



Need Analysis of Sundanese Cultural Infusion: Peaceful Education in Early Childhood Education Based

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ABSTRACT

Peace education at the early childhood education is very important to be implemented. This study aims to analyze the need for infusing of Sundanese culture-based peace education in early childhood education. This study used a quantitative descriptive method with a survey of teachers and school principals in Soreang, Bandung Regency. The sample technique was the convenience sampling technique. The survey was distributed through a questionnaire on a google form and then distributed to the communication media group to be filled out by teachers and principals of Raudhatul Athfal and Kindergarten who were willing to be respondents. The results showed that the majority of respondents, dominated by teachers, believed that Sundanese culture was effective in teaching the value of peace. Values such as *silly asah*, *silly asih*, *silly nurturing* and traditional games are seen as a powerful medium in educating children about self-awareness and conflict resolution skills. However, there are needs for resources, additional training, and the integration of Sundanese culture in the curriculum to support better implementation of peace education. In conclusion, the infusing of Sundanese culture-based peace education in early childhood education is urgently needed and respondents consider that it needs to be supported by adequate training and resources to ensure its successful implementation.

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1. INTRODUCTION

Education significantly contributes to the Sustainable Development Goals (SDGs). According to UNESCO, education must be at the heart of a new vision for global sustainability as it plays a crucial role in shaping sustainable futures (UNESCO, 2015). Education is indispensable for achieving sustainable development. The Director-General of UNESCO emphasized the need for a paradigm shift in perceiving education's role in global development, noting its profound influence on individual well-being and the world's future (UNESCO, 2017). One of the key indicators of sustainable development in education is the advancement of a culture of peace and non-violence. Peace is often defined as a state that brings calmness and happiness. Recent studies emphasize that peace is as essential as happiness, health, and justice in today's world (Saripudin et al., 2022).

The SDGs envision that by 2030, violence against students will be eradicated globally, with all students equipped with the knowledge and skills to promote sustainability and peace (United Nations, 2015). The foundation of a non-violent life is embedded in education. This view is echoed in the writings of Confucius, as cited by UNESCO, who argued that peace emerges from hope, and hope is cultivated through education (UNESCO, 2015). Education, peace, and sustainable development are inseparably linked. The absence of one element inevitably disrupts the others. Without peace, education cannot flourish; without education, sustainable development remains out of reach. Likewise, without sustainable development, peace is unattainable.

In Indonesia, the promotion of a peace culture remains inadequate. This is evident in the recurring and increasing cases of violence involving children and adolescents. Despite policy initiatives in education and child welfare, violence among students is escalating, undermining the creation of secure and nurturing educational settings. Data obtained from the Ministry of Women's Empowerment and Child Protection via the Simfoni PPPA system on June 6, 2024, confirms this concerning trend (figure 1). From 2016 to 2023, the number of reported violence cases rose markedly from 13,187 to 26,186. Throughout this period, children consistently constituted the majority of victims, ranging from 53.8% to 59.4% annually. Concurrently, child perpetrators accounted for 15.8% to 21.0% of cases, indicating that a significant proportion of violent behavior is rooted within peer dynamics. Although adult perpetrators remain predominant, the steady involvement of minors in violent acts, both as victims and perpetrators, suggests a systemic failure to instill pro-social values, emotional regulation, and non-violent conflict resolution among youth.

The increase in reported cases over the eight-year period reflects not only the rising incidence but also a potential increase in reporting due to heightened public awareness. However, the data also point to an entrenched culture of aggression that has yet to be effectively addressed through preventive education. The school environment, ideally a site for peacebuilding and character development, appears instead to mirror broader societal tensions (Anne Tupper, 2014; Reilly & Niens, 2017).

This persistent pattern necessitates urgent, evidence-based interventions that target both the cognitive and affective domains of student development. Educational institutions must be equipped with structured peace education programs that go beyond disciplinary measures to include empathy training, anti-bullying strategies, and socio-emotional learning frameworks (Espelage et al., 2018; Majed et al., 2022). Without a paradigm shift in how violence prevention is integrated into the educational system, Indonesia risks perpetuating cycles of aggression that undermine national development goals and the well-being of its younger generations (Purwanti et al., 2024).

