Education and Peacebuilding: Cultural Values as the Foundation for Conflict Resolution in Schools

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Abstract. Schools in Maluku often face social conflicts rooted in religious, ethnic, and historical local tensions, which have the potential to disrupt the learning process and create an unconducive environment. The main issue at hand is how to foster a harmonious and peaceful atmosphere among students in such a situation. This study aims to analyze the role of local cultural values as a foundation for conflict resolution in schools, supporting education and peacebuilding. The study uses a qualitative method with observations and in-depth interviews in several schools in Maluku. The findings show that cultural values such as Pela, Gandong, and Masohi play a crucial role in fostering tolerance and peace among students. Pela and Gandong serve as symbols of inter-religious and inter-regional brotherhood, which are internalized through collaborative activities among students, while Masohi, which emphasizes mutual cooperation, is applied in project-based learning and community activities, promoting collaboration and empathy. These findings highlight the importance of integrating local cultural values as a hidden curriculum in shaping tolerant student characters and creating a school environment that sustainably supports peacebuilding.

Keywords: Conflict Resolution, Tolerance, Cultural Values, Peacebuilding, Hidden Curriculum

Abstrak. Sekolah-sekolah di Maluku kerap menghadapi konflik sosial yang berakar dari perbedaan agama, suku, dan sejarah konflik lokal, yang berpotensi mengganggu proses pembelajaran dan menciptakan lingkungan yang tidak kondusif. Permasalahan utama yang dihadapi adalah bagaimana menciptakan suasana harmonis dan perdamaian di kalangan siswa dalam situasi ini. Penelitian ini bertujuan untuk menganalisis peran nilai-nilai budaya lokal sebagai landasan resolusi konflik di sekolah dalam mendukung pendidikan dan pembangunan perdamaian. Penelitian ini menggunakan metode kualitatif dengan observasi dan wawancara mendalam di beberapa sekolah di Maluku. Hasil penelitian menunjukkan bahwa nilai-nilai budaya seperti *Pela*, *Gandong*, dan *Masohi* berperan penting dalam membangun toleransi dan perdamaian di kalangan siswa. *Pela* dan *Gandong* berfungsi sebagai simbol persaudaraan lintas agama dan wilayah, yang diinternalisasikan melalui kegiatan kolaboratif antar siswa, sementara *Masohi*, yang menekankan gotong royong, diterapkan dalam pembelajaran berbasis proyek dan kegiatan komunitas, mendorong kerjasama dan empati. Temuan ini menggarisbawahi pentingnya integrasi budaya lokal sebagai *hidden curriculum* dalam menciptakan karakter siswa yang toleran dan lingkungan pendidikan yang mendukung perdamaian secara berkelanjutan.

Kata kunci: Resolusi Konflik, Toleransi, Nilai-Nilai Budaya, Pembangunan Perdamaian, Kurikulum Tersembunyi

1. BACKGROUND

Social conflicts based on ethnic, religious, and group differences have become a crucial issue affecting social integration, including within school environments. Schools, which ideally serve as spaces for education and character development, often mirror the conflicts occurring in society (Hasudungan, 2021). Education focused on peace is not merely the transfer of knowledge but also the internalization of social values that can unite differences (Nasser & Berowa, 2024; Pherali, 2023). In regions such as Maluku, which have a history of religious and ethnic conflicts, peace education becomes highly relevant and necessary for discussion (Amrullah, 2021; Anderson, 2020). Despite numerous formal

efforts through curricula, there remains a gap between what is taught in classrooms and the real-life experiences of students living in diversity. Thus, the urgency of this research lies in finding ways to effectively apply implicit local cultural values, such as *Pela*, *Gandong*, and *Masohi*, as the foundation for peace education in schools.

Research on peace education and the role of local culture in building social harmony has grown in recent years, yet the focus on using local cultural values as a hidden curriculum in schools remains limited. Character education, particularly centered on social values, has been explored by many researchers. Character education can be instilled not only through formal instruction in classrooms but also through daily social practices, including cultural symbols and rituals (Prawiyogi et al., 2023; Retnasari et al., 2023; Shiddiq et al., 2024). Hasnadi (2023) underscores the importance of local wisdom in shaping student character but has not deeply explored how these values can be internalized in the school environment.

