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PEACE EDUCATION-BASED SOCIAL SCIENCE LEARNING THROUGH INTER-ETHNIC RELATIONSHIPS TO EMBED CHARACTER EDUCATION

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Abstract. The purpose of this study is the implementation of peace education-based social studies learning through inter-ethnic social relations to instill character education values at SMP N 28 Pontianak City. This empirical study uses a qualitative approach, with the survey method as an instrument in this review. The data collection techniques used were interview and in-depth observation techniques. The data sources of this study are primary and secondary data. Data analysis used is descriptive qualitative data analysis that is by collecting from various relevant sources and discussing descriptively based on the results of observations and interviews. Research Results. The application of social studies based on peace education in this school has succeeded in embedding the value of tolerance, democracy and other character education values in students. Peace education-based social studies learning, being one of the ways used by teachers to be able to understand better the various forms of local cultural values and the meaning contained in each local wisdom of each ethnic group in the school environment as a learning resource. Peace education-based social studies learning by utilizing ethnic pluralism that exists in learners can help students' understanding of the material of Socio-Cultural Diversity in Society.

Keywords: Peace Education; Inter-ethnic Relations; Character Education

Introduction

Social studies learning based on peace education through inter-ethnic social relations is still very relevant to the current conditions seeing the high level of horizontal conflict that often occurs in Indonesia. Indonesia is known as a pluralistic society. The pluralism of the Indonesian nation is mainly due to ethnic pluralism, also called ethnic groups or tribes. Other pluralities are shown in terms of religion, race, ethnicity, class and economic level. This plurality can have both positive and negative impacts. Positive impacts occur if the plurality is managed well, there will be national integration, on the contrary, if it is not managed well, there will be conflicts because pluralistic societies are societies that are vulnerable to social conflicts. In a pluralistic society, the existence of a dominant group raises the concept between the majority and the minority. The opinion of (Liliweri, 2009) says that the concept of majority and minority when viewed from the perspective of power, the power is won by the majority group. This is a reality of social jealousy for minority groups. Social jealousy from minority groups is often one of the causes of conflict between individuals, individuals with groups, groups with groups.

In accordance with the facts on the ground that Indonesian society has ethnic diversity, culture, traditions, beliefs, and other cultural institutions. This is because each ethnic group has a culture that characterizes their group. For this reason, it is not surprising that Indonesian society in Indonesia is pluralistic. Like the Bollywood country, Indonesia is also the most heterogeneous country in the world. Herimanto, (2015) says that the number of ethnic or ethnic groups in Indonesia is approximately 400 tribes. Tribes or ethnics with their own characteristics and characters have spread in many regions.

Speaking of ethnicity or tribe, Max Weber (in Sjaf, 2014) provides a definition of ethnicity as a group of people who have views, beliefs about origins that can form a group or community that has certain characteristics. Meanwhile, Appadurai (in Lan, 2006) defines ethnicity as a conscious and imaginative construction and mobilization of difference as its core. Ethnicity, which is termed as culturalism, is often associated with extraterritorial history and memory with refugee status. It is the refugee status that causes them to feel outcast. This discrimination causes them to struggle for recognition from the existing nation. Based on the reality, almost every major island in Indonesia has more than one ethnicity. The plurality of ethnicities (communities) in Indonesia will have implications for the development of positive social relations between ethnicities and ethnic groups in Indonesia.

One example of the largest island in Indonesia that has ethnic diversity is *Kalimantan Island*. West Kalimantan is an example of a multi-ethnic and religious society. Alloy (2008: 24) states that West Kalimantan is a tribally heterogeneous society. Twelve existing districts consisting of Ketapang, North Kayung, Kapuas Hulu, Melawi Sintang, Singkawang, Sambas, Sanggau, Landak, Bengkayang, Kubu Raya and Pontianak districts. Each of these regencies has been occupied by various ethnic groups such as Javanese, Madurese, Malay, Batak, Bugis, Arab, Chinese and Dayak. They occupy urban areas as well as rural areas in all corners of West Kalimantan. Based on population data, Dayak and Malay ethnic groups are the majority compared to other ethnic groups. Dayak and Malay ethnic groups are considered as the indigenous people.

