 1983, this country developed a program for students in the form of the "Will for Peace" and "Training for Internationalism" (1985).

In the case of Indonesia, Kartadinata (2009) confirms the need for higher education in Indonesia to develop excellence based on the cultural values of the country's national identity. In this context, necessity impliesthat teacher education institutions, especially the Indonesia University of Education (UPI), need to develop a teacher education that emphasizes the process of the production and reproduction of local wisdom through the approach known as *Ethnopedagogy*. Alwasilah *et al.* (2009) and Kartadinata (2010) argue that education cannot be separated from social

and cultural dimensions. Education is deliberative in the sense that it transmits society and preserves the idea that the good life comes from a fundamental belief in the nature of the world, knowledge and values (Alwasilah *et al.*, 2009, p. 16). However, there are also other factors that play a role, such as ethics, human values, mutual respect, and concern for the environment.

Against this backdrop, the general objective of the present study is to explore the values of local knowledge and wisdom in an effort to understand howlocal values are generated, preserved, implemented, maintained, and passed on in becoming a nation's cultural values and then revitalized as a platform or foundation for the pedagogy of peace.

LITERATURE REVIEW

The Urgency of Peace

Peace is the basis ofhappiness, justice, and health of the individual; however, it isnot easy to define because it is defined and interpreted differently bydifferent individuals or groups of people. Webel and Galtung (2007: 6) classify peace into two categories: positive peace and negative peace. They further refer to peace and the essence of peace as (1) a state that is free from conflicts, which is a safe and orderly society governed by norms and laws; (2) the mental and spiritual condition free from anxiety and destructive emotions (inner peace); (3) a state that is free from chaos and violence; and (4) a state in which individuals live a harmonious life,with mutual respect among them (Webel&Galtung, 2007).

Peace, similar to happiness, justice, and prosperity, is everyone's concern. However, to date, there has been no definition of peace that can be universally accepted. It is often defined negatively as the absence of war, but ontologically,the issue is not only the definition but also the "essence" of peace, given that the antithesis of peace is not even conflict,although are not antagonists (Webel, 2007). The need for a culture of peace is urgent;as Castro andGalace (2010) state, "…no time is more appropriate than now to build a culture of peace. No social responsibility is greater nor task isheavier than that of securing peace on our planet for a sustainable foundation".

Delors (1996),the chairman of the International Commissions on Education for the Twenty-First Century, expressed the view that "...learning to live together, learning to live with others is probably one of the major issues in education today". Meanwhile, in 2003, Smith Vaux stated that "…education can be a part of the problem as well as a part of the solution. Policies and practice at all levels within the education system need to be analyzed in term of their potential to aggravate or resolvethe conflicts".

Peace Education

Demands for the development of the culture and mindset of peace are growing. However, the world of education has not responded strategically and

systematically.This situation is observed in terms of the four pillars of education i.e.,*learning to know, learning to do, learning to be, and learning to live together*. The last pillar tends to be ignored, despite the new perspective that states that living together is a pillar of excellence. The development of the culture and mindset of peace can be located under the umbrella of peace education, a category of conflict resolution, peace, reconciliation, tolerance, respect for human rights, and citizen participation. It is described in the eight foundations thatconstitutethe framework of peace culture development, as described by De Rivera (2004: 531): (1) peace education, which focuses on peaceful conflict resolution, and (2) sustainable development, which focuses on poverty reduction, the increased equality of rights, the environment and sustainable development.

The culture of peace is an active, positive, and participatory process of valuing diversity and the tolerance of differences, encouraging dialogue, and resolving conflicts in the spirit of mutual understanding and cooperation (UNESCO). The most significant strategy is to promote the culture of peace through peace education (Castro & Galace, 2010). In terms of human history,which has been characterized by conflict and the violation of human values, UNESCO has questioned the potential of education to address this issue,expressing that *"education is up to now unable to do much to alleviate that state of affairs. Is it possible to devise a form of education, which might make it possible to avoid conflicts or resolve them peacefully by developing respect for other people, their culture ad their spiritual values"* (Delors, 1992).

Furthermore, Jones and Kmitta (2000) state that*"children who engage in destructive conflict strategies, particularly the use of violence, often have deficiencies in social problem-solving and interpersonal skills"*.On this note, UNESCO suggests thateducation for resolving conflicts and creating a peaceful life can be constructed through *learning how to live together in harmony,*which means that students should pass through the educational processes to learn to live in peace with respectand concern for others. The need to learn to live in peace is indispensable today, not only in a time of peace but also in a world full of conflict.

