# 12 BASIC VALUES OF PEACE GENERATION FOR THE YOUNG GENERATION IN PREVENTING SOCIAL

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## ABSTRACT

Social conflict is a problem that often occurs in society. To prevent social conflicts, it is necessary to adopt the values of peace in everyday life. Peace Generation has identified 12 basic peace values that can be adopted by the younger generation in preventing social conflicts. This study aims to identify the values of peace adopted by the younger generation and how these values can be applied in everyday life to prevent social conflicts. The research method used is a survey through questionnaires distributed to the younger generation. The results showed that the younger generation realized the importance of peace values in preventing social conflicts. All the basic values of peace identified by the Peace Generation are adopted by the younger generation. However, there were differences in the level of adherence to these values between respondents. The results of this study show that the younger generation understands the values of peace that are important in preventing social conflicts. Therefore, policymakers and educators need to strengthen peace values education in education curricula and activities outside schools to strengthen young people's adherence to these values. Thus, it is hoped that social conflicts can be avoided and peace can be achieved in society.

**Keywords:** Peace; Young Generation; Social Conflict

## Introduction

Humans are conflicting creatures (homo conflicts), that is, creatures that are always involved in differences, conflicts, and competitions both voluntarily and forced. In simple terms, conflict can be interpreted as a conflict characterized by movements from several parties so that there is an intersection. Conflict is a social reality that must be faced by every individual and society. Because there is no human being or society that has never been involved in conflict. (Abidin, 2019)

Conflict does not exist In a vacuum, it exists against the background of differences, those differences can be in the form of identity, religion, interests, and others. If there are differences in society, the potential for conflict will always exist. Reflecting on Indonesia's history as a nation of various diversity of ethnic, cultural, and religious groups (Ismail & Abidin, 2019). After independence, the Indonesian nation experienced many conflicts based on race, ethnicity, and religion, even during the New Order regime for the reason of maintaining national stability and reviving nationalism a policy of assimilation politics was issued, which forced the Chinese ethnic minority to abandon their cultural identity and integrate with the national culture (Liliweri, 2018)

After the New Order, conflicts containing SARA that could threaten peace and disintegration of the nation such as disputes (social conflicts) between groups in Indonesian society still occur a lot. For example, Dayak and Madurese conflicts in Central Kalimantan in 2001, inter-tribal conflicts between indigenous tribes and migrants in Central Lampung, Papua Dani, and Moni tribe Inter-tribal conflicts in 2014,

between tribes. conflict in South Lampung 2012, between Lampung tribes (indigenous tribes) and Balinese tribes (Truna et al., 2020)

In addition to conflicts between tribes, there are also often conflicts caused by differences in religious background. For example, inter-religious conflicts in Tolikara, church burning cases in Aceh Singkil, SARA-nuanced conflicts in South Lampung, Situbondo, and religious conflicts in Ambon, which until now still leave trauma and material losses for all groups involved. The conflicts mentioned above are included as radical actions and actions by a group of people who want drastic social and political changes or reforms through violent means and actions, as well as extreme behavior that ignores the values prevailing in society (Truna et al., 2020)

In relation to the existence of acts of radicalism, based on the results of a survey conducted by Lazuardi Birru and the Indonesian Survey Institute in 2011, explained, the radicalism index of 33 provinces in Indonesia. There are 3 regions that are most vulnerable or prone to acts of radicalism, namely Aceh with a vulnerability index of 56.8%, West Java (46.6%), and Banten (46.6%). Radical attitudes and ideas have several identifiable characteristics, namely intolerant, bigoted, and exclusive (Mulyono & Mulyoto, 2017). The elements of society that are potentially vulnerable to radicalization are young men and women (aged 15-30 years). Of course, this is very concerning, youth as the successors of the nation who should participate in building Indonesia in a better direction are trapped in conflicts that tend to lead to violence.

Thus, our efforts to keep conflict away from violence are very important, so that young people are not trapped in conflicts that lead to violence. Education is the best deterrent to conflict and violence. It is said that because education is an asset for the development of human resources, in order to realize a strong civil society. In Indonesia itself, there have been many non-formal institutions that offer peace education for young people, one of which is Peace Generation (R. Rosyad & Dian, 2022).