The majority group is ethnic Malays who have a total percentage of 33.75%. Alqadrie (in Alloy, 2008) categorizes ethnic Malays into four major groups, namely 1) Pontianak Malay, this group consists of Malay people who live in Pontianak Regency and Pontianak City, Sambas Malay both residing in Sambas Regency and anywhere in West Kalimantan. 2) Ketapang Malay, namely people who live in Ketapang district. 3) Inland Malay, namely Malay people who identify themselves as Malay (especially Dayak people who embrace Islam) who live in inland areas such as in Sanggau, Sekadau, Sintang, Melawi and Kapuas Hulu districts.

Based on the findings of Alloy, (2008). The percentage of ethnicities in West Kalimantan can be seen as follows: Chinese ethnicity is approximately 10%, Javanese 6%, Madurese 5.51%, Bugis ethnicity is approximately 3.2%, Sundanese, Banjar, Minangkabau, Batak, Balinese and Ambon ethnicities occupy approximately 2%. ethnic-ethnicity causes pluralism in the equatorial earth. Diversity can also be seen from the beliefs embraced by each ethnic group. The distribution of the population in the equatorial earth is not concentrated based on certain ethnic groups or called mono ethnic groups. According to Alqadrie, (2008) in each district Pontianak, Sanggau,

Sintang and Kapuan Hulu are dominated by Dayak ethnic groups, while in Sambas and Ketapang districts are dominated by Malay ethnic groups.

Based on Alqadri's research, (2008: 18) based on historical reviews there have been inter-ethnic conflicts in West Kalimantan. This is something that naturally occurs in heterogeneous societies. Alqadri revealed that inter-ethnic violent conflicts in Bumi Katulistiwa have occurred 13 times. These conflicts include the conflict between ethnic Malay and ethnic Madurese in Sambas in 1996-1997 and the Dayak - Madurese conflict in Sambas in 1999. The dispute between ethnic Dayak and Madurese is the most gripping and frightening, Lestari, (2015). This is because this conflict took a lot of victims and left a traumatic impression for all parties. Meanwhile, conflicts between ethnic Dayak and Chinese, Malay and Chinese and Malay and Dayak tend to be political.

Horizontal conflict is very vulnerable to occur in multicultural societies, including in West Kalimantan. For this reason, it is necessary to apply a learning, especially social studies learning based on peace education to create integration from an early age so that differences are no longer a conflict but will become a national asset. Peace education-based learning aims to make students have an awareness of the consequences and roots of certain conflicts so that they have social skills in solving problems. Through peace education-based learning, students can discuss, reflect, discuss and they can see various perspectives and imagine themselves in a place where there is a conflict, to foster empathy for victims of violence. Peace education-based learning has not been implemented in schools both at the primary level and the lecture level. Yusuf, (2019) defines peace education as an educational program designed to change the view of thinking for warring parties or conflicts in conflict-prone areas, so that they can get to know and accept each other. Peace should be built because hostility comes from human thinking. The purpose of peace education is to change behavioral attitudes. For this reason, a relevant strategy is needed to make a change. Factors that need to be changed include three things: cognitive, affective dispositional and behavioral. All three aim to make meaningful and lasting changes. The three objectives can be explained as follows a) the cognitive goal is to realize learners to have basic knowledge and understanding of culture, history and environmental conditions. b) The affective dispositional goal is the goal to develop a willingness to cooperate with other group members, accept and reduce negative stereotypes. c) the behavioral goal is to participate peacefully and constructively in a discussion so that learners have a solution in dealing with conflict without having to reply with physical or psychological violence.

Peace education-based learning can be applied to social studies learning. Social studies learning is learning that puts students as the center of learning (student centered). This is in accordance with the opinion of Somantri (2001) "Social studies education for school level is a simplification or adaptation of the discipline of social sciences and humanities, as well as basic human activities organized and presented scientifically and pedagogically / psychologically for educational purposes". In connection with the gap between expectations and reality in this background within the scope of the problem and the paradigm in learning innovation, the researchers were interested in strengthening the quality of social studies learning that focuses on issues that contain universal human values to realize integration in Indonesia.

