

JOHAN GALTUNG'S CONCEPT OF PEACE CULTURE AND ITS IMPLEMENTATION IN INDONESIA

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ABSTRACT

This research focuses on Johan Galtung's theory of the culture of peace. Based on his thoughts, the problems in this study are: 1). What is Johan Galtung's concept of a culture of peace? 2). The methods and approaches used by Johan Galtung in dealing with conflicts so as to get a culture of peace? 3). Where is the relevance of Johan Galtung's thoughts to the cultural conditions of peace in Indonesia? His findings, Johan Galtung's thoughts on a culture of peace without war and physical violence as a focus on preventing violent conflicts and wars between and within countries. Johan Galtung added the need for the abolition of construction to the need to eliminate physical violence and war. Indonesia's active participation in world peace is also realized in the positive reality of peace, namely the realization of a sense of security and economic justice from the existing system to eliminate racial, ethnic and religious discrimination based on social. This is supported by the philosophical existence of a culture of peace in several regions in Indonesia, namely 1). Pela Gandong in Maluku as an alliance system between villages based on a pledge of blood friendship, 2). In Javanese society, the term, namely tepa selira, shows us not to do something to other people, nor do we want to be treated like that, 3). In the Fak-Fak community, it is known as the motto of one three stone stove, 4). philosophic culture of *Hambor* in Manggarai through traditional rituals, 5). Chinese cultural philosophy, namely *Ping*. To prevent conflict in Indonesia, it is necessary to provide training and education in a culture of peace through schools and campuses in order to support the business climate in this country.

1. INTRODUCTION

Early culture was designed as a normative and holistic concept, namely to bridge peace between the micro and macro levels. However, the question of whether the contrast between peace consolidated in many communities and fragile peace at the macro level, for example in countries



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consisting of democratic parliaments and military bases located side by side, can be overcome. But for the most part in our highly complex society, we can recognize pieces of peace culture, elements and sectors.

In this case, it is also necessary to explain how certain communities or countries can interact and help each other in the peace process. Clearly, macro-social units, whether nation-states or interstate alliances of democratic states, such as NATO, are the main carriers of a cultural agreement of agreement in the articulation of the concept. In implementing the Plan of Action towards a Culture of Peace, the 50th session of the United Nations General Assembly in November 1997 requested the Secretary-General, in collaboration with the UNESCO Director-General, to submit a joint report containing: requested to announce and a plan of action on a culture of peace to the Assembly Common on the thirty-third session. He asked the Director General, before the Director General, to report on the educational progress of the interdisciplinary project towards a culture of peace at the 50th session. Subsequently, fifty sessions of the General Assembly adopted and received favorable reports and requested the report of the Secretary-General to report five sessions with the Director General of Unesco (Mayor, 2022).

For example, a nation-state consisting of a democratic parliament and a military base can cope. The key principles of a culture of peace are the elimination of inter-states, cannot be solved without building a global culture of peace. But freedom alone is not enough to build a culture of peace as a deep personal and social value (Misbahul, 2020).

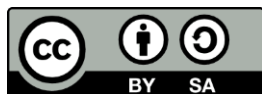
In an extreme form, the conflict is carried out not only to maintain life and existence, but also aims to achieve the level of destruction of the existence of other people or groups who are seen as opponents or rivals. Differences in interests between individuals and groups are another source of economic, political, and so on interests. For example: 1) The Social Conflict of the Sampit Tribe in West Kalimantan is a conflict carried out by the Madurese and Dayak tribes. 2) The social conflict between the Lampung Tribe and the Balinese in the southernmost part of the island of Sumatra; 3) Aceh's Social Conflict, known as the City of Veranda of Mecca, has also experienced social conflicts. 4) Community conflicts in the name of indigenous people by expelling and committing crimes against ethnic Chinese in 1998. 5) Social Conflict between the Lampung Tribes and the Javanese in Central Lampung. 6). Social conflicts with different ethnic backgrounds in



Sumbawa Besar Regency, namely in the village of Sektang. 7). Social conflict in Ambon due to excessive social wealth between Muslims and Protestant Christians in 1998. 8). Social conflict in Situbondo, East Java caused by religious problems that occurred in 1996 (Aninsi, 2021). Furthermore, the events after the G30S PKI 1965. Around 500 thousand to 1 million people hoping for PKI assistance floated to be persecuted by the masses and the army. The Kudatuli incident or the riots of July 27, 1996, was a case of the attack on the offices of the Indonesian Democratic Party (PDI) in Central Jakarta which injured five people, resulted in 149 injuries, 136 arrests, and 23 missing. The crowd supporting Soerjadi, along with the police, stormed the PDI DPP office at Jalan Diponegoro 58, Central Jakarta, which was supported by Megawati. The conflict of the Deli Serdang KLB Democratic Party during the Extraordinary Congress during the co-optation of a group of politicians by ratifying the leadership of the Presidential Chief of Staff Moeldoko. This social conflict occurred because a group of politicians under the leadership of Agus Harimurti Yudhoyono (Idhom, 2021).

