

Training on Cultivating Javanese Culture-Based Peace Values: Improving Teachers' Peace Competence at Al Akhlakul Karimah Foundation Sentolo Kulon Progo

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Abstract

This service project intends to help instructors at the Al Akhlakul Karimah Foundation gain insight into and absorb the virtues of the notion of peace in Javanese culture. The activity was carried out by administering a pretest questionnaire before to the distribution of content by experts and a posttest questionnaire following material exposure. Using the SPSS program, the pretest and posttest questionnaires were examined for homogeneity, normality, and t-tests. Foundation instructors are developing a better awareness of peace ideals. This is known based on the t test findings, which have a significance level of 0.010, indicating that there is an effect on teacher understanding before and after the test. The value of peace is essential to kids because it influences their conduct and character. At the Al-Akhlakul Karimah Sentolo foundation, Javanese culture-based training improved instructors' comprehension, which is intended to be used in the learning process to build students' character.

Keywords: Javanese culture; peace, teacher competence; training.

1. Introduction

Peace research has grown in importance as part of the global quest for answers (Sharifi et al., 2021). The cultural viewpoint is also an intriguing topic for discussion, particularly when looking at the meaning of peace from different cultural views. Peace, in general, is universal, meaning that every culture or country has a similar definition of peace, which is the absence of violence or conflict. According to UNESCO (Eliasa, 2022), the definition of peace encompasses inner peace, societal peace, and environmental peace. This aspect of peace is also visible in Yogyakarta's philosophy, which is hamemayu hayuning bawana kapurba waskithaning manungsa. The philosophy holds that people should be able to enhance the beauty of the planet or promote global peace by fostering positive relationships between humans and environment. Humans cannot survive alone, and they are part of nature. Nature will teach humanity the virtues of life, allowing them to govern and master themselves. The ability of mankind to govern and master themselves will result in peace.

Much peace research is undertaken quantitatively and qualitatively, eliciting the notion of peace from respondents or selected subjects (Cooper & Finley, 2014; Ladd, 2023). One fascinating research is on the notion of peace in education. Purwanto et al. (Purwanto et al., 2023) conducted a qualitative analysis of journals on peace in the university environment from 2017 to 2021 and discovered that the notions of building peace programs in universities, peaceful learning, and peace curriculum. Another study suggested that studies on peace in culture use an anthropological approach (Bräuchler, 2018). Meanwhile, Capistrano's (Capistrano, 2020) survey study revealed obvious disparities at the country level in terms of tolerance and respect, as well as the avoidance of violence in connection to educational achievement.

Cultural traits, with their distinctiveness, might help us understand how the aspect of peace is interpreted in the Yogyakarta culture. Yogyakarta, being one of Indonesia's distinctive cities, has features in which its residents preserve Javanese culture, one of which is the previously described philosophy. Although numerous research have been

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conducted on the people of Yogyakarta and Javanese culture (Hartati, 2023; Pramesti & Mukhlis, 2023; Rahmawati et al., 2022; Setyawan et al., 2022), there have been few studies on how the ideals of peace exist and are portrayed in Yogyakarta. In general, Javanese society emphasizes peace and preserves the character of *sumeleh* and compassion.

The results of research on the value of peace in Javanese culture traced by ethnographic analysis conducted on key informants of Javanese cultural experts, Javanese language academics and culturalists (Eliasa et al, 2023) show that 1) the inner peace of the people of Yogyakarta who uphold Javanese culture or are referred to as Javanese is reflected in the specific characteristics of the community and also the Javanese philosophy that is still held firmly; 2) social peace reflected in the people of Yogyakarta is shown by the appreciation of the main value of harmony with others and their perspective on others; and 3) peace with nature in the culture of the people of Yogyakarta is reflected in the traditions and rituals carried out to preserve nature and maintain its harmony.