The Pedagogy of Peace on the Basis of Local Values

Recently, UNESCO has developed a program for the culture of peace through the declaration of "formal and non-formal education, at all levels. One of the programs is the Asia-Pacific Program of Educational Innovation for Development (APEID)". In this case, widely used approaches include experiential learning, role playing, value analysis, value clarification, value discussions, and value judgments. The conflict resolution models have common features, i.e., to develop students who are able to realize that conflict is an integral part of life and resolve it peacefully, develop awareness of the uniqueness of the individual response to it, understand the differentresponses of others, learn and practice the principles of conflict

resolution skills, empower students to be jointly responsible for peaceful conflict resolution, and assume this responsibility in their everyday lives.In practice, peace education should be based on the understanding of the pedagogy of peace,which includes learning to care for the environment. All of these objectives can be achieved through a systematic peace education (Solomon in De Rivera, 2009: 107).

According to UNICEF, peace education refers to the process of introducing the knowledge, skills, attitudes and values that are necessary to bring about behavioral changes that will enable children, youths, and adults to prevent conflict and violence, both openly and structurally, to resolve conflicts peacefully, and to create conditions that are conductive to peace, either atthe intrapersonal, interpersonal, intergroup, national or international levels (Fountain, 1998).UNESCO and UPI (2000: 8) assert that "learning to live together in peace and harmony is a dynamic, holistic and lifelong process where mutual respect, caring and sharing, compassion, social responsibility, solidarity, willingness to accept diversity and tolerance among individuals and between groups (ethnic, social, cultural, religious, national and regional) are inherited and practiced together to solve problems and work towards a free and fair, peaceful and democratic society".

Finally, peace education can be developed as a hidden curriculum. Learning outcomes and messages are hidden underneath a series of teaching and learning interactions that result in students' preferencefor the belief in and the ways and means of peaceful options as a solution. Thus, the mission of peace education can be accomplished through the school curriculum.

RESEARCH METHODOLOGY

This study applied a qualitative approach with a naturalistic paradigm because it makes it possible to work in a natural setting (Creswell, 2008). A qualitative approach was adoptedbased on the consideration that local values are not always discussed (tacit knowledge).

The study was conducted in two countries, Indonesia and Finland. In Indonesia, the study was conducted inthe Guidance and Counseling Study Program at the Graduate School and Institute for Research and Community Services of theIndonesia University of Education (UPI), where all the documents related to the previous research results are stored. In Finland, the main location of the research was the Faculty of Educationatthe University of Tampere. In addition, two junior high schools and one high school in the city of Tampere participated voluntarily.

For the purposes of triangulating the data from interviews and the observation, interviews were conductedin the form of one-on-one interviews and focus group interviews lasting 45-50 minutes in duration, using an open-ended and informal conversational model to explore the models of the inheritance of local values as an ethnopedagogical strategy. To document the entire interview process and maintain the information, all dialogues or conversations were taped. Additionally, a non-

participatory classroom observation was performedto witness the preservation of local values in the development of the pedagogy of peace. Finally, a focus group discussion was held to explore more information regarding how local values and peace education are embedded in the life of the Finnish community.

To arrive at the final conclusion, the research data were interpretedbased on personal reflection and the literature review. Considering the nature of qualitative research, the research team has attempted to avoid personal judgements and subjectivity to maintain the validity and reliability of this study. However, given that some data were statistically processed, interpretation was also made in accordance with the quantitative data collected in the study. Hence, this study has gathered simple quantitative data to support the qualitative data, as described in the next section.

FINDINGS AND DISCUSSION

Peace in the Cultural Context of Indonesia

Indonesia is identical to cultural diversity and rich in local values developed by a variety of ethnic groups. The vast landscape of Indonesianculture would not allow us to depict and describe it in this study. Therefore, the research team decided to focus on Sundanese culture to represent Indonesian culture. Sundanese culture has made crucial contributions to the development of Indonesian culture. Sunda is the second largest ethnicity in Indonesia, after Javanese. The Sundanese are found in the West Java region, an Indonesian province with a population of more than 40 million. As an important ethnic group in Indonesian, the Sundanese enrich Indonesia's cultural diversity and share with other ethnic groups their common local values, which wereimportant to consider in the study. To understand how Sundanese culture contributes to and supports people's efforts to live a peaceful life, this study has analyzed data on the configuration of local values and ways in which they are passed on from one generation to another, as described below:

The Configurationof Local Values in Sundanese Culture

The basis of Sundanese culture is a triadic relationship among God, humanity, and nature, and the core of peaceful life can be located in this relationship. From apersonal perspective, the orientation of Sundanese culture is utopian, as depicted in the following phrase:"a happy, secured, safe, prosperous and joyful life, high dignity, and the perfect life in the world and hereafter". Sundanese character is further characterized by four traits: (1) braveryto do the right thing and fear of committing wrong, patriotism and holding strong and firm nationalistic principles; (2) keeping promises; (3) prioritizing the glory of life as reflected in everyday life; and (4) taking care of each other from the perspective of the triadic relationshipthat includes God, human beings, and nature.