This phenomenon gives us an illustration that the conflicts that occur in Indonesia have never stopped various political needs and interests that have not received a sense of justice for the community. Starting from the conflict, there are problems that are sought for answers in this article study: 1). What is Johan Galtung's view of a culture of peace? 2). What methods and approaches does Johan Galtung use in solving problems when dealing with problems? 3) Is Johan Galtung's view on the concept of a culture of peace still relevant to be developed in Indonesia? This research is crucial to see the meaning of conflict through Galtung's concept in the context of Indonesia in general. This helps stakeholder in making policies due to the high rate of conflict in Indonesia currently.

Studying Galtung's concept about peace and conflict has been conducted by several academicians such as Khaswara & Hambali (2021), Eriyanti (2017), Afifulloh (2019), and azisi (2021). They examine Galtung theory framework but without any application. Galtung's thoughts as a peace activist were influenced by the thoughts of other activist figures such as Mahatma Gandhi. Khaswara and Hambali stated that Galtung understands that violence is not something that is easy to understand narrowly, because violence is a very broad thing and cannot be viewed from one side only. Galtung's concept is significant for conflict resolution especially in Indonesia.



While Eriyanti (2017), use Galtung's concept for gender studies. For Eriyanti, there are similarities between Johan Galtung thought with numerous streams of feminism that ever existed. Telling about direct violence, Johan Galtung puts women at enmity with men on one hand. On the other hand, the structure and culture of patriarchy that have existed in society also become violent themselves. In its efforts to realize peace, Johan Galtung wants the equality between the sexes, where there are cooperation and a balance of roles between men and women who all of them lead to the peace process. Azisi (2021) used Galtung's concept as a comparison to Lewis A. Coser's theory. these studies generally tend to only explain what and how Galtung's concept of conflict, about definitions and frameworks without arguments explaining how the concept works and how the concept is significantly useful in the reality of life. In addition to providing an explanation of Galtung's conceptual framework, this article tries to provide details on how the concept works and its application in social society.

2. METHODOLOGY

This article was written based on qualitative research methods using a systematic approach to literature review obtained based on searches from various international and national journal events. The goal, to see the thoughts of Johan Galtung. The author feels the need to discuss the background of his life. Someone who has thought, is certainly influenced by the circumstances, place, and time of a person's life. For this, the author uses a sociological knowledge approach, a branch of the sociological study of knowledge and knowledge. Mannheim describes sociological knowledge to help explain social or existential problems, ideas, and thoughts. knowledge and ideas are always influenced by location. Where there is knowledge even at different levels of social structures and processes. In society always refers to the historical structure, the social structure to see things together. The sociology of knowledge is used in this article to explore the background of the thoughts, understanding, and theories produced by Johann Galtung. To review the relevance of Johan Galtung's thoughts, the author uses a systematic mindset and an analytical approach from deduction to induction thinking, to then be able to write his findings and conclusions (Dwi, 2017).



3. RESULTS AND DISCUSSION

Result

Background of Johan Galtung 's Life

When Johan was born on October 24, 1930, his uncle flaunted his parents with these words: "Today a new doctor was born!" Then, at the age of 9-12 years he witnessed the state of war in his country of Norway. He also witnessed the German battleship Blücher leading a fleet of more than 2,000 soldiers and sailors to the Oslo Fjord, defeating Oslo and occupying Norway. Johann also helped help soldiers who were victims of war. His father was able to help war victims because his father was an ear, nose and hard-working surgeon who worked day and night to save the lives of as many soldiers as possible. In 1944 Johann's father was taken to a Nazi concentration camp in Norway along with other prominent Norwegians.

When he finished high school education, in 1951 Johann Galtung received a scholarship to study in Helsinki. While in college he had an interest and concern for developing peace studies. Therefore, he asked the librarian for a book on peace studies. Thanks to tirelessness, universities around the world have peace studies programs and more and more schools are educating children how to deal with conflict constructively. In the United States alone, colleges and universities have more than 500 peace studies programs. Schoolchildren enthusiastically practice Transcend to find peaceful solutions to intractable personal conflicts, and many professionals around the world study and apply the method.

While in college, he had to take part in a compulsory military education program. But he deliberately turned down the military at the age of 24. Because he refused, he was sentenced to six months in prison in Norway. Actually, he didn't mean to refuse. He agreed to serve another six months if he could work for peace. the request was refused. While imprisoned, he wrote his first book, Gandhi's Political Ethics.

After 12 months of community service with those serving in the military, he founded the Oslo Peace Institute (PRIO) in 1959 and was also its first-time director in 1970. In 1964, he pioneered the Journal of Peace Research. In 1969 he was appointed the first professor of peace and conflict studies at the University of Oslo. He resigned in 1977 and has since worked as a professor at various universities. From 1993 to 2000, he was Professor Emeritus of Peace Studies at the



University of Hawaii. Until April 2015, he was Tun Mahathir Professor of Global Peace at International Islamic University Malaysia. Galtung is best known for his contributions to sociology in the 1950s, political science in the 1960s, economics and history in the 1970s, and macro-history, anthropology, and theology in the 1980s. He made several important contributions, such as the difference between peace and negativity, structural violence, conflict theory and conflict resolution, *peacebuilding concepts*, structural imperialism theory, and the United States theory, both republican and imperial theory. He often criticized the West's attitude towards the South. Galtung has been a prominent intellectual since the 1950s. Winners of the Right Livelihood Award and various other awards in the field of scientific work and awards receive a *causal honorary doctorate*. He never stopped developing scientific work. Proven hundreds of books and scientific journals published. And until now his books on peace studies are still relevant *literature to be applied*.