Social studies learning based on peace education in junior high school or in MTs implemented in order to develop the potential of students to have awareness and concern for the community or the environment. Meanwhile, Hamka (2015) argues that through

learning social studies based on peace education students are also expected to have knowledge, basic concepts and critical thinking skills in solving social problems. It was implemented in order to strengthen national identity, a sense of love for the country, build yourself to survive in all conditions and responsible for building a civilized society based on human values. Social studies learning based on peace education is one alternative learning approach that can be used to develop the social studies learning process in order to embed the use of human values in students for the purpose of realizing unity in a multiethnic society.

Based on observations in several junior high schools in West Kalimantan, multi-ethnic schools are still found to have negative stereotypes towards certain ethnicities and religions. If left unchecked, this will lead to conflict. Horizontal conflict is very vulnerable in multicultural societies, including in West Kalimantan. West Kalimantan is an area prone to high conflict. West Kalimantan is one of twenty conflict-prone areas. The cause of the conflict is the problem of miscommunication between ethnic groups. Conflicts that occur are usually conflicts between local groups and ethnic migrants. Large-scale bloody conflicts between three different ethnic groups occurred in 1997 and 1999. There were also 12 conflicts between Dayak and Madurese ethnic groups during the period 1950-1999, Yusuf, (2019), Lestari,(2015).

To overcome this condition, it is necessary to establish a culture of peace. This step does not happen only in the form of socialization. There needs to be a concrete step towards fostering the younger generation through learning in schools in order to have a conscious principle of peace. For this reason, educators have an important role in honing certain attitudes and behaviors among students. Educators can also train students to reduce conflict. Existing conflicts should not be resolved by violence but by dialogue based on the spirit of mutual respect for the rights and dignity of each other.

This research was conducted in junior high schools (SMP) because this level of education provides an optimal opportunity to instill the value of peace and shape students' characters in a diverse social context. SMP is a strategic place to influence students' attitudes towards ethnic diversity, and the results of this study are expected to provide long-term benefits in building harmonious inter-ethnic relations.

Peace education-based social studies learning is very strategic to instill an attitude of sympathy, respect, appreciation, and empathy for adherents of different religions and cultures. Peace education-based social studies learning is one of the most important strategies in multicultural education. This learning not only aims to make students easily understand the lessons they learn, but also to increase their awareness to always behave humanist, pluralist, and democratic. The above is in accordance with social studies education can contribute to social problems in the form of pluralism. Then the hope of social studies to form the color of the country patriotic, social scientific thinking, can create citizens who can make decisions that are democratic, sensitive and responsive to social problems and form the color of the country that form citizens who are able to live in accordance with the era. The application of peace education-based social studies learning in inter-ethnic relations aims to create a more harmonious and tolerant society. By instilling values such as empathy, respect for differences, and dialogue skills in everyday life, this learning plays an important role in preventing inter-ethnic conflict. Through an inclusive and peace-based approach, social studies education can form a

generation that is more sensitive to pluralism and more prepared to contribute to realizing social peace in Indonesia.

Therefore, Peace Education-based Social Studies learning that includes students in junior high school in order to instill the values of tolerance and democracy such as tolerance, respect for differences in life in a multi-ethnic society is very important to create a harmonious society. One way of cultivating the character of tolerance and love of peace, the cultivation of habits of patience, tolerance, and restraint of emotions and desires. Peace education-based social studies learning can develop a democratic attitude needed to foster mutual respect in students so that they can more wisely interpret every event that occurs around their environment Babuta et al (2014). Peace education-based social studies learning is one way of cultivating the character of tolerance and love of peace is the cultivation of habits of patience, tolerance, and restraint of emotions and desires : Bahri, et, al. (2020), Lestari, et.al, (2022), Bahri, et, al. (2022). Indicators of the success of character cultivation are as follows: 1. Like to cooperate with friends, 2. Want to share food or toys with friends, 3. Always greet when meeting people he knows, 4. Show a sense of empathy, 5. Like to be friends with anyone, 6. Respect the opinions of friends, 7. Want to mediate friends who are disputing 8. Do not like to make noise or disturb friends 9. Do not like to win alone 10. Enjoy discussing with friends 11. Likes to help friends and adults.