The findings of the revelation of inner peace or inner peace of Javanese society in general indicated that the qualities of Javanese people include compassion, *sumeleh*, *sembodo*, *prasojo*, a willingness to collaborate, respect for others/*ngajeni*, *sumarah*, and gratitude. The Javanese community's ideology includes *sopo nandur bakal ngunduh*, *ngunduh wohing pakarti*, *nerimo ing pandum*, and the autumn mountain. Then social peace or social peace showed that the major value of harmony with others comprises Javanese cultural values, Javanese education, *widyo soko tunggal* harmony education, culture of respect for nature, harmony of life, and the philosophy of harmony maintenance. The Javanese perspective of others comprises *unggah-ungguh*, which means respect, *sumangga*, psychology *raos Ki Ageng*, *patafisika*, and *kariyenak tyasing sasomo*. Furthermore, peace with nature demonstrates that the meaning of peace in the context of nature, whether meaning or ritual/tradition, comprises the *merti* tradition, rituals to preserve natural harmony, comprehending the implications of disharmony with nature, and regulating harmony with nature.

Based on in-depth interviews on the depiction of important informants as Javanese with Javanese philosophies that encompass tranquil existence, such as *Urip Iku Urup*, which means that life is on and should bring advantages; *Memayu Hayuning Bawana*, *Ambrasta Dur*. *Hangkara* indicates that persons living in the world must pursue safety, happiness, and welfare, while eliminating the nature of *angkara murka* and greed; *Aja Kuminter Mundak Keblinger*, *Aja Cidra Mundak Cilaka*, *Sing Was-was Tiwas'* meaning do not believe you are the wisest so as not to be misled, do not like to cheat so as not to be damaged, and whoever hesitates will perish or lose. *Handap asor*, or be humble in front of your friends or discussion partners. This statement is consistent with Eliasa's (2017) findings on the Javanese principle of life *Tata titi tentrem kerta raharja*, which means that life is organised and managed so that the soul is comfortable and prospers; and *'Mikul dhuwur mendem njero'*, which means respect for leaders or family by remembering their services and concealing their flaws.

Then the Javanese people use the terms *aja dumeh*, *aja adigang*, *aja adigung*, and *aja adiguna*. According to Sartini (2009), the saying suggests that Javanese people should be modest, not arrogant, not arbitrary, not *aji mumpung* because they have authority, and always do good and respect others. The concept is simple, but it has a deep significance, and if the Javanese community fully internalizes it, true peace will be realised (Saputra, 2019).

Patience, or *rila lan nerima*, which signifies patience, willingness, and acceptance of what is, is also a Javanese character trait (Ruswayuningsi and Afiliatin, 2015). This states that when adolescents are going through a difficult time, they must be patient with the current circumstances, willing to face difficult situations, and believe that their willingness will produce positive results that may be unexpected, as well as accept all of the consequences of difficult situations. The notion of *dabar*, *rila*, and *narima* enables teenagers to develop resilience in the face of life's hardships and afflictions.

2. Methods

The method of implementing the Cultivation of Javanese Cultural Values in Kindergarten, Elementary, and Junior High School Students of Al Islam Applied Budi Mulyo, Sentolo, Kulonprogo involves a number of procedures meant to collaborate in order to maintain the Javanese culture that is upheld. The training was conducted out by directly teaching kids the three ideals of peace above through workshops with instructors from Kindergarten, Elementary School, and Integrated Islamic Junior High School Budi Mulyo. The training approaches included brainstorming, debate, simulation, role-playing, and worksheets. This program was attended by 28 classroom teachers from kindergarten, elementary school, and the Integrated Islamic Junior High School Budi Mulyo, Sentolo, Kulonprogo. The training was place in the Department of Education, Youth, and Sports, Kulonprogo Regency, Yogyakarta Special Region.

3. Result and Discussion

3.1. Normality and Homogeneity Test

Normality and Homogeneity tests were carried out to test the questionnaires given before and after the training was carried out using the SPSS 26 application. The following are the results of the Questionnaire Normality test using the Shapiro Wilk test.