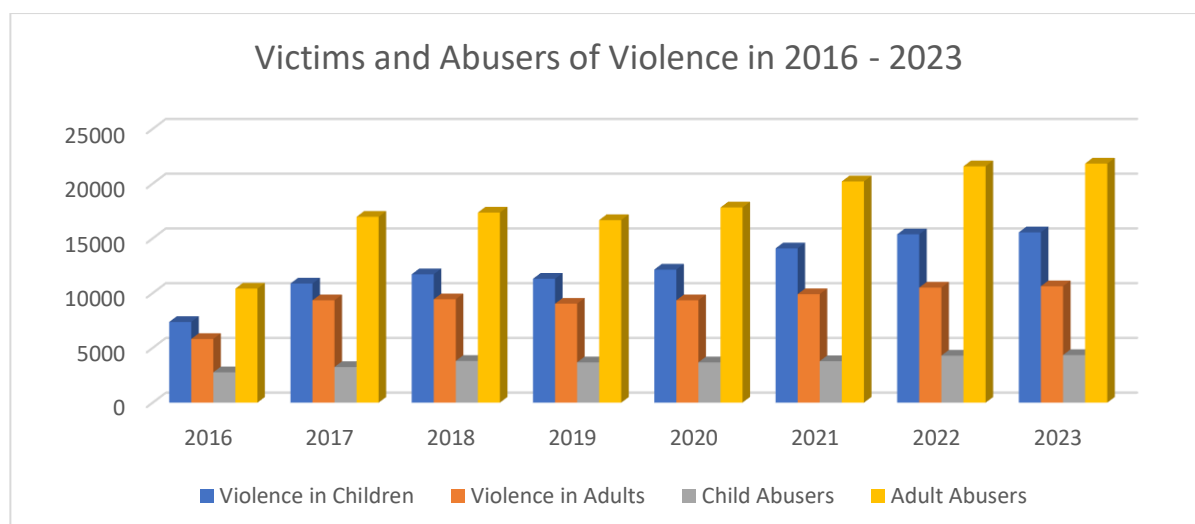


Figure 1. Victims and Abusers of Violence in 2016-2023

Cases of violence have consistently increased over recent years. A slight decline occurred in 2019, followed by a subsequent escalation. Annual data indicate that children have accounted for over 50% of victims, with a notable rise in the proportion of child perpetrators over the past three years. These figures highlight the critical need for education to contribute more effectively to fostering a culture of peace and non-violence. Peace education serves as a strategic tool to achieve this goal, promoting societal harmony by instilling peaceful values at the individual level (Brantmeier, 2013). Values cultivated through peace education positively influence both communities and national stability (Simangan et al., 2021; Tanyel & Kiralp, 2021).

Implementation of peace education at the early childhood level represents a proactive approach. Early childhood constitutes the most formative phase for shaping attitudes and behaviors aligned with peaceful coexistence (Angelica Ponguta et al., 2018; Salah, 2018). Peace education involves a structured process to cultivate values, knowledge, and competencies necessary for living peacefully with oneself, others, and the environment (Jenkins, 2022; Wahyudin, 2018). This process has not yet been systematically embedded within Indonesia's early childhood education framework.

Existing peace education programs in Indonesia predominantly target children, adolescents, and adults (Buchari et al., 2021; Supriyanto & Saputra, 2021). Structured peace education curricula and comprehensive teacher training for early childhood educators remain insufficient (Saripudin et al., 2022). Eight core peace values relevant to early childhood development have been identified, including self-awareness, respect for diversity, positive peer interactions, prosocial behavior, communication skills, emotional intelligence, conflict resolution abilities, and community engagement (Saripudin et al., 2022).

Effective peace education requires contextualization within culturally relevant frameworks. Integration of local culture enriches peace learning by grounding abstract values in everyday experiences. Cultural elements also reflect the tangible, cognitive, and behavioral dimensions of social life (Lee, 2024; Watkins, 2016). Sundanese culture offers pedagogical potential through its diverse heritage of traditional games, language, and communal practices. Integration of Sundanese cultural content into early childhood learning has demonstrated benefits across cognitive, linguistic, and socio-emotional domains (Rizkiyani & Sari, 2022). Experiential, play-based approaches central to early peace education align

effectively with Sundanese traditional games, which can serve as engaging, meaningful instructional tools (Kong et al., 2024; Saripudin et al., 2022).

The objective of this study is to examine the relevance and perceived need for embedding Sundanese culture-based peace education into early childhood education. The investigation focuses on two core aspects: the necessity of cultural integration into peace education, and the perceptions and experiences of educators and school administrators regarding its implementation in learning environments.

2. METHODOLOGY

2.1 Research Design

This study employed a quantitative descriptive research design using a survey method to assess the need for integrating Sundanese culture-based peace education into early childhood education. Descriptive research aims to identify the values of one or more independent variables without comparing or associating them with other variables (Sugiyono, 2016). The survey approach enables systematic observation and examination to gather information on the perceptions and conditions relevant to the study context (Ali, 2018).