Living in harmony and peace as realized by various individual behaviorscan depict the personal traits of individuals, as reflected by the phrase that means that a good thing will not turninto an evil thing. In this case, personal integrity iskey to the harmonious and peaceful life, as implicitly described in such words as commitment, utterance, behavior, knowledge, state, laws, soul, body, and clothes.

Instead of the spirit of competition, the oppression of one another, the fight for sustenance, and the race for a certain social position should be reduced as much as possible. Such behaviors seem somewhat different from the values that have been developed within the general situation of formal education in schools because, for the Sundanese, the following holds true:"being admitted to school is not more important than being educated."An expression such as "despite the absence of financial, physical, and mental power, we have to accept our parents' mandates"presentsthe orientation of Sundanese cultural valuesand becomes the basis of dynamic behavior.

The relationship with the other Indonesianpeoples is exploitative or expansive because the Sundanese think that others are basically similar to themselves as well. Harmony with others is built and maintained by behavior that is based on the following actions: mipit kudu amit, ngala kudu menta, nganggo kudu suci, dahar kudu halal; kalawanucap kudu sabenerna, ngahargaanbatursarupajeungngahargaandirisorangan (ask for permission before taking something, food should be halah, action and speech should be honest, respecting others means respecting yourself). The Sundanese people's harmony with others is oriented not only towardssomeone who can be physically seen but also to the unseen creature. This concept is portrayed in the phrase "hirupnamanusateusaukurakurjengbaturselemberu, age natanggajeung nu ngalebur".

For the Sundanese, global peace is related to the relationship with God and the universe. Religious values take the form of mutual grace to create harmony and the self-awareness that we, God's creatures, were created along with other creatures. If we were never disturb or damage the creature that surrounds, then it will also take care of us and not lead to disaster. Religious practices in the form of the belief in ancestors, taboo, and pikukuh heritage act as a guide in preserving the natural environment. The Sundanese do not consent to the term "natural disasters" because nature cannot be catastrophic if people can properly care for it;that is, the concept is not natural disaster but moral disaster.

The relation of harmony with God and nature is reflected in the confidence of the Sundanese and their phrase "you should always remember, life on earth is just like a puppet, the body will have no control if, due to misbehavior,you come to regret that the body must accept the consequences". The Sundanese do not acknowledge that they converted to Islam; rather, they expected Islam to come to them. In addition, religious values are espoused in the phrase "The intimate human

relationship with mother nature has a special meaning for the Sundanese". The closeness of the relationship with the ineffability of nature through faith is expressed in the phrase "forests give life to many people; being a forest means life; preserving a forest means welfare for life". In the context of spaceand the few engineering layouts, zoning is very dependent on the condition of the existing land. The phrase reflects how highly the Sundanese uphold the presence and function of nature. For the Sundanese, nature is also a creature that has a language of its own. The attitude of sincerity and the honesty of peopleinteract with nature,bringing people to an understanding of the clues provided by nature itself.

The Inheritance Strategies of the Values of Local Wisdom

Generally, Sundanese society is known as a gentle society, religious and very spiritual,which can be observed in the slogan that strengthand compassion mutually enhance or repair each other (through education and sharing knowledge) and protect each other (look after each other). Values are commonly taught with words and language in the form of a soft motto, advice, and sayings passed down orally. There are various strategies in the transformation of values,and the following are used, among others: literature kakawihan, babasa, traditional games, the lexicon of botany, architecture and papagonhirupdanpikukuhpapagonhirupdanpikukuh, dance, the ritual of eating, and even religious tourism. Teaching the values of local wisdom cannot be forced; there is no penalty and reward.Instead people are allowed to choose imaginatively and take lessons from the events of the story. This practice confirms that the Sundanese have a strong sense of the domain and thus the sense of an entrance into the collective consciousness.