Definition of a Culture of Peace

Johan Galtung defines peace in two definitions, namely: (1) peace is the absence or reduction of all types of violence; and (2) peace is creative conflict without violence. This is then responded to by the definition of peace at the second level, namely peace is a creative transformation to reduce all forms of violence. From these various definitions, peace "peace" can be said as a condition or situation in which individuals or groups in a particular society feel safe, comfortable, and peaceful. The culture of peace aims to transform values, attitudes, and behaviors in each individual, which leads to a culture shaped by peace, by war and violence.

His Views on Culture

In early 1969, Galtung worked at the Gandhian Research Center in Varanasi, India. At night, he sat on the flat roof of a building watching the homeless sleep in the streets, children watching and the sick waiting to die, with no one to care for. He realized that it was a form of violence like crime or war, even if no one walking with sticks or guns intentionally shot or shot people. They are because of them, diseases that can help and heal indolence and other suffering caused by great inequalities and injustices in the fabric of society, including the lack of freedom and support for those who contribute (Editors, 2013). Johan Galtung discusses the culture of hard work into three



forms of violence that can be used to identify the elements that create an environment for the cycle of violence, namely:

1. Live Violence

Forms of violence such as violence or violence, even if no one is walking with a stick or a gun is intentionally shooting people. Violence in a broad sense is said by Galtung, as something that should be avoided as a barrier that causes a person to not be able to actualize himself properly. In its classic form, it involves physical force, such as sexual violence, violence, violence and violence. Johan Galtung describes direct violence as: with basic human needs, the need for a decent life, something that lowers the level of satisfaction of real needs below the existing potential (Galtung, 1990).

2. Structural

In addition to direct violence, Galtung is another form of violence, namely structural violence, which is not perpetrated by individuals but is hidden in a smaller or wider structure. Violence within organizations can lead to insecurity due to political pressure from military institutions, systems that deny human resources from those around them, racial or religious discrimination, and lack of access to education and health. For example, unreasonable favors and health impacts between existing ones, and diseases that do not have access to health (Burak & Yuzyil, 2021).

3. Cultural Violence.

This cultural violence is motivated by doubt, fear, and hatred that arise from misunderstanding or the choice of the parties (Burak & Yuzyil, 2021). This form of violence is a culture of legitimizing social norms that creates an environment in which direct and structural violence appears more acceptable. One-way cultural violence works is to change the ethical color of an action from wrong to green or at least acceptable. An example is `killing in the name of the state as right, in the name of oneself is wrong. These three forms of violence are interrelated and are often more than seen in communities facing violent conflict (Laura, 2018).

In this context, he defines violence as overwhelming against people who are marginalized in physical and mental capacity, and frames it from economic incapacity to war, ideological pressure to threat. According to Galtung, violence is an unavoidable attack on basic human needs.



According to this distinction, Gartung states that structural violence is caused by political mechanisms, processes, and institutions that ensure the fulfillment of identity, reputation, and security needs. According to Gartung, structural and cultural violence is an invisible source of conflict (Burak, 2021).

Near Johan Galtung

Transcend Method

In developing the Transcendental Method, Galtung follows an approach that respects reality and basic human needs such as life, happiness, freedom and authenticity. To this end, Galtung has developed the Transcendental Method for conflict transformation through peaceful means, it is a three-step approach, commonly known as the Transcendental or Galtungian Method (Bishnu, 2021). Galtung has developed the Transcendental Method for conflict transformation through peaceful means, it is a three-step approach, commonly known as Transcendental or Galtungian Method i.e.

- 1). Build trust. The mediator must first understand the objectives, the network, and the parties to the conflict, who are directly or indirectly involved in their trust process. This can be done in private dialogue with various directly and indirectly involved in the conflict, as well as parties that the mediator may not like, trying to understand the goals, the network, and them, them, and gain trust.
- 2). reciprocal relationship. The mediator should take the time to distinguish between legal and illegal goals and the human needs of both parties. The mediator will play an important role in strengthening their mutual relationship.
- 3). on. The mediator should seek to bridge between legitimate goals but compare all parties through desirable and acceptable solutions for a sustainable future demonstrating creativity, empathy and non-violence, constructing a new reality.

What is more important is that the Transcend method focuses not only on knowing and assessing them unlike traditional legal processes, but also on creating new, innovative, useful and enjoyable realities that are acceptable to all parties to the conflict. It must be applied at all levels of families, communities and institutions within and outside them. Through years of research and practice, Galtung has developed the Transcend method for peacefully changing



conflicts. He finds that "bringing disputing parties to the table in person," which most mediators try to do, can be counterproductive, as it tends to lead to allegations and abuses, verbal rebuttals, and often conflict rather than conflict (Brauch & Editor, 2013).

Models Near Galtung

Galtung provides three model approaches in achieving peace, namely:

1). *peace*.