Other research highlights the importance of tolerance and intercultural harmony in education, especially in conflict-prone areas (Aderibigbe et al., 2023; Akbari et al., 2023; Hartinah et al., 2023; Maulana et al., 2024). Emphasizing cross-ethnic and religious collaboration in schools is an effective way to build mutual understanding and unity. Hernawan et al. (2021) stress the importance of integrating local values into the curriculum to address social polarization among students, but their findings show that the formal curriculum has yet to sufficiently respond to these challenges.

*The hidden curriculum, as discussed by*Afdhal, (2015) and Gunio (2021), plays a significant role in shaping student character without being explicitly stated. Their research highlights that social and moral values are often absorbed by students through daily interactions, not only through formal instruction. Further studies confirm that social interactions within school environments have a long-term impact on shaping students' social attitudes, especially when involving norms and values internalized from local culture (Arif et al., 2023; Torres, 2022; Zhang & Gibson, 2021).

Other studies, such as those by Astiana (2024) and Rubab et al. (2021), focus more on the formal aspects of peace education, particularly in designing curricula that accommodate values of tolerance and harmony. However, they pay little attention to how the living local culture within communities can be integrated into everyday educational practices. Huda et al. (2020) and Swartz et al. (2020) raise the importance of collaboration among students from diverse backgrounds as a means to build peace, yet their studies do

not explore how traditional cultural values, such as *Pela* and *Gandong*, can be incorporated into these activities.

Additionally, research by Sakti et al. (2024) focuses more on developing a formal curriculum for character education, emphasizing the importance of multicultural education in promoting social harmony. They support efforts to instill values of tolerance, but their approach tends to be normative and lacks the adoption of local cultural perspectives as part of the hidden curriculum.

The main gap identified from previous research is the lack of in-depth exploration on the use of local cultural values as part of the hidden curriculum in the context of peace education. Although studies such as Abdullah et al. (2023) and Sulaiman et al. (2023) have discussed the concept of the hidden curriculum, they have not highlighted how local culture can play a key role in shaping students' attitudes toward tolerance and peace. Meanwhile, formal research on character education has shown the importance of social values in shaping student behavior, but it remains limited to the formal aspects of the curriculum taught in classrooms (Rubab et al., 2021; Surahman et al., 2022).

Findings on multicultural and peace education have mostly focused on pedagogical aspects and cross-cultural interactions (Rachmadtullah et al., 2020; Selenica, 2020), but do not explicitly address how local cultural values like *Pela*, *Gandong*, and *Masohi* can be internalized within school activities. Even McConnell et al. (2021), who recommend cross-student collaboration, still overlook the potential of local culture as a foundation for peace. Furthermore, the uniqueness of this research lies in its approach, which not only relies on formal education but also leverages local cultural values from Maluku, which have proven effective in mitigating social conflicts in the community, as part of the hidden curriculum in schools. This is a novel approach that has not been widely discussed in previous literature. This research offers the perspective that *Pela*, *Gandong*, and *Masohi* are not merely cultural traditions in society, but can also serve as effective educational tools to instill values of tolerance and peace among students.

Moreover, this study seeks to bridge the gap between what is taught in the formal curriculum and the values absorbed through daily interactions in schools. The position of this research is to strengthen the argument from previous studies that emphasize the importance of culture-based education (Afdhal et al., 2022), while offering a new contribution by integrating local culture as a hidden curriculum. Thus, this research not only supports previous approaches but also broadens the scope by adding the dimension of local culture to discussions on peace education.