In the repertoire of classical Sundanese literature, themesinclude patience, perseverance, unwavering loyalty, customary courtesy and the attempt to draw closer to the Almighty as the way to achieve perfection in life. Through songs, children cheerfully learn rhythm, and in terms of language containing games and meaning, there is a transitivity and progression of theme that supports recreational features. In addition, the value of togetherness emerges in the form of a game thatrequires lining up to hug each other, and snake-walking while singing a song. Similar cultural forms take the form of wills and, consequently, serving as a trustee, in addition to taboo passed down from generation to generation through the cultural learning process (enculturation) and socialization.

The values of the environmental education of local wisdom contained within the lexicon of ethnobotanyare reflected in traditional houses. Local wisdom in ethnobotanical lexicon can be observed in the process of making crafts from sticks and coconut shells to a variety of containers. The value of local knowledge in the lexicon of ethnobotany is also evident from the village environmental system that is maintained. The interpretation of local knowledge includes: (1) bamboo home building with safe and earthquake-resistant materials, (2) spatial zoning and land

use at the micro scale with leuwengkaramat, prohibition, and claim, (3) eco-friendly land management that uses traditional tools.

In physical systems, architectural and cultural behaviors still maintain harmony between the man-made environment and the natural environment and are in line with the concept of sustainable architecture. A strategy based onbabasa (speech) and paribasa (proverbs) is an idiom that contains connotative meanings taken from the body, behavior, and human nature and could be from the name of things, animals, and plants. Formssuch as mottos, advice, or proverbs develop orallysuch that, either directly or indirectly,they are used as a type of guideline and measure in assessing action. They are used in everyday life, especially to give advice to children, interact with others, criticize in a subtle manner and embed values in adults.

Traditional ceremonies or rituals such as haloan, muludan, syawalan, andtahlilan contain basic and instrumental values. The basic valuesareobeying the will of the elderlyshowing obedience and respect for clerics, rejecting things that are incompatible with the teaching of Islam and things that corrupt, dressing in clothes that cover the genitalia, and respectingelders, in addition to silaturahim spirit, kinship, harmony with nature, non-oriented material and simplicity. Strategies to enrich the spiritual experience for the balance of life include the development of a tourism-based community through pilgrimages to sites that are the most pure and even have sacred values. The process of local wisdom inheritance especially in consuming rice has been implanted from early childhood to adulthood not only by the immediate family but also by bilateral families, in which the mother playsa more dominant role. Generally, the values of local wisdom are passed down without rationality through myths and symbols. Therefore, it is necessary to find a model of transformation for expressive language in the future that is more representative because the transformation of the values described above is experiencing challenges,being degraded by technology and the new entertainment, parents who no longer teach them, and the development of a less supportive environment.

Peace values in the Indonesian school context: The peace values explored in the Indonesian context reflect the ways in which the Indonesian people act to live a harmonious life that is differently created in different settings. In the school setting, educationists, principals, teachers, and students hold various views regarding how to maintain peace. However, they seemingly agree that peace is closely related to the awareness of life harmony and the worth embedded in our minds and practiced in our behaviors. The following sections present how members of the school community perceive peace and peace values.

School principals' and teachers' viewson the development of a mindset of peace: Based on the interviewsconducted with and questionnaires distributed to some school principals, subject teachers, and guidance counselors, the major peace values applied to the general educational setting and counseling process in particular

include religious, moral and ethical, and affective values, in addition to mutual respect, familial ties, honesty, discipline, and responsibility.

Religious values: Indonesians are well known for their religiosity,given that religion is the basis for social behaviors and the belief in and relationshipwith God. They believe in One Supreme God as Creator. Their belief system and obedience to the God constitute their spirit to develop peace values in different settings. Global peace is closely related to God and the universe. Religious values in the form of faith and belief foster tolerance to create harmony and awareness that God's creatures are equal.

Moral and ethical values: Moral and ethical values are essentially a basis for living in relation to God, other people, and the environment. In the school setting, they constitute a basis for personal peace, i.e., (1) people should be patient to address life hardships and obstacles; (2) they should be aware of parents' and teachers' advice for the sake of a safe and prosperous life; and (3) children must obey and respect their parents. They should reduce and minimize unhealthy competition and the fight for fortune and positions. These behaviors are seemingly different from those currently in development in the school setting.

Affection and family values: Human relations should not be exploitative and expansive because individuals live their own lives. Living in harmony with other people is developed and maintained on the basis of respect for other people and for oneself. Empathetic behavior places other people in the same position as our own by loving, sharing, and caring. It means that we should protect, control and maintain togetherness and collaboration and support and care for each other. There is a life principle according to which helping other people is a way of helping ourselves.