Test of Homogeneity of Variances

		Levene Statistic	df1	df2	Sig.
Hasil Skala Evaluasi	Based on Mean	.009	1	54	.925
	Based on Median	.007	1	54	.934
	Based on Median and with adjusted df	.007	1	53.929	.934
	Based on trimmed mean	.005	1	54	.945

Figure 1. Pretest and Posttest Normality Test Results

The Shapiro Wilk test results above show that the pre-test significance value is 0.597, while the post-test result is 0.510. This value shows Sig. > 0.05 so it can be concluded that the pretest and posttest questionnaires are normally distributed. Meanwhile, the results of the homogeneity test can be seen from the following picture.

Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Pre Skala Evaluasi Penanaman Nilai	.129	28	.200*	.971	28	.597
Post Skala Evaluasi Penanaman Nilai	.108	28	.200*	.967	28	.510

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Figure 2. Pretest and Posttest Homogeneity Test Results

The homogeneity test results show a significance value of 0.925, so the value is more than 0.05. It can be concluded that the pretest and posttest questionnaires are homogeneous. Furthermore, because the data is normally distributed and homogeneous, it can be continued with a parametric test, namely the Paired Sample T-test.

3.2. Paired Sample T-test.

Paired Samples Test

		Paired Differences							
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		t	df	Sig. (2-tailed)
					Lower	Upper			
Pair 1	PreTest- PostTest	-1.32143	2.52475	.47713	-2.30042	-.34243	-2.770	27	.010

Figure 3. Paired Sample T-test Results

The Paired sample T-Test test results reveal that the Significance Value is 0.010. The value is less than 0.05, implying that there is a substantial influence before and after the training of teaching the idea of peace via Javanese culture in kindergarten, elementary school, and junior high school of Al Akhlakul Karimah Foundation Sentolo, Kulonprogo, DIY.

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The virtues of peace in Javanese culture in Yogyakarta are strongly founded in centuries-old traditions and beliefs. Cultural values transmitted via interactions in the home or at school have an essential influence in education. Education as a means of improving the quality of human resources has a strong association with future needs, since the rising demands on a person's competency will influence his behavior and style of thinking (Saputra et al., 2023).

In the modern period, the principles of peace inherent in Javanese culture must be infused into the learning process. Research was done at the Al-Akhlakul Karimah Sentolo foundation, Kulonprogo, where the participants in this PPM activity were instructors of kindergarten, primary, and junior high school IT. Budi Mulyo resulted in an improvement in teachers' thinking and knowledge of the notion of Javanese culture-based peace principles that may be implemented in the classroom with pupils. This is because the instructors were provided materials that are relevant and essential for the implementation of Javanese culture-based peace principles.

The content offered on the topic of school peace has its own meaning for the instructors. The notion of peace was discussed in terms of how to be a peaceful teacher, which involves numerous indications such as good communication, a peaceful spirit, respect, tolerance, sharing, dispute resolution, love, and collaboration. The signs highlighted are one of the new insights for instructors to recognise that a peaceful classroom begins with the individual teachers.

The inclusion of peace principles in educational institutions is an attempt to instill the ideal of living securely, cooperatively, and peacefully in the face of diversity (Umar, 2017). Humans, as social beings, will constantly engage in social interactions; nevertheless, there will be many variations in these interactions, thus a feeling of tolerance, love, collaboration, and respect will become the primary capital for individuals to have a peaceful personality while coexisting (Lu & Churchill, 2014). This information is critical for students to interpret life in a community setting.

Peace is crucial for everyone since it impacts one's health and is an important part of human growth (Eliasa, 2023). A sensation of serenity is a good emotion, hence it influences happiness and life satisfaction. A student's sense of serenity will influence his learning success (Eliasa et al., 2020). This is connected to a person's interpersonal skills, and these talents help pupils become better persons since education emphasizes not just on academic intelligence but also on emotional intelligence (Khazanchi et al., 2021).

Individuals with high emotional intelligence, such as those who have a sense of serenity inside themselves, would constantly strive to solve difficulties calmly (Akbar et al., 2018). These abilities are undoubtedly the most important provisions for dealing with the rapid evolution of the times, as many complicated challenges will occur throughout time. Thus, it is critical for instructors to instill the value of peace in their students in the classroom.