2. THEORETICAL REVIEW

This article outlines several key concepts, namely peace education, hidden curriculum, multicultural education, and conflict resolution theory. Peace education is generally defined as a process that facilitates the development of the skills, attitudes, and values necessary to create peace at both the individual and collective levels (Harris, 2006). The fundamental principles of peace education include tolerance, non-violence, social justice, and the enhancement of skills to resolve conflicts peacefully. According to Galtung's theory (1996), peace is not only about the absence of direct violence but also the absence of structural and cultural violence. Therefore, peace education must foster a critical understanding of existing social injustices and inequalities, while also nurturing values that support social harmony and reconciliation. In the context of this study, peace education is implemented not only through formal instruction but also through social and cultural practices within the school community. Culturally based peace education, according to Bajaj & Chiu (2009), involves utilizing local narratives and cultural practices to reinforce values that promote group harmony, enabling students to understand and experience peace in their daily lives.

The hidden curriculum is a concept first introduced by Jackson (1968), referring to the norms, values, and beliefs that students learn through their daily experiences in school, beyond formal instruction. This includes unwritten rules, social interactions, and practices that influence students' attitudes, behaviors, and ways of thinking (Apple, 1979). The hidden curriculum is often more effective in shaping students' character and behavior than the formal curriculum because it is internalized naturally through social interactions (Giroux & Penna, 1983). In the context of multicultural and peace education, the hidden curriculum plays a key role in internalizing values such as tolerance, mutual respect, and cross-cultural cooperation (Lynch, 1992). In this study, local values such as *Pela*, *Gandong*, and *Masohi* are identified as part of the hidden curriculum. These values teach cooperation, interfaith brotherhood, and communal solidarity, which are instilled through daily interactions in schools. The hidden curriculum serves as a medium for transmitting social and cultural norms that support peace, without needing to be explicitly stated in the school's formal curriculum.

Banks' (1994) theory of multicultural education emphasizes the importance of recognizing and valuing diversity within the educational system. Multicultural education aims to foster respect and appreciation for differences and to address injustices that may

arise due to cultural biases or discrimination. Banks (2009) argues that school curricula should reflect cultural plurality and promote harmony between groups. In this research, multicultural education is taught not only explicitly in the curriculum but also implicitly through a hidden curriculum based on local values. Schools, in this regard, serve as spaces where students' social and cultural identities are shaped through their social experiences (Grant & Sleeter, 2006). concept of multicultural education provides a theoretical foundation for understanding how the values of *Pela*, *Gandong*, and *Masohi* are integrated into the daily educational practices in schools.

Deutsch's (1973) conflict resolution theory focuses on strategies for achieving peaceful conflict resolution. In the context of education, the conflict resolution approach involves learning communication, mediation, and negotiation skills that can help students address conflicts constructively. Local cultural values such as *Pela* and *Gandong*, which emphasize harmony and cross-group cooperation, support the development of these abilities among students.

3. RESEARCH METHODS

This study employs a qualitative approach with a case study design to gain an in-depth understanding of how local cultural values from Maluku, such as *Pela*, *Gandong*, and *Masohi*, are integrated into the peace education process in schools. The case study method was chosen because it can reveal social phenomena within a specific context, providing an opportunity for the researcher to explore the application of cultural values as a form of hidden curriculum. Through this approach, the researcher aims to identify how local cultural values can strengthen tolerance and conflict resolution among students (Yin, 2015).

This research was conducted in several schools in Ambon, Maluku, which have a history of social conflict rooted in religious and ethnic differences. However, in recent decades, Ambon has shown success in promoting peace education. The selection of this location is highly relevant because the integration of Maluku's local culture in peace education has become a significant part of the educational process in the region (Dandirwalu & Qodim, 2021). The research subjects include teachers, students, and school principals involved in the implementation of local cultural values in daily school life. Their understanding of the values of *Pela*, *Gandong*, and *Masohi* serves as a critical foundation for understanding the role of culture as an educational instrument for conflict resolution.