Discipline and responsibility: Discipline is inseparable from responsibility, given that it means the awareness of a sanction, but it reflects a responsibility. In the school setting, students learn discipline from their principals and teachers in a variety of activities such as cleaning the school and health, and safety programs. In their future lives, the students are expected to be disciplined and responsible individuals when they come to play their own roles in their community. To evaluate the successful development of the school peace mindset, school principals and teachers refer to the following indicators:(1) students are not involved in violent acts such as street fights; (2) they are polite and disciplined; (3) they practice worship; (4) they respect each other; and (5) they achieve self-actualization.

Indonesian students' view and understanding of peace values and the development of a mindset of peace

On a scale ranging from 1 to 7, Indonesian students at the junior and senior secondary school, Islamic high school and vocational high school levels gained a mean score of 4.8 on the intrapersonal dimension. The following are the three highest indicators of this dimension: (1) I have an optimistic view of my future; (2)

TABLE 1: MAJOR LOCAL VALUES IN INDONESIA

Values	Description
Religiosity	Religious value in the form of the mutual grace to create harmony and the self-awareness that men are God's creatures and were created along with other creatures.
Spirituality	Religious, ethical, and moral values have contributed to the spiritual growth of Indonesians. These values are embedded in everyday life.
Tolerance	Respect for other people's ways of life, beliefs and freedom. In many ways, respect for others means respect for oneself.
Empathy	People commonly share the same feeling when other people suffer due to an unfortunate circumstance. Togetherness, compassion, and protecting each other are among other empathetic behaviors.
Respect	Human beings should be patient and have trust in the face of all the trials and tribulations of life, and they should heed the advice of their parents to live in a safe and prosperous world and hereafter. Children should be always dutiful, obedient, and submissive to their parents.
Collaboration	To grow, develop and achieve common goals, Indonesiansprioritize the importance of collaboration. This practice has contributed to the cohesion of society.

I learn to accept my own weaknesses and imperfections; and (3) I maintain my physical and mental health.

For the interpersonal dimension, Indonesian studentshave a mean score of 4.9. The highest indicators are: (1) I am well known as a bully; (2) I hit people who humiliate me in front of my friends; and (3) I call my friends foolish when they disagree with me.

The findings on the Indonesian students show that,with regard to the intrapersonal dimension, they have been able to create a peaceful self,as indicated by their optimistic view of their own future. Optimism and hope have been postulated as two important personal characteristics of peaceful individuals(Nelson, 2005). Seligman (1991) suggests that optimism is learnable and, when it is adopted, it can result in a positive mental state.An optimistic individual will be better capable of adapting than a pessimistic individual (Brehm, Kassin, & Fein, 2005).

Furthermore, Indonesian students' ability to accept their own weaknesses and imperfections and maintain their physical and mental health is also a positive indicator. This indicator not only representsthe intrapersonal dimension of peace but also exists throughout their entire adolescent lives.

Adolescence is different from other developmental stages and is characterized by the following statements: (a) adolescence is a crucial period; (b) it is a transitional period (attitudes and behaviors); (c) it is problematic; (d) it is period of self-identification; and (e) it is unrealistic (2004:207). Considering the unique characteristics, the ability to accept their physical and mental weaknesses and imperfections is a positive indicator of teenage life.

Indeed, the positive findings on the intra personal dimension of Indonesian studentsare not directly proportional to the interpersonal dimension. Although it obtained a relatively high averages core, the three indicators for the inter personal dimension are negative indicators. The indicators "I am known as abully", "I hit people who embarrassme in front of my friends", and "I call my friends foolish when they disagree with me" did not reflect peaceful behavior in addressing others.

The three indicators on the interpersonal dimension are closely related to the issue of teenagers' ability to control anger. Anger is often regarded as a basic emotion that fuels aggressive action (Myers, 2001). Because anger makes people violent and better able to defend themselves with aggression, anger management is an important aspect of nonviolence and peace of mind. If the angry person is able to think before acting and is able to consider a range of non-violent responses to challenging situations, violence can be avoided. Anger management helps the peace-keeping consistency between beliefs and behavior. Mayton et al. (2007) find that people who are peaceful are significantly less likely to express anger than their peers who are not peaceful.