Based on the description above, the purpose of this study is the implementation of peace education-based social studies learning through inter-ethnic social relations to instill character education values at SMP N 28 Pontianak City, These problems are compounded by the absence of adequate peace education and character-building initiatives. Peace education-based social studies learning, which focuses on inter-ethnic social relations, could help address these issues by promoting empathy, tolerance, conflict resolution skills, and mutual respect among students, leading to a more harmonious and inclusive school environment. Through the integration of local cultural wisdom and democratic values, students can develop the necessary attitudes to engage with diversity in a positive and constructive way, both within the school and in their broader society.

Method

This empirical study uses a qualitative approach, where the survey is an instrument in this review. Qualitative empirical studies are conducted because researchers want to explore non-quantifiable phenomena that are descriptive in nature such as the process of a work step, the formula of a recipe, the notions of a diverse concept, the characteristics of goods and services, images, styles, procedures of a culture, physical models of an artifact and so on. Qualitative empirical study as an empirical study method based on the philosophy of postpositivism, used to research on natural object conditions. Where the researcher is the key instrument, data collection techniques are triangulated, data analysis is inductive or qualitative, and the results of qualitative empirical studies emphasize meaning rather than generalization. The data collection techniques used are interview techniques and in-depth observations regarding the implementation of peace education-based social science learning through inter-ethnic relations to instill character in students of SMPN 28 Pontianak City.

The data sources of this empirical study are primary and secondary data. Primary data in this empirical study are interviews and in-depth observations conducted directly with teachers and students. Secondary data obtained is done directly with the community around the school which is multi-ethnic: Dayak, Malay, Chinese, Arab, Bugis, Madurese, Javanese. The data analysis used is descriptive qualitative data analysis, with the analysis emphasizes the meaning derived from the participants' perspectives, observed interactions, and the cultural context surrounding the implementation of peace education in this particular multi-ethnic setting, namely by collecting from various relevant sources and discussing descriptively based on the results of observations and interviews.

Research Result

The research conducted at SMPN 28 Pontianak reveals the successful integration of peace education within the social science curriculum, particularly focusing on the theme of Socio-Cultural Diversity in Society. This approach not only promotes a deeper understanding of inter-ethnic relations among students but also plays a key role in fostering character education. The study's key findings demonstrate how the school's multicultural environment, peace education, and character education are effectively intertwined to create a more harmonious and inclusive learning experience.

Diverse Student Population at SMPN 28 Pontianak is located in a multicultural area, with students from various ethnic backgrounds, including Dayak, Malay, Bugis, Chinese, Madurese, Sundanese, and Javanese. This ethnic diversity is an important feature of the school, with the curriculum emphasizing the principle of equal opportunity for all students. Regardless of their ethnic or cultural backgrounds, students are given the chance to develop their abilities based on their individual talents and interests. The school's approach ensures that all students, irrespective of their origins, can participate in the learning process on equal terms.

Peace Education in Social Science Learning were in incorporating peace education into social science lessons, SMPN 28 focuses on the theme of socio-cultural diversity. The peace education content was designed to help students explore core concepts such as peace, tolerance, democracy, and mutual cooperation. Additionally, the curriculum emphasizes the importance of conflict resolution and empathy in inter-ethnic relations. To achieve this, teachers adopted inquiry-based learning strategies, encouraging students to engage in group discussions and collaborative tasks. This approach promotes democratic attitudes, respect for diversity, and a commitment to peaceful coexistence among students.

The integration of local cultural values not only enriches the curriculum but also encourages students to engage in discussions, reflect on differences, and develop empathy. This supports peace education by instilling a mindset of tolerance and cooperation, essential for maintaining harmonious inter-ethnic relations in the community and beyond.

In essence, the use of local cultural wisdom in the school setting enables students to learn about peace, tolerance, and respect for others by drawing on the lived experiences and practices of the surrounding communities. This not only supports the students' social-emotional development but also strengthens their understanding of how to coexist peacefully in a diverse society.

Character Education Integration, could be seen in the implementation of peace education at SMPN 28 is closely linked with character education values. Through various group tasks and discussions, students demonstrated important character traits such as cooperation, sincerity, empathy, self-control, tolerance, and justice. These values were reinforced throughout the learning process, particularly when students were encouraged to collaborate across ethnic groups. The focus on building mutual respect and trust among students of different ethnic backgrounds, combined with a strong emphasis on peaceful conflict resolution, created an environment where students could not only engage with academic content but also grow as responsible and caring individuals.