2.2 Data Collection

Data were gathered using a Likert scale-based questionnaire designed to quantify the perceptions and needs of early childhood education teachers and principals regarding peace education. This method allows for systematic, numerical analysis of subjective perceptions. Questionnaires were distributed digitally via Google Forms to a sample of respondents in Soreang, Bandung Regency. Participants included teachers and principals from Raudhatul Athfal and kindergarten institutions under the Ministry of Religious Affairs and the general education system. Convenience sampling (also referred to as accidental sampling) was applied, whereby respondents were selected based on their availability and willingness to participate. A total of 45 participants completed the questionnaire.

2.3 Data Analysis

The data were analyzed descriptively by calculating frequencies, percentages, means, and standard deviations for each item. This statistical approach enabled the identification of central tendencies and variability in the responses, providing a comprehensive overview of the perceived need for Sundanese culture-based peace education in early childhood settings. Descriptive statistics were used to interpret the degree of support and the pattern of responses across the sample.

3. RESULT AND DISCUSSION

3.1 Result

The majority of respondents in this study were teachers, which accounted for 55.6% of the total participants. This shows that the views and experiences of teachers are very dominant in the data collected. However, school principals also have significant representation, namely 44.4%. This almost balanced involvement between teachers and principals provides diverse perspectives related to the implementation and need for the infusing of Sundanese culture-based peace education in early childhood education.

Most of the respondents came from the Raudhatul Athfal educational institution, which accounted for 64.4% of the total respondents. Meanwhile, 35.6% of other respondents came from Kindergarten. This distribution shows that the data obtained reflects more of the

situation and needs in Raudhatul Athfal. However, the contribution of kindergarten is also quite significant, so the results of the study can provide a relevant picture for the two types of educational institutions in the context of early childhood education.

In terms of age, respondents were dominated by those between the ages of 41-50 years, which accounted for 37.8% of the total participants. This age group was followed by respondents over 50 years old (24.4%), as well as those aged 21-30 years (22.2%). This shows that the majority of respondents are individuals who have matured enough and have long life experiences, which has the potential to provide deep insights into education. In contrast, only 2.2% of respondents were under the age of 20, indicating that most respondents were experienced educators.

As many as 88.9% of respondents have more than 3 years of teaching experience, indicating that the majority of them have been in the world of education for a long time. This reflects the level of professionalism and depth of experience in teaching, especially in the context of early childhood education. Only 11.1% of the respondents had one year of teaching experience, which means that most of the data and findings of this study came from experienced educators, providing strong validity to the insights gathered regarding the infusing of Sundanese culture-based peace education in early childhood education.

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
X1.1	45	4.00	5.00	4.3556	.48409
X1.2	45	4.00	5.00	4.3778	.49031
X1.3	45	3.00	5.00	4.1333	.50452
X1.4	45	3.00	5.00	3.6889	.51444
X1.5	45	2.00	5.00	3.4889	.66134
Y1.1	45	2.00	5.00	3.9778	.54309
Y1.2	45	2.00	5.00	4.0889	.63325
Y1.3	45	4.00	5.00	4.1778	.38665
Y1.4	45	3.00	5.00	4.1333	.45726
Y1.5	45	2.00	5.00	4.0444	.47461
Valid N (listwise)	45				

Figure 2. Descriptive Statistics of Points Studied

The analysis revealed that most respondents perceived Sundanese cultural values, such as *silih asah*, *silih asih*, and *silih asuh*, as highly effective in fostering peace education in early childhood (X1.1). The mean score was 4.3556, with 64.4% agreeing and 35.6% strongly agreeing. Respondents also supported integrating Sundanese culture into the curriculum (X1.2), with a mean score of 4.3778. A total of 62.2% agreed and 37.8% strongly agreed, citing its ability to enrich learning and deepen peace education. Cultural elements mentioned include *tari jaipong*, *sisingaan*, and local games like *bakiak* and *gobak sodor*. For improving pro-social behavior through Sundanese culture (X1.3), the average score was 4.1333, with 73.3% agreeing and 20% strongly agreeing. However, 6.7% were undecided, indicating a need for additional support and training.

On resource availability (X1.4), the average score was 3.6889. Although 64.4% agreed they had sufficient materials, only 2.2% strongly agreed, while 33.3% remained unsure. Educator knowledge of Sundanese culture (X1.5) had a mean score of 3.4889. Only 44.4% felt adequately informed, while 46.7% were hesitant and 4.4% disagreed. This emphasizes the necessity of targeted cultural competency training to strengthen peace pedagogy.