These instructors' efforts can be realized by internalizing Javanese culture. Javanese culture is noted for having several ideas of life that are very holy and have profound implications for daily living. A sense of inner serenity is a fundamental human desire. Javanese culture contains numerous peaceful principles that have been practised throughout life and must be passed down from generation to generation.

The Javanese cultural values that contain philosophies about living in peace include 'Urip Iku Urup' meaning that life should provide benefits, 'memayu hayuning bawana, ambarasta dur hangkara' meaning that humans living in the world must strive for safety and welfare, and eradicate the nature of angkara murka: 'aja kuminter mundok keblinger, aja cidra mundak cilaka, sing was-was tiwas', meaning do not feel the smartest so as not to be misguided, do not like to cheat so as not to be wretched and whoever hesitates will perish and lose, 'handap asor or humble' means humble for the sake of friends or conversation partners.

The transmission of peace principles from Javanese culture to children in school may be accomplished by preserving ideals such as innerpeace, socialpeace, and naturepeace. Inner peace ideals in Javanese culture include welas asih and sumeleh, prasojo and sembodo, respect for others, sumarah and thankfulness, and a desire to collaborate. Compassion is the behavior of Javanese people when they sense the pain of others, which arouses the desire to help. This culture of compassion may also be defined as a sense of empathy or social concern; the presence of a sense of caring among students undoubtedly promotes harmony. Thus, the desire for mutual well-being gives birth to a sense of peace.

Living in peace will offer peacefulness to persons; this is consistent with the meaning of Javanese culture's 'prasojo and sembodo', which indicates that a person with simple behavior will have a sense of sufficiency in himself. This sense of adequacy will inspire thankfulness for the life given. In Javanese tradition, gratitude is known as sumarah, and the goal of this practice is to achieve inner and outward serenity by completely surrendering to God Almighty. This thankfulness habit will also link to a pleasant and harmonious environment, ensuring that one's thinking is constantly peaceful.

A person who is at ease with himself would naturally appreciate others and enjoy cooperating (Eliasa, 2023). These two behaviors are inextricably linked in Javanese culture, which values gotong royong in all social activities within the community. Individual pupils will develop greater character as a result of incorporating these cultures into their study. The Indonesian curriculum currently includes numerous innovations to keep up with the trends, but one constant is the training of character (Maman et al., 2023). A person who is at ease with himself would naturally appreciate others and enjoy cooperating (Eliasa, 2023). These two behaviors are inextricably linked in Javanese culture, which values gotong royong in all social activities within the community. Individual pupils will develop greater character as a result of incorporating these cultures into their study. The Indonesian curriculum currently includes numerous innovations to keep up with the trends, but one constant is the training of character (Maman et al., 2023). The qualities of inner calm found in Javanese culture are intended to be incorporated into all courses, not just as a hidden curriculum but as a fundamental subject that is also a type of character.

The use of unggah-ungguh basa reinforces the value of societal harmony in Javanese culture. This is to realize harmony with others through courteous discourse and full of karma, as well as paying attention to the interlocutor based on age and position status, which is something that pupils must be instructed in today (Wardana et al., 2023).

Unggah-ungguh basa is becoming less common among young people due to rapid linguistic growth and interest in foreign languages. If teachers do not contribute to the preservation of these values, they will go extinct on their own. The values of peace in society are carried out through unggah-ungguh basa, which is integrated by the school environment and its community.

In terms of the importance of nature and tranquility, Javanese culture includes various rituals or activities that involve appreciating and conserving the environment. This is undoubtedly a crucial factor to consider while implementing peace principles, since preserving nature will result in a calm soul. Thus, these Javanese culture-based peace principles will produce quiet souls, comfort, contentment, and freedom of mind, as well as social groupings built on togetherness and collaboration.

The increase in Javanese culture-based peace values in the teachers of the Al-Akhlakul Karimah Sentolo foundation, Kulonprogo after attending the training is one of the reinforcements successfully carried out by the presenters, considering the teachers who have been accustomed to Javanese culture in Yogyakarta. However, the preservation of peaceful principles based on Javanese culture must be promoted to the greatest extent feasible for the purpose of future sustainability, so that students' sense of community life is successfully implemented. In this way, the instructors at Al-Akhlakul Karimah Sentolo, Kulonprogo, have expanded their knowledge through the application methodologies offered by various presenters at this workshop.