Peace by helping the conflicting parties negotiate with each other in an effort to reach an agreement to resolve the conflict between them. One example is the attempt (under US President Jimmy Carter) to negotiate a peace treaty between Egypt and Israel, in which Egypt gets the US from the Sinai Peninsula (which Egypt considers Egyptian territory) and Israel receives security guarantees that the Sinai Peninsula will be demilitarized, thus cannot be used for Arab attacks against Israel anymore. Peace can be achieved through mediation between groups with different interests. The dispute-free model is often realized through negotiation, mediation, and arbitration to achieve *a win-win solution*. (Monica, 2014).

2). *peacekeeper*.

peacekeeping phase can be achieved, in the future it will be easier to implement various ways of maintaining peace in the long term, because *peacekeeping* is basically seen as preventing all violence that occurs in society. In addition, because peacekeeping is basically considered the end of all peacekeeping operations, including violence that has occurred previously in society (Ramsbotham, Woodhouses, & Miall, 2015: 196).

3). *Peacebuilding Stage (Post-Conflict Peacebuilding)*

Peacebuilding is defined as a strategy or effort to find the results of violence in a conflict by building a good communication bridge between the parties to the conflict (Ramsbotham, Woodhouses and Miall, 2015). Therefore, the goal of the defense of the UN peace protection is to reduce between the parties to the conflict after seeing weapons negotiated so that relations can continue. In the third phase, security threats have been reduced to the point where peaceful relations can be resumed, but often the state and civilians have been damaged by the external war effort needed to rebuild infrastructure,



political institutions, and trust between the warring parties (Linda, 2022). Thus, to build a lasting peace, the parties must analyze the causes of structural conflicts and initiate changes in the social structure (Aya, 2020).

Democratic Peace Theory

Johann Galtung's Theory of Peace and Peace provides the first idea, that a representative liberal government can lead to war. This is one of the most interesting and influential ideas. For centuries, thinkers have suggested that a democratic world would be a world of peace. This concept creates democracy to create a less aggressive world. Truman once said that totalitarian regimes imposed on free people undermine the foundations of international peace and, in turn, undermine the security of the United States. *Second*, many believe that democracies use their political institutions to achieve internal goals. Therefore, when conflicts arise with other democracies, they tend to use international bodies (UN, International Court of Justice, G-8) to execute internationally. Others do not believe that fosters a culture of negotiation and reconciliation, arguing that in democracies people have been taught that way to resolve conflict. The argument is that once democratic leaders are vulnerable to a power war, other institutions (such as parliament) apply pressure (here, ranking and balance), and aggressive heads of state lead the country to war. Become more understanding and tolerant.

Therefore, democracy is seen as the prize of war, whether it be shared norms, institutional constraints, mutual respect, or the will of the people. Starting in the 1970s, scholars used a social science approach and found many empirical studies claiming to support this. Currently, there are more than 100 authors who have published scientific works on democratic peace theory. One study researches interstate war from 1816 to 1980 and finds that 12 occurred in democracies between nations. Bruce Russett wrote that established democracies were not mutually exclusive throughout the 20th century. Other proponents find that two democracies are less likely to seek. Significant support for this position, especially for the perception of this research as a political goal and as a way to build world peace. Finally, in his 1994 State of the Union address, Clinton stated the best strategy for keeping us safe and building peace. George Bush, former president of America said that the very strong thing about democracy is that democracies will not be against each other, people do not like war.



Development of the concept of peace.

1. *Peace without war and physical violence.* This first perspective, peace as war focuses on avoiding violent conflict and war between and within states. this became the dominant view of peace after World War I and is still coldly held by the general public and views in most countries today, not determining the violent conflict that took place during the so-called, where the two superpowers, namely the United States and the Soviet Union, often engaged in «proxy wars». In these circumstances, peace becomes non-war, at least until death stops and no other aspect of peace can be overcome. The main goal of peace is to prevent war and physical violence.

2. *Peace as an international institution to balance various actors and maintain peace.* Peace without war also aims to reduce harm. Apart from the issue of deterrence, peace as the application of war» generally refers to the various weapons systems and dangers of war. To reduce or eliminate it. He views the UN system, which was created at the end of World War II, and in particular the UN Security Council, as the best hope for maintaining peace. Much of the discussion also focuses on international governance issues, as issues of increasing urgency require international cooperation in a mutually supportive world. Quincy Wright, in his book *A Study of War*, argues that peace is a dynamic balance involving political, economic, social, cultural and technological factors, and that war is an international system.

3. *Peace as negative and positive peace.* Galtung develops the third position, peace as negative and positive peace on the grounds that negative peace is the absence of war and positive peace is the absence of 'home structure'. Another structure emerged. In Galtung's formulation, peace is the absence of direct and structural violence. He found that negative peace and positive peace go hand in hand. These include war (direct violence), poverty, extreme poverty and extreme poverty, and vertical and horizontal inequality (structural violence).

Negative Peace.

In this third aspect of peace, Johan Galtung added the need to eliminate the abolition of construction with the need to eliminate physical violence and. As such, the focus is on large-scale



macro-structural conditions—at the international, national, and regional levels that hold people back from meeting their needs when different and more equitable structures can be put in place.