The presence of Peace Generation as a non-formal institution that provides peace education is a real step due to concern about the impact of vulnerable young people's thoughts in acts of violence. In implementing peace education among young people. Peace Generation has twelve basic values as its main foundation. Therefore, in this study, the author wants to see how peace education that departs from the twelve values of peace is applied and taught among young people

The formulation of this research problem is how is education for the twelve values of peace? This study aims to expose education for peace based on twelve peace values.

### Research Method

This research is a qualitative research literature study. The author formulates peace education using peace values developed by Erik Lincoln and Irfan Amalee. In their book, Erik Lincoln and Irfan Amalee set forth twelve basic values of peace, and is a guidebook for peace education, as well as teaching material for peace generation. The manual is supplemented by twelve student books that help students learn the value of peace. In general, the twelve basic values according to Cawagas and Swee-Hin (1991), some peace education materials can include six categories: 1). Dismantling the culture of war and violence. 2). Live with a sense of justice and caring. 3). Promote always Human Rights and responsibilities. 4). Living in harmony with the natural environment (earth). 5). Build a culture of respect for reconciliation and solidarity. 6). Continue to develop inner peace.

## Result And Discussion

As already discussed, conflict is a phenomenon that can give birth to conflict due to differences, differences in ideology, race, ethnicity, and religion. Empirical facts show many cases, as happened in post-independence Indonesia and the New Order. Conflict is always followed by acts of violence, laying the foundation for the importance of peace education (Zuhri, 2022).

The definition of peace education is usually associated with efforts to increase knowledge, improve skills, and strengthen the commitment to resolve conflicts peacefully without violence. As Schell-Faucon argues, peace education aims to unlock knowledge, practical expertise, and attitudes that empower young people to practice critical judgment and participate confidently in society (Rahmat, 2021)

Peace education is a learning process at the proposal and community level in improving conflict management skills. Schell-Faucon enters several elements in it, namely self-esteem.  Tolerance, awareness of others and empathy, communication and interaction skills, personal awareness, and cultural attitudes toward conflict behavior in a conflict situation, ability to analyze and evaluate conflict, and practical skills in managing and resolving conflict. (Saihu & Aziz, 2020)
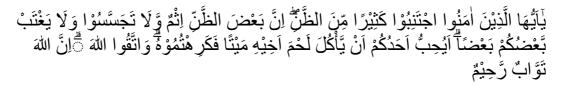
Based on the understanding of peace education as a learning process at the community level in improving conflict management skills. So, Peace Generation implements it with twelve values of peace. As for the twelve values of peace, the author groups them into six parts based on six categories.

**Dismantling a Culture of Violence**

**Value 2.  Prejudice and Prejudice**

According to Erik Lincoln and Irfan Amalee, the existence of prejudice against others causes the scope of association to be narrow, in various cases that occur, prejudice becomes a prelude to conflict. Everyone should not be stigmatized as good or bad, smart or stupid, rich or poor, based solely on their religion, race, ethnicity, and social status. Stigmatization is a characteristic of the short-sightedness of thinking so that it is trapped in its own prejudices. In addition, on the peace generous page, it is written that because violence begins with conditions that do not understand each other, therefore the basic core of the principle of peace related to prejudice is that everyone needs to learn to see everyone as an individual.

In Islam the Quran explains:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا اَيُحِبُّ اَحَدُكُمْ اَنْ يَّأْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ

Meaning: O believers, stay away from most prejudices, in fact, some prejudices are sins, and do not seek the ugliness of people and do not gossip about others.  Do any of you like to eat the flesh of his dead brother?  Of course, you feel disgusted with him. And be fearful of Allah, truly Allah is the Recipient of repentance, the Most Merciful. (Q.S Al-Hujuraat: 12)

**Value 10 Violence**

The tenth value speaks of rejecting violence. In their book Use the Brain, Don't Mean Muscle, Lincoln and Amalee suggest that conflict causes worsening health and education services, destruction of infrastructure, and economic barriers more than ever,

conflict leads to decreased trust and increased mutual suspicion. Peace education is a learning process at the personal and (Amalee, 2017)group levels, Lincoln and Amalee emphasized the importance of building the value of rejecting violence because there are 3 adverse effects produced, as follows: First, chaos. Violence leads to more violence and the situation spirals out of control, which in turn causes damage and pain; Second, losing the opportunity to reconcile causes the problem to get bigger and worse; Third, feelings of fear, guilt, and resentment. This tenth value keyword according to Lincoln and Amalee is not to judge someone based on common assumptions about their group. Judge someone according to who that person is.