The requirement for information on the implementation strategy of Javanese culture-based peace principles is to develop innovative or entertaining learning programs for children in school. So instructors were given the opportunity to construct the best learning plan for implementing Javanese culture-based peace ideals. The speaker explained that to integrate the values of peace is adjusted to the learning objectives. The learning objectives will refer to student activities to carry out activities that are implied by Javanese culture-based peace values. Indicators of Javanese culture-based peace values that have been explained by the speaker can be used by teachers as a reference in formulating learning objectives.

The teachers in this training had the chance to debate in groups the development of teaching modules or school programs that incorporate components of Javanese culture-based peace principles. The value of the conversation is that instructors may immediately utilize the presenters' expertise and ideas by creating products such as teaching modules or school programs. Through cooperation among group members, it indirectly brings up the principles of peace espoused by earlier speakers. As a result, instructors have a better understanding of how to teach Javanese culture-based peace ideals to their children at school.

These aspects of Javanese culture-based peace ideals are not limited to certain themes, but may be included into any subject by modifying the required content. The Merdeka curriculum now includes the adjustment of learning objectives with material content that may incorporate components of Javanese culture-based peace principles. This curriculum empowers instructors to develop learning objectives and build learning activities in an engaging and unique manner (Apriyanti, 2023; Rindayati et al., 2022). Thus, instructors may tailor the incorporation of Javanese culture-based peace ideals to each school level.

One of the most significant aspects of developing teaching modules is taking into account the peculiarities of pupils at the school level. Teachers must first identify and assess students' learning requirements in the classroom (Handiyani & Muhtar, 2022; Purnawanto, 2022). Identifying learning requirements allows teachers to tailor learning objectives

and activities to the needs of their students (Fauzia & Ramadan, 2023; Maulinda, 2022; Wahyuningsari et al., 2022). Peace principles are unquestionably important for pupils at all levels of education. This is because the value of peace is closely tied to one's behavior, which shapes the character of each individual.

The students of Al-Akhlakul Karimah Sentolo Foundation, Kulonprogo, have mainly acclimated to a Javanese-based environment, so instructors may include Javanese-based peace principles into the learning process as a method of student strengthening.

Thus, the training on culture-based peace values for the teachers of Al-Akhlakul Karimah Sentolo, Kulonprogo has significantly improved based on the results of the pretest and posttest given during the training to measure the extent to which the teachers mastered the concept of the material explained by the speaker as well as the program assistance activities to produce teaching module products or school programs that contain elements of Javanese culture-based peace values. The knowledge gained is likely to be put into practice in the learning process at their respective school levels.

4. Conclusion

The Al-Akhlakul Karimah Sentolo Foundation will conduct community service activities over three days, including one offline day on August 10, 2024, and two online days on August 13 and 16, 2024. This practice was successful in establishing Javanese culture-based peace principles. A total of 29 people attended and completed the activity. The majority of the participants were young instructors with limited teaching experience, yet their passion for the exercise was palpable. The foundation's assistance and the active engagement of the local community were critical in ensuring the event's success.

With in-depth evaluation and appropriate corrective measures, this activity can become a model for further community service. The foundation can build more successful programming for embedding Javanese culture-based peace principles in schools by boosting participant capacity and leveraging previous experiences. This activity not only benefits the participants and the foundation, but it also helps to conserve and preserve local cultural heritage, particularly Javanese culture, which is important.

More thorough mentorship in the growth of peace principles is advised while implementing community service activities (PKM) to enable better knowledge and application among participants. Furthermore, the Foundation instructors' performance must be evaluated on a regular basis. These assessments can assist discover areas for growth and give helpful criticism for professional development. It is believed that with more constant mentorship and regular reviews, the quality of the PKM programme would improve, and the obstacles will be properly handled, resulting in more optimum and long-term outcomes.

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