Peace as this non-structural physical violence in particular views the international system and its structures—especially after years of colonialism and its aftermath—as unjust. Thus, becoming part of the problem, through the continued exploitation of resources and people and unequal opportunities between developed and developing countries and societies (Oshadhi Herat, 2022)

Positive Peace

promote peace actively: build peace through the international order by respecting international law, respecting multilateral agreements, using international courts, and resolving non-violent disputes, participation in international trade and communication, building justice and social, ecological balance; protect citizens from attacks and meet basic human needs, build civil peace, provide legal and constitutional means to resolve disputes without violence, eliminate indirect violence that reduces human life expectancy, perpetuate unequal life opportunities or reduce the quality of life of every citizen, conflict as the basis for building peaceful relations between core individuals. Positive peace denotes a state of serenity, serenity, harmony, friendship, peaceful or friendly relations, friendship (<http://www.uop.edu.pk/ocontents>)

On the other hand, according to Galtung, positive peace is the creation of social justice. Or if we can eliminate structural and cultural violence. Positive peace can be achieved when all forms of inequality in the social structure are eliminated. Therefore, everyone can have equal access and rights to welfare and a better life. Even if there is no direct violence (), if many people suffer suffering, it cannot be called a peaceful society. In this sense, positive peace aims to improve the quality of life of individuals and communities, including personal development, freedom of expression, social, economic, solidarity and participation.

Johan Galtung further divides this positive peace typology into three things: 1). Instant positive peace. Kindness towards all basic needs, life, happiness, freedom, identity. 2). Replacing quest with freedom and exploitation with experience. And strengthen the conversation of seepage, line integration, fragmentation solidarity, and inclusion exclusion. 3). Positive cultural peace that



supports justification for violence with justification for peace in religion , law, ideology, language, art and culture (Sigit, 2019).

In short, the content of positive peace is peace, harmony, prosperity from shared human values from shared humanity. While the negative conflict is applied to: war, conflict, violence from repression, evil.

4. *Feminist Peace*. A fourth perspective was introduced by feminist peace researchers in the 1970s and 1980s for negative peace and positive peace to include violence at the individual level and structural violence. The new definition of peace extends not only to macro-level paths such as war, but also to the elimination of micro-level exploration such as domestic challenges and solutions. Furthermore, the concept of violence has been expanded to include individual, micro and macro structures that harm or discriminate against certain individuals or groups. This feminist peace model embraces all forms of violence against people in a broad sense, from the individual to the global level, and argues that it is a prerequisite for a peaceful planet.

Peace/feminist elimination of physical and structural deletion from the macro system level to the micro level. Violence, in many ways. Johan Galtung Thinks, radical feminist. Such as direct, structural and cultural violence. Patriarchy creates a dichotomy between public and public roles. private, productive, reproductive unequal power relations between men and women.

In line with ecofeminism, Galtung believes that women's leadership leads the world away from violence and war, towards peace.

5. *Holistic intercultural peace* - between the peoples of the world and their diverse cultural traditions, civilizations and religions. it aims to meet homogenization, and mutual support, and but also to the diversity of peoples and the unique gifts that each of the traditions of mankind today can bring. The challenge is to find a larger umbrella under which all of the Diversity of humanity can come together and find common ground to advance while respecting that Diversity.

Intercultural communication, civilization discourse, interreligious discourse, all fields of discourse emerged to facilitate this. All of this recognizes that humans must find ways to unite, understand better , and acknowledge our growing interdependence. Two examples from American and Japanese cultures show that appropriate and acceptable behavior in one culture does not exist in another. However, the world is becoming more and more mutually supportive of each culture,



and respecting our rich diversity is an important part of a peaceful future. Civil war and cultural and ethnic violence have become an international phenomenon and have become a particular focus of post-Cold War social and peace studies, wars with external intervention are also common, as in Afghanistan, Iraq, and today. In addition, relationships between cultural, ethnic, racial and religious groups can also be a creative and positive experience for the lives of all involved (Groff Linda, 2018)

6. *Holistic Gaia Peace*. In addition to the previous types of peace, Holistic Gaia Peace is a way of viewing the earth as a complex system, self-regulating, or part of humanity. This dimension of religion is expressed in different ways, depending on one's cultural and religious background and context, and draws on centuries of experience by religious teachers from the East, indigenous cultures, and some ancient western cultures, where the traditions were developed and . Inner peace refers to the world's rich traditions, including its mystical aspects - mysticism is defined as «Direct experience of ultimate reality» and includes various forms of prayer and meditation. For example, Eastern religious traditions refer to the seven chakras, or energy centers, in the body, each associated with an aspect and level of consciousness. cultures and religions, such as Hinduism and Buddhism, which recognize the importance of peace as essential to creating a more peaceful world (Linda, 2018).

DISCUSSION

Implementation of a Culture of Peace in Indonesia

In the case of conflict, which was initiated by Johan Galtung about the trans method, the peace approach, the peace approach, *peace building*, through local culture that supports national culture. The culture of peace in Indonesia, a culture that has existed implicitly or explicitly. We find this in the local cultural wisdom of each region in Indonesia. For example, in Javanese culture itself, it has the concept of peace, namely with *noble pitutur* such as knowing the term *agawe santosa* , harmony or harmony will make life in peace or happiness. This is used by the Javanese as a form of motivation to always uphold togetherness, mutual cooperation, and create harmony in people's lives. *Rukun agawe santosa, crah agawe bubrah* (rukun makes santosa, without division).