The Qur'an explains:

وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ فَإِذَا الَّذِيْ بَيْنَكَ وَبَيْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِيٌّ حَمِيْمٌ

Meaning: Good is not the same as evil. Reject (the evil) in a better way, so that the person with whom you have hostility and will be like a faithful friend.

**Sense of Justice and Caring**
**Value 6 Economic Status Differences**
The sixth value discusses economic status. In their book Lincoln and Amalee give the keyword to this value is wealth or poverty does not determine a person's self-worth. We must treat everyone with the same respect and be mindful of the temptations we all (Amalee E. L., 12 Nilai Dasar Perdamaian , 2017) face. In their book Kaya Gak Arrogant, Miskin Gak Minder, Lincoln, and Amalee assert three important things in this value, namely: First, do not appreciate or disrespect someone based on what they have, for a man's life does not depend on his possessions; Second, the rich and the poor alike face temptations such as pride, oppression, greed, lack of dependence on God, envy, and criticism; Third, learn to get along with people of all economic levels, so as to learn from each other.

The Qur'an explains:

إِنَّمَآ أَمْوٰلُكُمْ وَأَوْلٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ

Verily your treasure and your children are but trials (to you), and on God's side is a great reward. (Q.S At- Taghaabun : 15)

Some sausage scientists place Weber as a microanalysis theorist because he departs from social action. But, as George Ritzer (2000) argues, Weber did start his sociological conception of individual action but he himself pioneered an analysis of society. It even reaches wider than Karl Marx's definition of class. In contrast to Marx's class is economic determinism. Weber in The Theory of Social and Economic Organization (1947) gave a comprehensive sociological concept of class. Stratification is not only determined by economics alone but also by Prestige (status), and Power (power/politics). (Susan, 2019)

**Human Rights and Responsibilities**
**Value 5 Sex Differences**
This fifth value is about sex differences. In his book Men and Women    Both Humans, Lincoln and Amalee provide the keywords respect and respect for people of different sexes and build healthy friendships and No wonder. This value of peace has two important principles, namely: First, men and women were created by God equally, so they must treat each other fairly.; Second, respect and respect the rights of people of the opposite sex, for men, do not engage in harassment, discrimination, and intimidation using physical or verbal, While women do not play tricks on men, discriminate against

friends both against men women, and hurt with words. (Amalee E. L., Peace Generation: 12 Basic Values of Peace, 2017, 68-70)

The Qur'an explains:

$$يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا$$

Meaning: O man! Be fearful of your Lord who created you from oneself, and from whom Allah created his mate, and from both God bred many men and women. And be fearful of Allah by (using) His name, you ask one another and (maintain) a relationship of friendship. Indeed, God is always watching over you. (Q.S Al- Nisaa: 1)

The verse explains that the principle of the relationship between men and women in the Islamic view is to complement each other with the advantages and disadvantages of each person, not to compete    Looking for the most superior between the two. These values complement each other between men and women.

### Value 11 Admitting Mistakes
The eleventh grade is about admitting mistakes. Lincoln and Amalee explain that the conflict will not be resolved if neither side is willing to admit the mistake and apologize (Amalee E. L., 2017). Conflict is the most important element in human life. Because conflict has a positive function (F. A. Siregar & Usriyah, 2021), conflict becomes the dynamic of human history and conflict is part of the process of meeting basic human needs.  Lincoln and Amalee also explain that conflict resolution gives rise to new conflicts through anger that leads to revenge. So, Lincoln and Amalee insist that the conflict will not be resolved when all parties wait for the other party to apologize. Apologizing is not an easy thing to do, but every human being can do it with Almighty God's help to do it.