TABLE 2: INDONESIAN STUDENTS' PEACE PREDISPOSITION

Grade	Dimension	Mean score	Standard deviation
Junior High School	Intrapersonal	4.63	0.49
	Interpersonal	4.59	0.90
Senior High School	Intrapersonal	4.72	0.63
	Interpersonal	4.83	0.86
Islamic High School	Intrapersonal	5.10	0.42
	Interpersonal	5.47	1.15
Vocational High School	Intrapersonal	4.60	0.58
	Interpersonal	5.18	0.90

TABLE 3: HIGHEST INDICATORS OF INTRAPERSONAL DIMENSION

Grade	Indicators	Mean score	Standard deviation
Junior High School	I have an optimistic view of my future.	6.1	1.1
	I maintain my physical and mental health.	5.9	1.1
Senior High School	I learn to accept my own weaknesses and imperfections.	5.7	1.7
	I spend time understanding and being grateful for the good things in my life.	5.7	1.2
Islamic High School	I have an optimistic view of my future.	6.5	0.9
	I learn to accept my own weaknesses and imperfections.	6.4	0.8
Vocational High School	I have an optimistic view of my future.	6.5	0.5
	I learn to accept my own weaknesses and imperfections.	5.8	1.5

Table 4 shows that it appears that, regarding the intra personal dimension, students attending junior high school, high school, Islamic high school, andvocational school feel optimistic for the future and learn to accept their flaws and imperfections.

Optimismis a personality characteristic and positive predis position of people who feel at peace. Seligman (1991) argues that optimism can be learned and, when adopted, canlead to positive mental health. People who are optimistic report fewer illnesses and health problems, and when set backs occur, they adjust better than do their pessimistic counterparts (Brehm, Kassin, & Fein, 2005). Optimism and hope are two personality characteristics that have been hypothesized to be important characteristics of peace (Nelson, 2005).

TABLE 4: HIGHEST INDICATORS OF INTERPERSONAL DIMENSION

Grade	Indicators	Mean score	Standard deviation
Junior high school	I am well known as a bully.	5.7	2.7
	I consider the consequences when fighting against my friends.	5.6	1.5
Senior high school	I am angry with people who cut in the queue.	6.1	1.4
	I keep my mouth shut so as not to make my teacher angry.	5.7	1.6
Islamic high school	I am well known as a bully.	6.9	2.9
	I call my friends foolish when they disagree with me.	6.8	2.9
Vocational high school	I keep my mouth shut so as not to make my teacher angry.	6.5	1.2
	I hit people who humiliate me in front of my friends.	6.3	2.6

PEACE IN THE CULTURAL CONTEXT OF FINLAND

The values of peace in the Finnish school context

As we know, Finland is a small country that was in the grip of Sweden and the Soviet Union; thus, this country has a long history of bitterness in the colonial period. This history has encouraged Finns to utilize and appreciate independence to the extent that they continue to be a peaceful European nation. Currently, Finland is one of the most peaceful countries in the world, and it often encourages its leaders to be peace mediators in various conflicts around the world, including the peace process between the Indonesian government and the Free Aceh Movement in 2005. In this report, the values of peace developed in Finland originate from the various social practices performed in schools.

Peace is a condition or an abstract entity that, considering the dark past in the history of Finnish life, is always upheld in the context of schooling in Finland. Schools have become important institutions in preserving the peace values.

Regardless, they help students develop the following values: achievement without competition, confidence, responsibility, tolerance and trust.

Achievement without competition

As we know, Finland has now become one of the most competitive countries in the world, but the country's education system allows students to learn well, and the differences in school performance and achievementare minimal;thus, the achievement of learning without making recourse to competition and the learning processes genuinely feel fun to students. In this case, the relaxing process of learning and the absence of anxiety or pressure allow students to achieve satisfactory learning outcomes. Unlike other countries, Finland does not administer a national exam, and the students do not spend excessive time learning in and outside school;however, they are guided by highly qualified, high-quality teachers. Therefore, although there is almost no competition in the educational process in Finland, Finnish children remain high achievers because their teachers come from a globally high competitive teacher education system.

Confidence: Although there is no competition in the students' educational process, self-confidence is one of the key factors for the success of their education. Based on interviews with teachers, students' confidence motivates them to continue to excel. According to one teacher, many students are not satisfied with the high learning outcomes that have been achieved because they feel confident that they are able to achieve much more. Confidence is not only important for encouraging student achievement but also for their lives after they complete their education and live in the community.

Responsibility: Schools teach children to take responsibility for their own learning and for what they do. Many educators believe that responsible individuals will be able to organize a solid and responsible society. Responsibility is an important value in establishing peace both inside and outside the school. Despite the individualistic nature of society, individuals are assumed to be responsible for their own learning to prevent them from being dependent on others. In this context, the process of learning without competition does not mean that everything happens easily. However, everything is done such that the students should be held accountable.

