SILAS-Based Approach in Practice of Education:

The Mission of Peace and Humanity

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Abstract—The SILAS-based approach (*Silih Asah, Silih Asih, Silih Asuh*) is values of Sundanese local wisdom which is transformed in community behavior including in the practice of education. This study aims to analyze the values of SILAS in the practice of education in schools that are oriented towards the formation of an environment that is conducive, safe, peace, respecting diversity and upholding human values. The research design used qualitative methods with a phenomenological analysis approach. In-depth interview, observation and documentation became data collection instruments conducted at several secondary public schools in Purwakarta, Indonesia. The research participants consisted of principals, teachers, staff and students from different culture, ethnic and religious backgrounds. The research data were analyzed using Miles Huberman's iterative model. The results of the study show that the understanding of the school community about the value of SILAS is able to represent ways of communicating, behaving, appreciating and caring for others. Thus, the value of local wisdom in the practice of education can be the best solution in solving problems stemming from horizontal conflicts such as social jealousy, psychological distress, bullying, violence action, arbitrariness and other behaviors that do not reflect educational values.

Keywords—local wisdom; values; peace; humanity

I. INTRODUCTION

Changes have an impact on the side of life both positive and negative. The positive impact is that we can feel from the change in value for personal competition or more advanced groups. Meanwhile, the negative impact is the degradation of the values of life as a way of life that is in harmony with the cultural order and beliefs as a principle value. A very fundamental change in the history of human life is characterized by a process of social evolution, namely domestication, agriculture, industrialization and information [1]. Responding to change as a result that can be trusted in life, it takes human resources through knowledge and skills that are prepared and able to be part of the change process itself. This is where the role of education is needed to provide an effective response to social change [2].

Education is the key and has a very significant role that is needed in achieving social change, especially in matters of social cohesion and co-existence [3]. Thus, the role of educational institutions such as schools and universities is the main contributor in preparing human resources that are ready to be a driver in the process of change. Knowledge, skills, values and hopes for contributing to changes in the world are capital that is built from the educational process [4]. In education reform the important thing that is built is human development holistically [5]. Therefore, human resource management in educational institutions must prioritize the development of systems and concern for humanity [6].

Creating a change requires education reform that is designed in accordance with humanitarian and global contexts, as well as human empowerment based on its potential [3]. One contemporary issue in the current educational discourse is the issue of culture, peace and humanity. Addressing this issue requires the readiness of education stakeholders to make it happen in practical education, especially in schools. This is based on the view that schools have a strategic position as agents of peace, cultural development, and teachers are central figures to make it happen [7].

Education has an impact in handling humanitarian issues, the proliferation of all forms of violence, environmental degradation and cultural destruction [3]. This is where the importance of peace education is built in the process of education, namely in schools, families and communities [8]. Peace education must be strengthened through cultural values, religion and human values so that it truly becomes a new essence of humanity [7]. Treating individuals based on their condition in the form of empowering human resource development becomes a strategic study in realizing the value of peace. It is based on the view that increasing self-confidence and well-being through humanitarian education programs based on their identity can help a person to create harmonious relations with fellow human beings and be full of responsibility [9].

Moral and political problems are triggered by the process of changing patterns of life in society based on different religious and cultural traditions [10]. However, on the other hand, the experiences with people from different religious and cultural backgrounds appear to have a high level of ethno-cultural empathy [11]. Cultural heritage that survives in the midst of community struggles, including in the practice of education in

schools, is an agent of nationalism and political identity that deserves to be maintained [12].

Efforts to minimize the occurrence of disintegration and social conflict in the community, including in the education environment, require a process of peace education based on local wisdom. The of interventions peace education are a necessity in fulfilling children's learning and welfare rights being a starting point for understanding responsibility in minimizing conflict and creating a safe and conducive environment [13]. In addition, the element of friendship is important to create a culture of peace and humanity [14,15]. The value of local wisdom is part of the character education process in realizing the vision of building social harmony [16].