Data collection techniques include participatory observation, in-depth interviews, and documentation. Observation was conducted by directly observing teaching and learning activities related to tolerance and cooperation education in schools. This technique allows the researcher to see firsthand how cultural values, such as *Pela* and *Masohi*, are applied in daily interactions in the classroom and extracurricular activities. Semi-structured interviews with teachers, principals, and students were conducted to explore their views on the meaning and implementation of cultural values in the education process. Documentation, such as formal curricula and school activity records, was used to complement the observation and interview data, as well as to explore whether these cultural values are formally integrated or primarily through informal interactions (Creswell, 2017).

The collected data were analyzed using content analysis and thematic analysis methods. The analysis process began with the transcription of interview and observation data, followed by coding based on emerging themes related to the application of cultural values in peace education. Main themes such as *Pela* as a symbol of interfaith brotherhood, *Gandong* as a symbol of solidarity, and *Masohi* as a value of mutual cooperation were further examined to understand how these values contribute to shaping student behavior (Braun & Clarke, 2016). In addition, data triangulation between observation, interviews, and documentation was conducted to ensure data validity and to guarantee that the findings are consistent and reliable. To maintain the validity of the research, several strategies were used, including data triangulation from various sources and member checking with informants. These procedures ensured that data interpretation was accurate and relevant to the subjects' experiences. Peer discussions were also held to minimize bias in data interpretation, thus maintaining the research's reliability.

4. RESULTS AND DISCUSSION

The Value of Pela as a Bond of Interfaith Brotherhood

In the educational context of Maluku, particularly in Ambon, the value of *Pela* serves as an interfaith bond of brotherhood with a long history of maintaining harmony among communities. This study found that the value of *Pela* is internalized in schools through various collaborative activities involving students from different religious backgrounds. Observations at several schools showed that Muslim and Christian students actively participate in communal activities and joint projects, such as cleaning the school environment or organizing shared celebrations. Through these processes, bonds of

brotherhood that transcend religious boundaries naturally develop, fostering closer social relations among students.

One of the teachers interviewed emphasized, "We do not directly teach *Pela* as part of the formal curriculum, but we encourage the children to collaborate in various activities. They begin to understand the importance of supporting each other, regardless of religion." This statement underscores that *Pela* is not explicitly taught as material but rather absorbed through daily interactions. The process of internalizing this value occurs indirectly through the hidden curriculum—elements of education not documented in the formal curriculum, yet significantly influential in shaping student character.

Furthermore, documentation from extracurricular activities and school programs indicates that collaboration between students from different religious backgrounds is routine. In sports, arts, and various social projects, Muslim and Christian students work together to achieve common goals. This demonstrates that the value of *Pela* is not only understood as a cultural tradition but also translated into practices that shape social interaction patterns in schools.

The integration of *Pela* values into school life shows that education is not merely a transfer of knowledge but also a platform for building strong social bonds. In the sociology of education, this concept is closely related to Émile Durkheim's thinking, which emphasizes the importance of social solidarity in education. Durkheim argued that schools are social agents that create a sense of community and moral bonds among individuals. In Ambon schools, the value of *Pela* acts as the "social glue" that connects interfaith students, creating a sense of brotherhood and social cohesion. Through daily interactions, these brotherhood values are internalized, fostering tolerance and peace among students.

Moreover, Paulo Freire's thoughts are also relevant in understanding how cross-cultural education can build social harmony. Freire stressed the importance of dialogue and cooperation in education to create critical awareness of social realities. In the context of *Pela*, the interfaith dialogue and cooperation that occur through collaborative activities encourage students to view differences as a richness, not a threat. Freire believed that education is a means to liberate individuals from prejudice, and in this study, *Pela* has proven to be an effective mechanism for fostering deeper interfaith understanding among students.

The value of *Pela* in the hidden curriculum also reflects sociologist Pierre Bourdieu's view of "habitus" and "social capital." Bourdieu explained that individuals shape their ways of thinking and acting based on their everyday social experiences. In this

case, students' experience of working together across religions forms a habitus that is tolerant and cooperative. Social capital—comprising networks of friendships and trust—develops among students through the value of *Pela*, ultimately strengthening their social relationships beyond the classroom. As a result, *Pela* not only reduces the potential for interreligious conflict in schools but also reinforces the social bonds between students, forming a vital foundation for peace.