Positive Learning Outcomes from this results of the research show that students made significant progress in both their understanding of socio-cultural diversity and in developing key character traits. Many students were able to articulate the importance of peace, tolerance, and democratic behavior and applied these values in their academic work as well as in their social interactions. Assessments of students' affective and psychomotor competencies revealed that they were not only grasping academic concepts but were also internalizing essential character education values. This suggests that the integration of peace education into the social science curriculum has had a positive impact on students' moral development.

Inter-Ethnic Relations and Local Cultural Wisdom, was an important finding of the research is the role that local cultural values play in supporting peace education. The community surrounding SMPN 28 is ethnically and religiously diverse, with populations including Malay, Madurese, Bugis, Javanese, Dayak, Chinese, and Arab. Despite these differences, the various communities coexist peacefully, and their local wisdom—encompassing beliefs, rituals, and cultural practices—serves as a valuable resource for teaching about socio-cultural diversity. By drawing on these local cultural values, the school has been able to create a more contextual and meaningful learning experience that promotes both understanding and respect for diversity.

Table 1. Social Studies Learning Based on Peace Education - Embedding Character Education

Social Learning Materials	Science The Content of Peace Education	Character Education Values
Socio-Cultural Diversity in Society	Implementing a cooperative attitude to realize national integration within the framework of Unity in Diversity	Demonstrating honest, disciplined, responsible, caring (mutual cooperation, cooperation, tolerance, peace), polite, democratic, responsive, and

proactive behavior as part of the solution to various problems in interacting effectively with the social and natural environment and in placing oneself as a reflection of the nation in world relations.

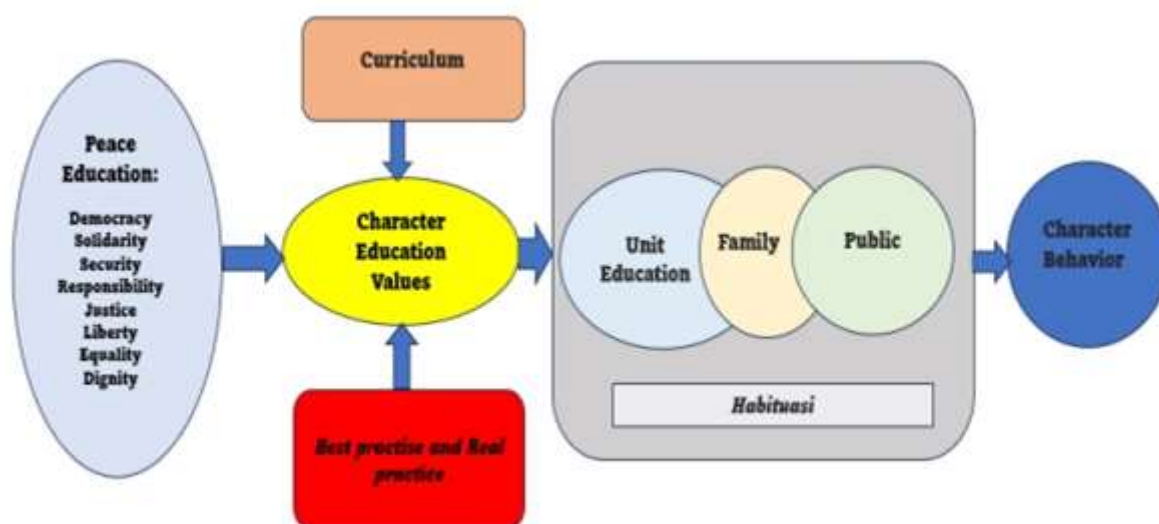
Based on the results of interviews, observations and documentation of the learning evaluation process is also important for teachers in developing steps or strategies to be taken. The learning evaluation step is carried out to find the right indicators for the teacher to follow up on. the results of the learning evaluation obtained by the teacher will be used as an improvement process. The affective and psychomotoric competencies, especially in the cultivation of character education, can be seen from the following table:

Table 2. Learning Outcome Stage of peace education-based social science
No Stages of Peace Education-based Social Science Learning Outcomes in Embedding Character Education Values

- | | |
|---|---|
| 1 | Learners are able to understand the attitude of cooperation with different ethnic groups in completing group assignments that have been given to the teacher. Cooperation teaches the importance of working with others in achieving common goals. Good cooperation can reduce conflict and build mutual trust. |
| 2 | Learners are able to accept a democratic attitude in discussions without discriminating against ethnicity or religion. |
| 3 | Tolerance: Promotes understanding of differences, be it cultural, religious, or outlook differences. By understanding and respecting differences, individuals can reduce the potential for conflict and create an inclusive environment. |
| 4 | Sincerity: Teaches the message that honesty and sincerity in actions and words are important foundations in maintaining good relationships and avoiding conflict. |
| 5 | Empathy: Helps individuals to understand and feel the feelings of others. By teaching learners to develop empathy, individuals can better understand the impact of their actions on others, thus avoiding harmful actions. |
| 6 | Self-Control: Encourages learners to manage emotions and impulses wisely. By having good self-control, learners are more likely to be able to resolve conflicts peacefully. |
| 7 | Justice: Teaches the principles of justice and equality. This helps in preventing discrimination and injustice which can be a trigger for conflict. |
| 8 | Sense of Responsibility: Encourages learners to take responsibility for their actions and their impact on the environment and society. It forms individuals who are more concerned about the social impact of their behavior |

- 9 Peace Appreciation: Teaches the importance of peace as the ultimate goal in any situation. Appreciating and promoting peace becomes an integral part of an individual's character.
- 10 Peaceful Conflict Resolution: Learning skills to resolve conflicts in a non-harmful and non-violent manner. It involves effective communication and negotiation.

Overall, peace education plays an important role in promoting understanding, respect and peaceful coexistence between different ethnic groups. By fostering empathy, challenging prejudice and equipping individuals with conflict resolution skills, it helps build strong and harmonious inter-ethnic relationships.



Picture 1. Peace Education-Based Social Science Learning Through Inter-Ethnic Relations To Instill Character Values

Discussion

SMPN 28 Pontianak is one of the education units at junior high school level in Siantan Hulu, North Pontianak sub-district, Pontianak city, West Kalimantan. In carrying out its activities, SMP Negeri 28 Pontianak is under the auspices of the Ministry of Education and Culture. SMP Negeri 28 Pontianak is located at Jl. Kebangkitan Nasional Gang Bentasan I, Siantan Hulu, Kec. North Pontianak, Pontianak City, West Kalimantan, with the zip code 78241. This school is characterized by multicultural because the students consist of various ethnic groups including ethnic Dayak, Malay, Bugis, Chinese, Madurese, Sundanese and Javanese. The school has also implemented multicultural education which aims to provide equal opportunities for all students regardless of their background so that all students can optimally improve their abilities according to their interests, interests and talents. Multicultural education will develop

social awareness in students of the need to be active in social life, both locally, nationally and globally (Ishmuradova, 2019).

Peace education is an important aspect in building relationships between different ethnic groups (Khairuddin, 2023). The purpose of peace education is to explore, enrich, deepen and place in context students' thinking about the concept of peace (Patra, 2015). It also aims to create an inclusive and humanistic generation. Peace education is also seen as the core of religion and social relations. In the context of interethnic relations, peace education can help promote understanding and respect among different ethnic groups. It can also help reduce prejudice and discrimination. By teaching about the value of diversity and the importance of peaceful conflict resolution, peace education can help create a more harmonious society. Overall, peace education can play an important role in promoting positive relationships between different ethnic groups. By teaching the importance of understanding, respect and peaceful conflict resolution, peace education can help create a more inclusive and humane society (Romano, 2022).

The implementation of Peace Education organized by SMPN 28 at the implementation stage is arranged in accordance with the lesson plan that has been included in the learning process. The analysis of the planning stage in the learning process of social science with peace education content material. In the implementation of this learning with the theme of Socio-Cultural Diversity in Society in class VII odd semester. The implementation of learning in educational process standards is the implementation of a differentiated teaching module for social science. Social education teachers here have carried out learning in accordance with lesson plans that have been prepared with established procedures and rules.