The Qur'an explains:

$$وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ ۗ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ$$

Meaning: and, those who, when committing heinous or tyrannical deeds, immediately remember Allah, and ask forgiveness for their sins, and who else can forgive sins but Allah? And they do not continue the sinful act, while they know. (Q.S Ali-Imran: 135)

### Harmonic and Natural Environment
### Value 3 Ethnic Differences
This third value explains ethnic differences. The issue of entity ID that occurs in Indonesia is especially inseparable from history. There is a fact of vulnerable society in Indonesia. There are three fundamental characteristics of Indonesia's vulnerable people: First, the high level of social segregation; Second, there Is skill in democratic political participation; Third, it is isolated within small islands (A. M. Rosyad, 2019). This social segregation is shown In the Maluku archipelago, this has a great influence on issues of poor public services often brought to ethnic-religious issues, such as certain social groups that do not get good enough service because of their ethnicity and religion (Parawansa, 2002).

The source of cultural violence can depart from ethnicity, agama, and ideology. Galtung gives a definition to cultural violence: cultural violence is aspect-aspect of culture, a symbolic space of human society-existence exemplified by religion and ideology, language, and art, empirical and formal (logical, mathematical) sciences—which can be used to justify or legitimize the harshness of direct and structural structures. (Suprapto, 2018). While Lincoln and Amalee in their book put forward an important principle in peace is to avoid prejudiced tendencies against other tribes and strive to recognize and enjoy differences (Perdamaian, 2017)

The Qur'an explains:

يَٰٓأَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗاِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

Meaning: O man! Truly, we created you from a man and a woman, and we made you into nations and tribes so that you might know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Truly, Allah knows, all-thorough. (Q.S Al-Hujuraat: 13)

**Value 4 Religious Differences**
The fourth value is about religious differences. The practice of peace is a long-term effort in society with efforts to manage conflicts of identity and interests. The practice of peace means the perfect condition of a social relationship characterized by the absence of violent conflict, mutual understanding and respect for differences, and social justice (Novri Susan M. , 2010, 128-129.) . One of the causes of conflict in Indonesia is that people have not been able to accept differences, including religious differences (Darmawan, 2019).

Lincoln and Amalee assert that there are five universal principles, namely: First, no religion teaches its adherents to be evil; Second, there are many similarities in religions; Third, there are fundamental differences taught by religion, for example about the surge, scripture, including about prophets; Fourth, proving the truth of religion in daily practice, speaking beliefs dialogically and respecting each other is better than spending time vilifying each other, oppress, against each other; Fifth, it is not permissible to use violence to force someone to hug and fight each other (Amalee E. L., 2017, 54-55.).

In the Qur'an explains:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ ۖ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيِّي تًّا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ

Meaning: There is no compulsion to (enter) religion (Islam), in fact, it is clear the right way rather than the false path. Therefore, whoever disobeys Thought and has faith in Allah, then verily he has clung to a very strong cord that will not be broken. And Allah is All-Hearing and All-Knowing. (Q.S Al- Hujuraat : 12)

**Value 8 Diversity**
The eighth value is about diversity. The Indonesian state does not adhere to a firm separation between state and culture. Since 2017, the government has strengthened its commitment to advancing culture with the enactment of the Law on the Promotion of National Culture Number 5 of 2017. The passing of this law is based on the belief that

Indonesia is a country rich in cultural treasures. This national agenda has placed the values of tolerance, diversity, and locality as the main foundation for cultural promotion.

Lincoln and Amalee revealed that God created various things to make the world more beautiful, so differences were made to complement each other. To be united, it is necessary to be aware of diversity so that there is a commitment to respect others. Lincoln and Amalee affirmed that God created diversity and difference in order to know one another (Amalee E. L., Peace Generation: 12 Nilai Dasar Perdamaian , 2017, 116-117.).

The Qur'an explains:

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ

Means: and if your God wills, of course, He makes people one people, but they are always at odds (opinions). (Q.S Hud: 118)

**Respect, Reconciliation, and Solidarity**
**Value 7 Group Differences**
The seventh value describes the differences in groups or gangs. Group exclusivity is one source of conflict. Association in an exclusive group encourages a person to exclude others who may be of different ethnicities, religions, languages, and races.