Indonesia as a pluralistic country has the various problems of socio-cultural disintegration, especially in the educational environment. The problem of socio-cultural disintegration has triggered conflicts in schools, such as student fights, bullying, physical and psychological violence, intolerance, and other negative behaviors. Thus, strengthening the value of local wisdom in the practice of education in schools is the latest issue that is interesting to academicians and education practitioners. Revitalizing local wisdom in solving a problem needs to be implemented as an approach [16]. One form of local wisdom value that is interesting to the author is the value of Sundanese local wisdom. The value of Sundanese local wisdom which is the focus of the study in this article is the value of *Silih Asah*, *Silih Asih* and *Silih Asuh* or popularly known as SILAS. The value of SILAS is Sundanese local wisdom that animates the behavior and character of the Sundanese. The character of the Sundanese is known through the concept of *Silih Asih* (loving each other), *Silih Asah* (sharpening each other), and *Sili Asuh* (mutual nurturing and protecting). These superior personalities can grow through SILAS-based education, namely the local wisdom of Sundanese culture in the process of managing a harmonious environment [17].

SILAS Is a guideline of Sundanese life in communicating in creating a harmonious and peaceful environment while still upholding their cultural identity [18]. In other words, Sundanese in carrying out their routine of life always see themselves as part of the context of their own socio-cultural environment [19]. It is important to maintain one's cultural identity as a value in creating inclusiveness in society. Meanwhile, one of the main causes of conflict is the factor of cultural identity in society [20]. Peace and cultural harmony must be juxtaposed in shaping a peaceful education climate in the school environment as a vehicle for cultural transformation [21]. Thus, SILAS values as cultural values are important to be transformed in the education process to create a culture of peace and respect for human values.

II. RESEARCH METHODS

This study uses a qualitative approach with phenomenology methods. Phenomenology is a qualitative research method that observes individual experiences directly based on certain phenomena [22,23]. Furthermore, Cresswell emphasized that the best criteria in determining the use of phenomenology methods is when research problems include direct understanding of human experience in a group of people or community [23]. The research conducted at several secondary public schools in Purwakarta, Indonesia. The research participants consisted of principals, teachers, staff and students from different culture, ethnic and religious backgrounds. The number of group of participants consisted of 30 people, with the note that these people must be able to articulate their life experiences and truly understand the phenomena that will be studied at least within 5 years [24].

The techniques of collecting data use interviews, observation and documentation studies. The main focus in phenomenology research is through in-depth interviews describing the meaning of a phenomenon [25]. Some opinions state that in the interview process there are three important stages that must be considered, namely verifying the information obtained, providing an opportunity for participants to prepare and develop information as needed, and request final approval from participants [24]. The data obtained were analyzed using iterative models developed by Miles and Huberman, namely data collection, data presentation, data reduction and data verification or conclusions [26]. However, the ability of researchers to interpret and analyze data is an important aspect of phenomenological research [24].

III. RESULTS AND DISCUSSION

Education and teaching are two terminologies whose use and substance are often misinterpreted. Education is a process of values development, while teaching is a series of processes of transformation of technical knowledge. Both are the main needs for each individual to make him a complete human being, namely knowledgeable and humanistic. For Sundanese people both of the terminologies can be realized through a philosophy of life, which is *Silih Asah* (mutual reinforcement to move forward together), *Silih Asih* (mutual of affection) and *Silih Asuh* (mutual of guarding and protecting). These three values become a life hold that is inherent in the life of the Sundanese community, including in the practice of education in schools, so that a harmonious, peaceful and humanistic life is realized.

Based on research conducted through interview, observation and documentation had been found that data showed the strengthening of the implementation of these three values in the process of education and teaching in schools. Understanding and commitment of all education stakeholders in Purwakarta made a real contribution in creating a school environment that upholds humanist, democratic, peaceful and tolerant. The effort to create a school environment that upholds values as a form of transformation of the values of Sundanese local wisdom had been realized through various forms of activities that had been programmed in schools and supported by government policies through Regent Regulation No. 69 of 2015 concerning 7 Poe Atikan Special Education of Purwakarta. The actualization of the value of "*Silih*" which means "mutual", gives an understanding of the importance of mutual living and humanizing as a concept of the life of the Sundanese people in creating harmony, humanist and dignified of social relations [18].