The implementation of peace education-based social education learning is as follows: 1) the strategy in completing the tasks that students do is to divide group tasks with social education learning with the inquiry method. 2) The results of the answers that students find are in accordance with the material of Socio-Cultural Diversity in Society. 3). Learners have mastered the material well and correctly. This is supported by the ability of students to select and sort the conceptions found by discussing with their colleagues. In addition, the ability of learners to explain concepts to others is also supported by their ability to create and display the results of their discussions through presentations with visualizations. 4). Learners can present their work reports in the form of creative media. Presentation activities carried out by students in relation to communicating scientific learning also help students learn more effectively.

The findings of this research confirm that social studies learning based on peace education by utilizing the ethnic diversity that exists in students can help students' understanding of the material on Socio-Cultural Diversity in Society. As is known, the people in North Pontianak are multi-ethnic, consisting of Malay, Madurese, Dayak, Chinese, Javanese, Bugis, Arab and so on. With the ethnic diversity that exists in the school environment and the community here, which in fact has a number of local cultural value systems or local wisdom which exist in cultural forms such as: 1. Belief. Each ethnic group here has strong ties of belief, namely Islam (identical to Malay, Madurese, Bugis, Javanese and Arab). For the Dayak and Chinese ethnicities, it is synonymous with Christian, Catholic, Confucian beliefs and religions. Various matters relating to Islamic teachings are the basis for the behavior of the Madurese and Malay ethnic communities. The Dayak ethnic group is more familiar with belief systems and rituals that are inseparable from the traditions of their ancestors or forefathers, namely belief in spirits. 2. Culture, this can be seen in the language and rituals and customs

carried out by each ethnic group which are still preserved today. Even though there are different cultures, religions and races, the people here do not show any boundaries for communicating with anyone, and this does not disturb the agreed ethics, in other words, communicating as is. Humorous, honest, patient, firm, has a high sense of tolerance and good manners.

Thus, the results of this research confirm that social studies learning based on peace education is one of the methods used by teachers to be able to better understand various forms of local cultural values and the meaning contained in each local wisdom of each ethnicity in the school environment. as a learning resource. Utilizing local cultural values as a learning resource can start from developing materials to make them more contextual, developing media and various other forms of creative learning models (Wahyono, et al. 2022). Teachers with a social studies learning approach based on peace education through inter-ethnic relations can take local cultural forms as examples in emphasizing teaching materials. Learning like this has also succeeded in instilling the values of character education. With this approach, it increasingly encourages all parties to love themselves, the environment and their friends around them, including love for their country and self-identity amidst the strength of global culture.

This is in accordance with the findings of (Hajj, 2023), (Sadough, 2023), Freedman & Chen (2023) that by implementing peace education in schools, it is hoped that students can become individuals who have a better understanding of peace, tolerance and peaceful conflict resolution. This will help create a more harmonious and peaceful society in the future. Meanwhile (Mishra, at al, 2023) said that through historical stories the leadership of Mahatma Gandhi, the Dalai Lama, and Thich Nhat Hanh can be used as a medium for delivering peace education. Strengthening peace education through moderate character education can be an alternative solution for a more peaceful and civilized Indonesia.

Meanwhile, the findings of this research are that the internalization of character education in social studies learning based on peace education not only helps shape students to have positive values, but also prepares them to become agents of peace in society. By encouraging the development of these values, education can play a role in creating a more tolerant, harmonious and peaceful world. Internalizing the values of character education in Social Sciences learning based on Peace Education is an important step towards forming a generation that respects diversity, prioritizes dialogue and participates in decision-making processes. Through this approach, we can build a more harmonious and democratic society in the future. However, this approach still needs to continue to be developed in an effort to develop character and strengthen national identity.

Conclusion

The implementation of social studies based on peace education in this school has succeeded in instilling the values of tolerance, democracy and other character education values in students. Social studies learning based on peace education is one of the methods used by teachers to be able to better understand various forms of local cultural values and the meaning contained in each local wisdom of each ethnicity in the school environment as a learning resource. Social studies learning based on peace education by utilizing the ethnic diversity that exists in students can help students' understanding of the material on Socio-Cultural Diversity in Society.

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