The Qur'an explains:

يَٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِّ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِّ وَمَنْ لَّمْ يَتُبْ فَأُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ

Meaning: O believers! Do not make fun of     others (because) they may be better than them (who mock) and neither do women (mock) other women (because) women may be better than  women (who make fun). Do not reproach one another and do not call one another by bad titles.   As bad as a vocation is a bad (wicked) (call) after having faith. And whoever does not repent is the unjust people.  (Q.S Al- Hujurat: 11)

**Value 9 Conflict**
**Develop Inner Peace**
**Value 1 Accepting Yourself**
Every human being in this world remains himself because he has been established at a certain level of existence. Only man can stop being human. It can rise to the highest level of earthly existence, or at the same time it falls below the lowest level of being.

The alternative between heaven and hell that God the creator promised to each human being hints at the uniquely human condition. Being born as a human being, he had advantages that none of his other creatures had. (M. H. Siregar, 2017)

All the uniqueness that humans have, whatever their physical condition. A man remains the most perfect being. So, there is no reason to insult each other, hate, let alone commit acts of violence against fellow humans, just because of ideological, religious, and physical differences. As Allah Almighty says, "Truly, we have created man in the best possible form".

Through this verse, Allah the Almighty Creator wants to affirm that there are no bad human beings. All human beings are inherently good, our hatred and prejudice are what makes them bad. Therefore, Peace Green through the value of self-acceptance wants to teach to be able to respect oneself, especially to others, even though they are different racially, ethnically, and religiously. But we remain as perfectly created human beings.

**Value 12 Giving Forgiveness**
Giving forgiveness will not change the past: it is good for the future, says reflective Bernand Meltzer (1916-1998), an American writer. Giving forgiveness is hard and not as easy to say. However, giving forgiveness means so much to ourselves and others.

Because giving forgiveness means letting go of what has happened in the past, building a new hope for the future, and having determination so that the past does not repeat itself in the lived or future. Even giving forgiveness as a form of sincerity is the door to reconciliation and reconciliation.

Giving forgiveness in kindness is also a determination not to bring up the past as a reminder of recompense or justification for a certain Action when a mistake occurs again. In Islam, forgiveness is important and highly recommended. As the words of Allah Subhanahu Wata'ala) say, "Be forgiving and tell people to do what is Maruf and turn away from those who are foolish" (QS. Al-A'raf: 199). Apart from the fact that Allah Almighty likes forgiving people, even in everyday life, forgiving people will get good treatment from others. (Jatmiko, 2016)

## Conclusion
Peace education is an ongoing and dynamic process. It is dynamic because peace education will always be needed during a life that is increasingly full of violence and conflict. In addition, peace education also contains the aim of promoting knowledge, skills, and attitudes to bring values, especially the value of peace to the wider community. Based on the analysis of AmaLee and Lincoln's work related to the twelve basic values of peace is the basis of peace education that wants to be promoted to the general public, especially the younger generation.

In general, these values are divided into six categories, namely: 1). Dismantling the culture of war and violence. 2). Live with a sense of justice and caring. 3). Promote always Human Rights and responsibilities. 4). Living in harmony with the natural environment (earth). 5). Build a culture of respect for reconciliation and solidarity. 6). Continue to develop inner peace. Each category represents the twelve values of peace that Peace Green promotes.

In addition, the twelve values promoted by Peace Green align with Islamic principles of peace and love. In the first value, man is created in his perfect form and has his own uniqueness. So, there is no room for other human beings to insult and hate just because of different thoughts, ideologies, races, and religions. Therefore, this is also related to the next value, namely humans are required not to be prejudiced against fellow humans.

In addition, humans do not live alone in this world, humans live with different diversity. Therefore, in addition to humans being created perfect and unique, humans are required to be able to respect each other during religious, racial, and ethnic diversity. It can even go so far as to value people regardless of social status, whether rich or poor. What distinguishes people from one another is only piety. These twelve values of peace are values that are interconnected with each other. So, its application must be related, starting from oneself to his relationship with others. This education later became the basis for Peace Green in developing peace.

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