In another interview, a school principal stated, "Through *Pela*, we do not only teach tolerance but also how students can build mutually supportive relationships in their daily lives. This is education for life, not just for academic achievement." The principal emphasized that the application of *Pela* values contributes to broader character education, where students learn to coexist harmoniously in a pluralistic society. Additionally, this study found that after several years of implementing *Pela*-based programs, there was a significant reduction in tensions among students who were previously susceptible to religious differences.

Within the framework of peace education theory, as put forth by Johan Galtung, *Pela* functions as an instrument for building positive peace—a peace that goes beyond the mere absence of conflict and extends to achieving social harmony. Galtung argued that peace education should focus on building healthy and just relationships between individuals and groups. In this study, *Pela* plays a crucial role in shaping positive relationships among students from different religions, reducing stereotypes, and strengthening cooperation between them.

Gandong as a Symbol of Solidarity and Equality

In the context of schools in Maluku, the value of *Gandong* is understood as a symbol of deep brotherhood between different tribes or villages. Interviews with students and teachers reveal that this value is actively implemented in school activities, especially in those that promote unity and solidarity among students. Some students expressed that they feel mutual support regardless of religious, ethnic, or background differences. "Here, we don't see differences. We are all like brothers helping each other," said one student involved in school communal work. This statement reflects how the value of *Gandong* is internalized in daily life within the educational environment.

Classroom observations also support this finding. Teachers often refer to the value of *Gandong* when encouraging students to work in diverse groups. For example, in group-based learning projects, teachers deliberately combine students from various religious and

ethnic backgrounds. This is not merely to achieve academic goals but to build a sense of togetherness and brotherhood among students. One teacher explained, "When they work in diverse groups, they learn to respect and support each other, just like *Gandong* teaches us that we are all one big family."

Additionally, school activity documentation shows that *Gandong* is also applied in extracurricular activities that emphasize cross-ethnic and cross-religious cooperation. Through sports, arts, and communal service activities, students learn that their differences are not obstacles but rather strengths that unite them. The application of *Gandong* values as part of the hidden curriculum in schools demonstrates that education rooted in local culture not only facilitates the transfer of knowledge but also builds a strong social foundation among students. *Gandong*, which in Maluku culture symbolizes brotherhood between different villages or tribes, is translated in schools into a form of social solidarity that emphasizes equal rights and responsibilities among all students.

From an educational theory perspective, the value of *Gandong* aligns with the concept of social justice often highlighted by Paulo Freire. Freire argued that education should be liberating, with the main goal of creating awareness of equality and solidarity in the face of social injustice. In this context, *Gandong* functions as an educational mechanism to instill in students the importance of brotherhood across identities, whether religious, ethnic, or social status. By applying this value, schools in Maluku help students understand that despite their different backgrounds, they share the same important common goal—building a peaceful and just life.

Émile Durkheim's theory of solidarity is also relevant in understanding the application of *Gandong* values. Durkheim argued that social solidarity is a key element in maintaining societal cohesion, especially in diverse societies. In schools, *Gandong* serves as the foundation of social solidarity, where students are taught to view differences as a wealth to be celebrated, not avoided. The brotherhood built through this value provides a strong foundation for facing differences without conflict, in line with the principles of education that promote inclusion and tolerance.

Furthermore, Pierre Bourdieu's theory of social capital can also be used to analyze the application of *Gandong*. According to Bourdieu, social capital in the form of networks of relationships built through social interactions can influence an individual's success in society. In the school context, *Gandong* creates strong social capital among students, where bonds of brotherhood and mutual trust are formed. This social capital not only helps

in academic achievement but also in addressing potential social tensions that may arise from differences in background.

This research confirms that the value of *Gandong* not only serves as a tool to foster a sense of equality among students but also strengthens their ability to work together in facing social challenges. Students raised with the value of *Gandong* tend to have inclusive and cooperative attitudes, as shown in an interview with one student: "We learn not only to work together but also to listen and respect the opinions of friends from different backgrounds." This statement reflects how *Gandong* teaches students to uphold equality and solidarity in all aspects of life, both inside and outside the school.