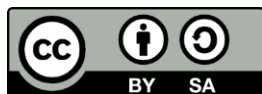


Another example that emphasizes the importance of dialogue and negotiation in solving a problem is *ono rembug, yo dirembug* (if there is a problem you should listen), in these terms really teach us that violence is the best way to solve problems, but solve it with communicate so that the communication can see the common ground or the root of the problem and resolve it amicably. Then, another term says win without *ngasorake* (win without embarrass the other party). That is, the best victory is based on efforts to create harmony and harmony, because in negotiating we must maintain good relations with other people. Javanese culture also recognizes the principle of *urip tulung tinulung*, which means that living people must help each other. As social beings, humans cannot fulfill their own needs without the help of others. With this noble pitutur, Javanese people hope to live in peace, serenity and comfort. In the noble pitutur, Javanese culture reflects the principle of Javanese life to always create harmony in life.

To create conditions of harmony, peace and peace, Javanese people always maintain their attitudes and behavior so as not to harm others. In this case, the nature of the Javanese has the concept of peace. This is used by the Javanese people as a form of motivation to always uphold the value of togetherness, mutual cooperation and create harmony in people's lives (<https://eprints.walisongo.ac.id/id/eprint>). In ethnic Chinese, knowing the term "*ping*" means harmony, unity in Diversity, parallel to the Chinese term to then denote the integration of two opposite things, expressed in *Yin* and *Yang*.

Later, in the Chinese National Culture in Bangka Belitung, the ethnic Chinese and Malay communities have the motto *fan ngin, ngin jit jong*, which means "original Malays and Chinese descendants" are the same and equal". Therefore, the kinship relationship between the Malays and the Chinese in Bangka is coincidental, but because they feel like one big family starting from the ancestral relationship until now. Attitudes towards status obtained from ethnic Chinese and Malays create harmony in social life without discrimination, even related to Sara in Bangka Regency (Seti & Bunyamin, 2016)

While the Chinese are known by the slogan *fan ngin, ngin jit jong*, in the West Papuan Fakfak community it is known by the philosophical name, One Tungku Tiga Batu. This philosophy is a picture of the culture of brotherhood in the Fakfak community. The core values of the three-stone



stove as described in Baham -Iha relate to love (*idu-idu*), peace (*mani nina*) and harmony (*yoyo*). Every problem must be solved by releasing emotions and cultivating the spirit of love, which is the basis of true brotherhood. Meanwhile, *Yoyo* is a vision of harmony which is the responsibility of all Fakfak. Thus, one can easily find families of the three religions; Islam, Christianity and Catholicism. *Tungku Tiga Batu* is the result of cultural acculturation between custom and religion in the Fakfak community, thereby increasing the values of tolerance, harmony and acceptance of differences. In tradition, all problems must be resolved calmly and wisely in the family, anchored in the philosophy: *Idu-idu*, *Mani Nina* and *Yoyo* mentioned above. The *dudu mat* tradition is an effort to uphold these values, so that the Fakfak community continues to live in love, harmony and peace with their brothers and sisters. The phenomenon of the Fakfak community shows that social inclusion that transcends religious and cultural boundaries can occur properly because of the cultural and religious understanding of the local community that raises local values as a common benchmark. The value of the relationship in the philosophy of One heart, three stones, is accepted by all communities as a guideline that is built between humans (Ernas & Sumber, 2013). Then-the form of peace in Maluku known as form *pela* with several basic categories *Pela Tampa Sirih*, *Pela Gandong*, and *Pela Keras*. *Pela Tampa Sirih* is an alliance system between villages based on friendship. This type of *Pela* bond is carried out by a procession of exchanging betel places and eating betel. In *Pela*, the type of marriage between the members is allowed. *Pela Gandong* is an alliance system between villages based on the pledge of *blood brotherhood*. This is done based on the narrative of blood brotherhood, so marriage between members is strictly prohibited. The prohibition is internalized and adhered to by every member of the *Pela* community.

Pela Keras also started from helping one village to another that was experiencing a major crisis. *Pela Batu Karang* is a sub-category of this third type. This *Pela* oath is carried out by mixing palm wine with blood taken from the bodies of the leaders of both parties and then drinking it by both parties after weapons and other tools are inserted into it. *Pela* as a tradition and culture contains the values of unity, kinship, brotherhood, and togetherness in building the life of the wider community. These social values and norms need to be considered as inspiration and aspirations for the life of the Indonesian nation as a whole (Althien, 2021).



In Manggarai Regency, NTT the culture of peace is known as Hambor. The Hambor culture occurs when the Manggarai community experiences conflicts such as corruption, hatred and opposition to circumstances, *lewang tau* or *gentes tau* (fighting), *ra tau*, *nga octau* and *loel tau* (fighting) in the life of the Manggarai community. There are many causes of conflict, such as *toto rang* (showing superiority over others), *loer tau* (oppressing each other), *campit langang*, *rumbu lingko* (land issues) or *woléng imbi* (land issues). Conflicts between two or more agents (*campit lata sua ko lata do*), between husband and wife (*wina agu rona*), between parents and children (*ata tu'a agu ro'éng koed*), between brothers, sisters. This meaning correlates with the counterparty's obligation to admit and forgive past mistakes and ensure that the destructive impact is not repeated (*boto cuku thanga*). *Kilo* is a family group consisting of parents and children. If the conflicting parties agree on a "*tua kilo*" solution, they can mediate by apologizing, shaking hands, and sharing a meal. All problems were solved through solutions put forth by *Tu'a Panga*, the leader of the great clan.