Regarding institutional support for Sundanese culture-based peace education (Y1.1), the mean score was 3.9778. A total of 77.8% agreed and 11.1% strongly agreed, suggesting a recognized need for resources and training. Only 8.9% were hesitant and 2.2% disagreed. The need for further educator training (Y1.2) was supported by 66.7% agreement and 22.2% strong agreement ($M = 4.0889$), while 8.9% were hesitant and 2.2% disagreed. Curricular integration (Y1.3) received high support, with an average of 4.1778. A total of 82.2% agreed and 17.8% strongly agreed, reinforcing the urgency for incorporating local cultural elements. On structured lesson planning (Y1.4), 77.8% agreed and 17.8% strongly agreed ($M = 4.1333$), while 4.4% were hesitant. Similarly, the need for improved planning documentation (Y1.5) scored an average of 4.0444, with 84.4% agreeing and 11.1% strongly agreeing. Only 4.4% expressed hesitation or disagreement.

3.2 Discussion

The findings of this study emphasize the significant role of Sundanese culture in promoting peace education in early childhood settings. Most respondents expressed strong agreement that cultural values such as *silih asah*, *silih asih*, and *silih asuh* are highly effective in nurturing self-awareness, empathy, and conflict resolution skills in young children. These traditional values align closely with the goals of peace education, which aim to build emotional and social competencies from an early age (Ilfiandra et al., 2023; Purwaningsih & Ridha, 2024).

Sundanese traditional games and cultural expressions such as *tari jaipong*, *sisingaan*, and *gobak sodor* were also perceived to enhance children's prosocial behavior. These cultural practices offer a holistic learning environment that integrates physical, emotional, and cognitive development, components essential to peace education (Alfonso, 2014; Añaños et al., 2020). The role of play in fostering cooperation, empathy, and social responsibility is well documented, and traditional games rooted in local wisdom can serve as culturally relevant tools to achieve this (Sakti et al., 2024).

Despite the positive reception, the study also revealed limitations related to resource availability and educator preparedness. Although most participants agreed on the potential of Sundanese culture in peace education, only a minority felt strongly supported with adequate materials and training. This is consistent with research that highlights a widespread lack of culturally responsive resources in Indonesian early childhood settings (Fitriadi et al., 2024; Pratiwi et al., 2024). Without structured and sustained support, the integration of local wisdom into formal curricula risks becoming superficial or inconsistent.

Educators also reported insufficient knowledge about Sundanese cultural pedagogy, with nearly half expressing uncertainty about their expertise. This underscores the urgent need for systematic cultural competency development. Previous studies have emphasized the importance of continuous professional training to enable teachers to meaningfully incorporate ethnocultural values into daily teaching practices (Parkhouse et al., 2019). When educators are culturally literate and confident, they are more likely to deliver inclusive and transformative pedagogy.

Institutional support is critical in this transformation. The majority of respondents agreed that their schools needed stronger administrative backing, particularly in areas of curriculum

design and teacher development. This aligns with research that suggests school-wide commitment is key to sustaining cultural-based education and embedding peace values within institutional practice (Dwinandita, 2024; Mantau & Buhungo, 2024). The demand for training and curriculum revision further emphasizes the educators' desire for structured pedagogical frameworks. This includes detailed lesson plans that align Sundanese cultural elements with peace education goals. Integrating ethnopedagogical principles into national curricula could formalize this approach and ensure that local wisdom becomes a consistent, rather than incidental, part of early education (Rasna & Tantra, 2017; Selasih & Sudarsana, 2018).

More broadly, the findings reinforce that local wisdom not only preserves cultural identity but also strengthens children's ethical, emotional, and civic development. The Sundanese worldview, which emphasizes harmony, care, and mutual respect, complements global peace education objectives and enhances children's readiness for civic life (Saripudin, 2023). Moreover, early exposure to culturally grounded peace education helps children internalize core values that guide future behavior and relationships.

Ultimately, the study affirms that Sundanese culture has the pedagogical potential to serve as a foundation for peace education. However, its successful implementation requires coherent planning, teacher empowerment, and policy-level support. Policymakers and curriculum developers must consider ethnopedagogical frameworks that balance local wisdom with national education standards. Such integration not only enhances educational relevance but also safeguards intangible cultural heritage for future generations (Fang, 2024; Ma & Guo, 2024).

4. CONCLUSION

This study confirms that Sundanese culture-based peace education is pedagogically relevant and well-received by educators in early childhood settings. Local cultural elements, such as traditional games and philosophical values, serve not only to promote self-regulation, empathy, and social skills, but also to contextualize peace education in culturally meaningful ways. Educators view this integration as essential for fostering inclusive and socially aware learning environments. For sustainable adoption, institutional efforts should prioritize teacher training, development of localized educational resources, and curricular revisions to embed cultural peace values. These actions are critical to translating positive perceptions into effective classroom practice.

Future research should explore the long-term impacts of culture-based peace education on children's behavioral and emotional development. Comparative studies across regions and cultural contexts are also needed to evaluate scalability and cross-cultural adaptability. Moreover, investigating teacher preparedness and professional learning models will provide deeper insight into successful implementation frameworks.

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