Masohi as a Value of Collective Work in Learning

Observations in several schools in Maluku show that the value of *Masohi* or collective work, as part of local culture, is integrated into project-based learning methods. Teachers encourage students to collaborate in various activities, whether completing academic tasks, school projects, or community activities. For example, in school facility projects such as building gardens or learning spaces, students from various backgrounds are invited to work together to achieve a common goal. This process of collective work not only strengthens practical skills but also instills the values of solidarity.

A school principal interviewed explained that the value of collective work has long been part of the hidden curriculum in local schools. He stated, "We believe that by instilling the value of *Masohi* in students, they not only learn about cooperation but also understand how to work for the common good, not just for personal benefit." Interviews with students also revealed similar views. One student stated, "When we work together, we learn that everyone must contribute. It's not about who is the smartest, but about how we can achieve something together." Furthermore, school documentation shows that the value of *Masohi* is often applied in school activities such as communal service, community projects, and annual events. This value is implicitly taught through students' interactions in group projects, where they learn to appreciate each individual's role in achieving shared success.

The integration of *Masohi* values in project-based learning in schools in Maluku not only creates a collaborative learning environment but also strengthens students' social skills. The value of collective work, which is an inseparable part of Maluku society's culture, has been successfully adapted as an effective approach to fostering cooperation

among students. In this regard, *Masohi* is not merely a physical activity but also a form of moral education that teaches the importance of togetherness and mutual support.

From the perspective of collaborative learning theory, as proposed by Lev Vygotsky, the learning process occurs through social interaction, where students share ideas and work together to achieve a better understanding. The value of *Masohi* reinforces this concept by providing a strong cultural foundation, where students do not only work for their own benefit but also for the benefit of the group. Vygotsky believed that a social environment that supports collaborative learning can help students develop critical and creative thinking skills. This is evident in the context of schools in Maluku, where *Masohi* values provide a space for students to share responsibilities and learn from one another.

Additionally, Pierre Bourdieu's theory of social capital can also be used to explain how the value of *Masohi* builds strong social networks among students. Bourdieu stated that social capital consists of resources that emerge from social relationships, such as mutual trust and support. In this case, *Masohi* forms a network of trust and solidarity that is beneficial not only in academic contexts but also in their future social lives. Students trained in a collective work environment will find it easier to build mutually beneficial relationships in their communities, which in turn can strengthen social cohesion in the wider society.

The value of *Masohi* also serves as a cultural foundation that strengthens the project-based learning process in schools. Through the direct experience of working in groups, students learn that everyone has an equally important role in achieving a common goal. This helps to overcome potential conflicts, as students are taught that group success can only be achieved if each individual contributes fairly and equally. As expressed by a teacher in an interview, "Through collective work, students learn to value others' opinions and efforts. They understand that group success is not just the responsibility of one person but the entire group."

The cultivation of *Masohi* values in schools also supports John Dewey's view of education as a tool for building a democratic society. Dewey argued that schools should be places where students learn through active participation and cooperation to solve real-world problems. The value of *Masohi* supports this view by encouraging students to collaborate in solving community or school project issues, ultimately strengthening their social skills and collective responsibility.

Enhancing Attitudes of Tolerance and Peace Among Students

Based on interviews with teachers and students, it was found that students involved in activities based on local cultural values such as *Pela*, *Gandong*, and *Masohi* exhibited a higher level of tolerance towards religious and cultural differences. Many students expressed that through daily interactions imbued with these cultural values, they learned to accept and appreciate differences. A Muslim student from a school in Ambon stated, "At first, I felt awkward interacting with friends of different religions, but after working together in collective projects several times, I realized that we are not that different." Another student, a Christian, expressed a similar sentiment: "The *Pela* value made us aware that unity is more important than differences. We learn to respect each other regardless of religion or ethnicity."