The main purpose of this ritual is to create peace and reconciliation. "*Tu'a golo*" invites the villagers, *tu'a-tu'a kilo*, *tu'a-tu'a panga*, *tu'a teno*, to participate in the process and read poetry to bring the solution as a decision goal. This is related to Manggarai's view that in "Bar Gendang", every word is part of a ritual (Zulkarnain & Harris, 2017). Each word is part of a ritual that is revealed in the GTM (Guyub Tuter Manggarai) which has distinctive characteristics, functions, and meanings in dealing with the reality of conflicts that occur in order to obtain harmony in life, especially in the order of life as a clan of *patrilineal silsilah*. This is revealed through traditional expressions that are used when the ritual takes place, as in the following expression.

(1). *Muku ca pu`u neka woleng curup, teu ca ambo neka woleng lako*, (Bananas are one clump, don't talk differently, sugar cane is one clump, don't walk differently). (2) *Neka lide, neka behas civet* (don't break the container, don't let go of the container). (3) *Neka okay ngger -lau wa`u, neka okay ngger -sale ase -ka`e* (Don't throw it to the south of your fellow clansmen, don't throw it to the west, brothers and sisters). (4) *Anggom pele awo, ambet pele sale* (summarize the eastern part, pull the western part).

In terms of expression, *Muku and pu'u neka woleng Curup teu ca ambo neka woleng lako* describe unity, cohesiveness, unity of movement, unity of ideas and views on life; members of



the community or family are expected to have the same view of cohesiveness and wholeness, each of which must first realize the benefits and unity of the family. In terms of the message is (1) to maintain, foster and enhance unity, integrity, wholeness and cohesiveness; (2) develop and improve attitudes and behaviors that have the same insight and views on family and community life; (3) maintain and maintain the harmony of family and community life in social life; (4) develop attitudes and behavior, a unified thought, language, steps, actions and the same view of human efforts in fostering family and community life (Ombuk Brgita, Lopo Kius and Iluk extended family). *Neka bike or ca lide neka behas or ca cicewak* are used as advice by parents to the younger generation in the family environment to always agree and not be hostile to each other. All problems that occur in the family environment, especially within one clan are resolved in a family way (Brigita, Lopo Kius and Iluk, 2022).

This expression also implies the meaning that their existence as citizens of one *wa`u*, apart from being based on similar blood relations, is also formed based on the similarity of the *mbaru gendang* as the original house or main house *in* question, as when they applied the *kilo hold neki* pattern `big family pattern`. in the past. Besides living in the same house (*mbaru*), in this kind of family pattern they also eat from the same pot (*lewing*) and the food is boiled using the same *siro* (*kebor*) (Francis & Sumitri, 2018). The philosophical existence of a culture of peace from several regions in Indonesia shows that Indonesia has a solution in dealing with horizontal conflicts in each region in Indonesia. This solution shows that the Indonesian people still live peacefully in an independent Indonesia which is in accordance with Johan Galtung's ideals of world peace, namely 1). Freedom of association; 2). Freedom from desires and networks; 3). Freedom to experiment; 4). Freedom to respect peace; 5). Free from structural violence; Freedom from contradiction; 7). mediation of freedom; 9). Freedom to Build Peace Theory; (Bishnu, 2016; Galtung, 2013).

The relevance of Johan Galtung's thoughts on the culture of peace with the ideology of the Indonesian state, namely Pancasila. Where in the precepts contained in Pancasila are in line with the thoughts of Johan Galtung where a country that adheres to the ideology of democracy there is a balance. This is stated in the fourth precept which contains the meaning of Article 37 paragraph 3 which reads: "To amend the articles of the Constitution, the MPR session is attended

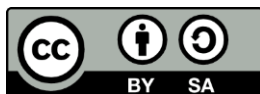


by at least 2/3 of the total MPR members. Indonesia's active participation in world peace in positive peace is the realization of a sense of security and economic justice from the existing system to eliminate racial, ethnic and religious discrimination based on social structures. Positive peace is created through democratic and non-coercive resolutions, social justice, and widespread political divisions. Positive peace efforts focus on creating peace through a world order with respect for international law. What is needed in positive peace is agreement with multilateral treaties, the use of international courts and non-violent conflict resolution, and participation in international organizations. improve the economy, increase efforts and social justice, justice, protect citizens from attacks and basic human needs, and realize what produces peace from a positive attitude of peace (Galtung, 2020).

The Relevance of Johan Galtung's Thoughts

The first perspective on the concept of peace, which was developed by Johan Galtung as a war strategy, focuses on avoiding violent conflicts and civil wars between and within countries, such as the Pancasila concept, which contains the first to the fifth precepts, providing an overview and belief in the nation and state to create their culture. For example, the first precept is God Almighty. This can be interpreted as the value of trust and piety. The value of belief and acknowledging the existence of God Almighty. The value of piety means to be pious and carry out their obligations to God Almighty. This first precept also shows Indonesia as a religious country that loves sacred culture in accordance with the teachings of each religion in Indonesia. For this matter, the Indonesian people have the freedom to embrace religion to carry out their obligations to God Almighty, without coercion. Then in the second precept. namely a just and civilized humanity. This second precept is reiterated in Article 27 paragraph 1 of the 1945 Constitution which reads *All citizens have the same position under the law and are obliged to uphold the law and the government with no exceptions.*" If this mandate is actualized to the community as a picture of a state of peace.