Tolerance: Finland is an increasingly pluralistic society,which has colored the life of school. In many schools, students come from different socio-cultural backgrounds. The presence of immigrants in Finland at the end of the 1990s has increased the population of students who come from various countries. As one of the most peaceful countries in the world, tolerance is the social principle that must be possessed by every Finnish citizen because it will strengthen the solidarityand peace of the society. In many cases, the presence of foreign values in a country is typically innate to various changes, and even some of the changes may endanger

or threaten local values. Therefore, schools in Finland are very interested in building a tolerant attitude among students so that they can coexist in the social life of the school.

Trust: Schools and teachers in Finland have the autonomy to work professionally. They do not need to be closely monitored because they already have a code of ethics and comply with it. Among the many prerequisites or professional demands, belief or trust is a very important requirement for building a school and teacher autonomy. Teachers in Finland are trustworthy because they graduated from an education system that is highly qualified and competitive;thus, they also believe that their students are able to achieve a high level of performance. In addition, because teaching is a profession that carries great pride and dignity, it is not surprising that Finnish society genuinely trusts teachers. According to Sahlberg (2014), the Finnish people tend to be introverted, but they build trust so they have a strong social bond."Perhaps this is an important key for peace-keeping efforts in the society.

Independence and freedom: According to Sahlberg (2014),Finnish society embraces cultural values that demand the people obey the law, and authorities believe that they are aware of the status and social position. In addition to all that, the well-being, equality and competitiveness of Finnish society make it one of the most advanced societies in Europe and even in the world. Nevertheless, the Finnish people continue to enjoy freedom in various forms and manifestations. Because they have fought so hard to free themselves from the shackles of invaders, freedom is an important characteristic of Finnish society.

In the context of schooling, freedom is practiced in social activities that encourage all students to express themselves according to their capacities and capabilities. Because school upholds the rule of law, freedom and even the remain constrained by school rules. Freedom without limit is believed to damage peace. In this case, the school is a mini-society in which students can enjoy freedom and, simultaneously, be responsible for the use of that freedom and the top elements of risk. One distinguishing characteristic of this freedom is the use of regular clothes by students. Students may wear whatever they want to be responsible for the origin of the social and psychological impact on what they wear. However, they cannot go out freely and go to school because there are school rulesthat must be followed.

Democracy: Although schools and teachers have full autonomy in performing the educational process, the authoritarian practices are avoided. In addition to maintaining freedom, they also run a democratic education system to encourage the public, students and parents to participate in school programs. Students are introducedearly on to democratic practices such as student government and independent activities that must be performed in schools. In this case, at least students are encouraged to feel that they are part of a democratic society and that they live alongside each other and respect the rights and obligations of others. As

noted by Sahlberg(2014: 78), Finland's educational philosophy includes the beliefs that: (1) all students can learn if they are given the opportunity and appropriate support; (2) an understanding of human diversity is a very important educational goal; and (3) the school should serve as a small-scale democracy. Therefore, schools and teachers play an important role in maintaining democratic values.

The Synergy of Values between the Finnish school and community

Although some data were collected in Finland, this research has not been able to uncover and further explore why the Finnish education system has been effective in building and maintaining peace. Few studies provide extensive information on this topic. However, the values described above are believed to function well throughout all of Finland society. In this case, schools and teachers are identical to the heir to these values; they pass them forward to and effectively incorporate them in all students. In addition, the Finnish education system is able to maintain trust among stakeholders so that they feel responsibility for their tasks in the system.

The policy of "friendly collaboration and competition" shields students from unfair competition and has become a very valuable principle in building a peaceful society. Diversity, trust, and respect for others are in synergy with the values of tolerance and democracy in creating a civil society with respects for human values.

At the individual level, schools and teachers also play an important role in cultivating students to become individuals who are responsible, independent, and able to comply with laws and regulations, in addition to being highly confident in their ability to achieve the ideals of selfhood in the future. The combination of these values is well developed because cultural achievements in sports have become an integral part of students' lives. Thus, the educational process is therapeutic for the emergence of psychological symptoms that may impedethe growth and development of learners. Therefore, the success in instilling the values of peace comes from the realization that the social practices that are important to the life of a nation must be maintained by all parties through various means and channels.

Table 5 presents information on the main values that the Finnish people consider to be important in creating a peaceful community. The data from schools represent the Finnish people and are able to preserve Finnish values.

Finnish students' views and understanding of the development of the values and mindset of peace

In the intrapersonal dimension, students in Finland obtain an average score equal to the students in Indonesia, i.e., 4.8. The three highest indicators on the intra personal dimension areas follows: (1) I maintain my physical and mental health; (2) I feelat peace with myself; and (3) I behave according to the rules/regulations.