A. Silih Asah

The implementation of *Silih Asah* in schools was done through managing fun learning to increase students' interests and talents. Students were encouraged to be active and creative to participate in learning activities, both inside and outside the classroom, as well as regular and extracurricular. Motivation, enthusiasm and inspiration were the basis for teachers to manage learning activities. Likewise, the headmaster as a leader and motivator for all school communities continued to give enthusiasm to be active in improving their self-competences. The internship training program was a routine activity monthly to carry out the teachers and staff. The goal was that the ability and skills in managing learning activities including communication skill with the students getting improvement based on professional principles.

Silih Asah is mutually motivating, filling each other, educating each other and reinforcing each other. The final achievement of *Silih Asah* is the improvement of the quality of humanity in all aspects, namely the level of cognition, affection, spiritual and psychomotor [17]. This statement was also strengthened in one of *babasan* (wise phrase) of Sundanese culture, which is, "*Saguru saelmu ulah ganggu, Leumpang silih tuyun, silih jungjungkeun ulah silih gubragkeun*" (Knowledge obtained from the same teacher then do not interfere with each other; walk mutual guiding, mutual lifting and do not drop each other) [27].

B. Silih Asih

The implementation of *Silih Asih* in schools was carried out through communication and closeness in a family relationship by all stakeholders, both the principal to teachers, principal to students, teachers to teacher, teacher to students, teachers to staff, and staff to students. Affection, reward, caring, mutual respect and cooperation are cultures that had been internalized and actualized in every action and activity at school and outside of school. Principals and teachers positions were as parents for all students and students treated principals, teachers and staff like their parents. Every violation or problem was resolved in a family manner without judgment. This was also felt by the author while attending school received friendly and wisely. The Value of *Silih Asih* or *mikanyaah* (mutual love) become the value of local wisdom that was effective in implementing the character education.

Silih Asih can be interpreted as behavior that shows genuine compassion, with the intention of realizing happiness among others [17]. In other words, the essence of *Silih Asih* is the cultivation of love and love for others, so that it has an impact on creating harmonious social situations and conditions.

C. Silih Asuh

As parents for their students, principals and teachers educated them sincerely. Became a good and friendly to be learning partner, and not showed a frightening attitude. They were ready and competent and accepted the differences of their students, both in terms of competence, social status, economy, religion and ethnicity. Students were treated and served without discrimination. Rights and opportunities in learning and developing their competencies were given in equal opportunities. Teachers as professional workers were also treated wisely and humanely without cutting off their rights, especially in the aspects of the welfare and career development. Deliberation and discussion are effective ways to solve each problem.

Silih Asuh means giving a thorough understanding while remaining aware of their respective personal positions [17]. In other words, *Silih Asuh* must be oriented to the profession and proportions according to their abilities and position. *Silih Asuh* can be concluded as one form of life-oriented culture that maintains and nurtures each other so that there is a growing awareness of mutual friendship and maintaining the rights and obligations of others [28].

Establishing the values of peace and humanity in the practice of education in schools requires understanding and actualizing cultural values, especially local wisdom. Existing cultural values are implemented in all education and learning programs that are oriented towards creating a culture of peace and upholding human values. Creating a culture of peace is characterized by understanding the mindset in the transition of using force to reasoning, conflict and violence to dialogue and peace [7]. Therefore, SILAS as an approach in strengthening character education in schools is not only an expression, but also a lifestyle that contains values and norms of wisdom [18].

IV. CONCLUSION

The SILAS approach as a conception that animates the spirit of living together in a harmonious and humane order becomes an important perspective to be understood and implemented by education actors. Immoral and inhumane actions are problems that sometimes occur in the educational environment, especially at schools. The cause can occur because of a low understanding of tolerance, ideological differences and ethnicity backgrounds, as well as other factors that trigger the presence of conflict and violence. Thus, it is important to make cultural values as an approach in creating a conducive and effective climate in conducting educational and learning activities. Affection, mutual help, harmony and mutual respect and being tolerant of diversity are manifestations of understanding and actualization of *Silih Asah*, *Silih Asih* and *Silih Asuh*. These are the essences of the education process that are not only develop knowledge and technology, but also are able to shape character as a mission to live in a peaceful and humanist social environment.

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