Second, Peace by creating peace at macro (transnational, international, national and regional levels), and then at macro and micro levels (local communities and families) is an effort to eliminate violence and create social justice, in accordance with the Pancasila ideology in the precepts Fifth, social justice for all Indonesian people. This is also consistent with the initial



vision of the United Nations, in particular for the United Nations Security Council, as a vehicle to help maintain peace, much more difficult and limited. In addition to being in accordance with the fifth precept, it is also in accordance with the 1945 Constitution Article 34 paragraphs 1, 2, and 3 which reads: Article 34(1) “the poor and neglected children are cared for by the social state for all the people and empowers the weak and incapable in accordance with humanity. Article 34(2) “states develop a guarantee system Article 34(3) “The state is responsible for the provision of adequate health facilities and public service facilities.

Third, Efforts to realize peace actively: build peace through a global order by respecting international law. This is in line with the fifth principle of Pancasila, namely social justice for all Indonesian people. This means that there must be equal rights and laws in carrying out regulations in Indonesia in accordance with the fifth precept. This is also in line with Article 27 of the 1945 Constitution. Fourth, This feminist peace model covers all forms of violence against people in a broad sense , from individual to global levels, as one of the indicators of the success of a culture of peace in Indonesia. Gender/feminist peace is the elimination of physical and structural deletion from the macro system level to the micro level (community and family). Galtung's view of feminist peace with the principles of the dignity of the Indonesian nation, which is the oldest in the second principle of Pancasila, is a just and civilized humanity. Fifth, Holistic intercultural peace - between the peoples of the world and their diverse cultural traditions, civilizations and religions in accordance with the precepts of the second precepts of a just and civilized humanity and the first precepts of the one and only divinity.

In addition, Galtung's concept about holistic peace, homogenization, but unity and interdependence, and interdependence on the diversity of the people in accordance with the third principle in Pancasila, namely the Unity of Indonesia. Various unique gifts and traditions for all mankind as a wealth of national values that need to be united as a form of resource for mankind today. This is in line with the oldest 45 Constitution in Article 1, 32 paragraphs 2, 35 which reads: Article 1 " Sovereignty is in the hands of the people and implemented according to the law. , Article 32(2) “ The state respects and maintains regional languages as national cultural treasures. Article 35 “ The Indonesian state's Bender is the Red and White . In addition to being part of the



third precept, it is also part of the second principle of just and civilized humanity and the fifth principle of social justice for all Indonesian people.

Sixth, is Gaia Peace, which is often known as sustainable peace, human development, with environmentally responsible development and management of the earth, is seen as the core of this type of peace, such as the ideology of Pancasila in the first principle, belief in one and only God and the second principle of just and civilized humanity.

Peace with the environment is seen as central to this type of holistic peace theory, in which humans are seen as one of the many species that inhabit the earth, and the fate of the planet is seen as the most important goal. Inner peace refers to the world's rich traditions, including its mystical aspects - mysticism is defined as "direct experience of ultimate reality" and includes various forms of prayer and meditation. For example, Eastern religious traditions refer to the seven chakras, or energy centers, in the body, each associated with an aspect and level of consciousness.

In one dimension of social life, all societies are related to the so-called political, socio-cultural and economic, in which every human being wants to have the right to justice. In social science, everyone must be open to doing something. interactive and constructive relationships to strengthen small area or wide area relationships. That is why some of the core concepts of peace building in the social sciences.

4. CONCLUSION

The relevance of Johan Galtung's thoughts in conditions of a peaceful culture in Indonesia is in line with Johan Galtung's thoughts. A country that adheres to the ideology of democracy there is a balance like Indonesia, which is known as a democratic country as well as the principles of the Pancasila ideology. Indonesia's active participation in world peace is also realized in the positive structural peace program to create a sense of security and economic justice from the existing system to eliminate racial, ethnic and religious discrimination based on social. Positive peace is created through democratic and non-coercive resolutions, social justice, and widespread political divisions. What is needed in negative peace is agreement with multilateral treaties, use of international courts and non-violent conflict resolution, and participation in international



organizations. Then, it aims to improve and social justice, justice, protect citizens from attacks and meet basic human needs, and civilians who prove useful, determine a positive attitude from a positive. In the case of conflict, which was initiated by Johan Galtung about the trans method, the peace approach, the peace approach, peace building, through local culture that supports national culture.

The culture of peace in Indonesia, a culture that has existed implicitly or explicitly. The union that has existed so far can be maintained until now. The core values of the three stone stove as described in Baham-Iha relate to love, peace and harmony. Every problem must be solved by releasing emotions and cultivating the spirit of love, which is the basis of true brotherhood. In conclusion, if Johan Galtung succeeded in incorporating a culture of peace curriculum in various countries in the world, especially in America, why has it not been held in Indonesia. Therefore, at the end of this article, it is recommended to provide training and education on a culture of peace through schools and campuses in order to support a climate of peace in this country.

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