Regarding the interpersonal dimension, students in Finland obtainan average score of 3.9. The highest indicators of this dimension are: (1) I do not fight if

TABLE 5: MAJOR LOCAL VALUES IN FINLAND

Values	Description
Achievement without competition	The Finnish education system allowsstudents to learn well, and the differences in performance between schools are minimal;thus, the achievement of learning without making recourse to competition and the learning processes genuinely feel fun to the students. In this case, the process of relaxing learning and the absence of anxiety or pressure allow students to achieve satisfactory learning outcomes.
Confidence	Confidence is not only important for encouraging student achievement but also for their lives after they complete their education and live in the community.
Responsibility	Responsibility is an important value in establishing peace both inside and outside the school. Despite the individualistic nature of society, individuals are required to be responsible to prevent them from being dependent on others.
Tolerance	As one of the most peaceful countries in the world, tolerance is the social principle that must be possessed by every Finnish citizen because of the social principle that it will strengthen the solidity and peace of the society.
Trust	The Finnish people tend to be introverted, but they build trust to establish a strong social bond. Perhaps this is an important key in building peace in the society.
Independence and freedom	The freedom that is practiced in Finland should encourage individuals to express themselves according to their capacities and capabilities. Freedom without limit is believed to damage peace. In this case, the school is a mini-society in which students can enjoy freedom and,simultaneously, be responsible for the use of that freedom.
Democracy	To be independent and free, Finnish people believe that they have to be democratic. Democracy encourages the public to participate in a variety of national programs. In the school setting, students are introduced to democratic practices, such as student parliament and independent activities that must be performed in schools. In this case, at least students are encouraged to feel that they are part of a democratic society and that they live alongside each other and respect the rights and obligations of others.

someone is calling me bad names; 2) I do not like to see a friend fighting; and 3) I think of the consequences when I fight withmy friend.

The data in Table 5 show that the highest indicator in the inter personal dimension is the ability to control anger. Anger is of ten regarded as a basic emotion that fuels aggressive action (Myers, 2001). As a pure emotion or other primary emotion, anger has adaptive value such that others can recognize the need to stop

what they are doing or remove themselves from a situation when they see that someoneis upset (Feshbach & Weiner, 1982; Plutchik). Because anger makes people violent and able to defend themselves with aggression, angermanagement is an importantaspect of non violence and peace of mind. If the angry person is able to think before acting and is able to consider a range of non-violent responses to challenging situations, violence can beavoided. Anger managemen thelps the peace-keeping consistency between beliefs and behavior. May to n *et al.* (2007) use a combination of The Profile Anger (Today's Psychology, 2006) and The Anger Quiz (Boston University, 2006) to assess the level of anger management among people of peace. They find that peaceful people are significantly less likely to expressanger than their peers, who are not peaceful.

TABLE 6: FINNISH STUDENTS' PEACE PREDISPOSITION

Grade	Dimension	Mean score	Standard Deviation
8	Intrapersonal	5.35	0.52
	Interpersonal	4.96	0.79
9	Intrapersonal	5.19	0.65
	Interpersonal	5.28	0.55
10	Intrapersonal	5.07	0.41
	Interpersonal	4.94	0.55

An examination ofthe data aboveexplicitly shows thatstudentsinFinland are at peace with themselves. As a consequence of being at peace with themselves, Finnishstudents also tend to avoid attitudes and behaviors that lead to acts of violence, as shown by the findings regarding the interpersonal dimension. This conditionis in linewith the opinion of Mayton (2009: 63) that being at peace with oneself (intra personal) is the main pillar for creating more peace. Furthermore, Mayton (2009) reveals that the most important thing in developing a culture of peace in teenagers is embedding the characteristics of inner peace.

CONCLUSION

In many ways, the Indonesian and Finnish school communities share similar views of peaceand the development of a mindset of peace that are closely related to religious, moral, and ethical values, compassion and respect, honesty, discipline and responsibility. The students also tend to share asimilar predis position. The students' views regarding thecore valuesof peace and the development of a mindset of peace and their appreciation of these values show that they are able to make intrapersonal efforts towards the creation ofinner peace that is characterized by an optimistic view of the future. Furthermore, the students' ability to learn to accept their flaws andim perfections and to maintain their physical and mental heal this also a positive indicator, not only on the intra personal dimension of peace but also on the whole of their lives as teen agers.

Based on the findings, it further strengthened that peace is a basic human right because human beings are essentially born in peace and live and die in peace. In this case, the people of Indonesia (Sundanese) and Finland share universal values in realizing a peaceful life.

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