In addition to the interviews, an internal survey conducted by the school showed a significant increase in tolerant behavior and cooperation among students after several programs based on local cultural values were implemented. The survey data revealed that most students agreed that activities such as collective work (*Masohi*) and interfaith collaborative projects helped them understand and appreciate diversity better than before. A teacher noted that this approach "not only teaches students about tolerance but also encourages them to live it in their daily activities."

Martin Sinaga describes religious pluralism as a descriptive expression of the de facto diversity of religions. Meanwhile, Peter Berger suggests that the term "pluralism" may have originated from Horace Kallen (1882-1974). Religious pluralism also implies a degree of autonomy within each religious tradition, where these religions can manage their own communities. Thus, there is institutional independence for these religions. Martin also explains religious pluralism as public recognition of the existence of certain religions, which is followed by state recognition. Public recognition sociologically means there is a kind of public acceptance that the existence of certain religions is not a threat. Similarly, state recognition means that such religions will not destabilize its power, and in any society or nation, there are always various patterns and limits of acceptance of existing religions. In the context of Indonesian terminology, pluralism is discussed as tolerance in the public eye and as harmony in the view of the government.

The findings regarding the increased attitudes of tolerance among students support the hypothesis that a hidden curriculum based on local cultural values can strengthen social learning and foster acceptance of diversity. Values such as *Pela*, *Gandong*, and *Masohi* play an important role in shaping students' understanding of the importance of social

cohesion and harmonious relationships in a pluralistic society. Through daily activities in school, students are not only taught to collaborate but also to respect the differences that exist among them.

From the perspective of peace education theory, as outlined by Johan Galtung and Paulo Freire, cross-cultural education facilitated by an informal curriculum can be a tool to foster positive attitudes towards peace and tolerance. Galtung emphasizes that positive peace is not only the absence of conflict but also the presence of social justice and harmony in relationships between individuals and groups. In the context of schools in Maluku, the values of *Pela*, *Gandong*, and *Masohi* function as cultural instruments that allow students to learn how to build peace through meaningful social interactions.

Furthermore, this approach is also relevant to James Banks' concept of multicultural education, in which education should promote understanding and acceptance of cultural differences. In this regard, the integration of local cultural values into the school's hidden curriculum not only teaches tolerance theoretically but also gives students direct experience in building cross-cultural relationships. Through collaborative projects, students are given the opportunity to learn that diversity is not a threat but a strength that can enrich their social relationships.

One of the main outcomes of implementing these cultural values is the improved ability of students to interact effectively with individuals from different religious and cultural backgrounds. This is not only evident in the increased tolerance but also in the changes in students' daily behavior at school. Many teachers reported that after implementing programs based on local cultural values, conflicts between students caused by religious or ethnic differences significantly decreased. "Before this program, we often saw students separated by religious groups, but now they are more likely to work together regardless of their backgrounds," said one teacher.

Additionally, these findings align with educational research emphasizing the importance of experiential learning. When students are directly involved in cross-cultural activities, they not only receive information passively but also experience firsthand how to live harmoniously with others who are different. This process allows them to internalize tolerance more deeply compared to formal classroom learning.

From a sociological perspective, local cultural values such as *Pela*, *Gandong*, and *Masohi* can also be understood through Emile Durkheim's theory of social integration. Durkheim emphasized that social solidarity is formed when individuals in society feel a sense of attachment to one another, especially through shared norms and values. In the

case of students in Maluku, these local cultural values serve as social mechanisms that help them feel a deeper sense of connection and attachment, even though they come from different backgrounds. This strengthens the argument that integrating local cultural values into the education system can play an important role in shaping a more inclusive and tolerant society.

Local Cultural Values as the Foundation for Conflict Resolution in Schools

The findings on the reduction of interreligious conflict potential in schools following the implementation of local cultural values such as *Pela*, *Gandong*, and *Masohi* indicate that local culture has a significant influence in creating social harmony among students. These values not only promote tolerance but also serve as effective tools for conflict resolution in schools. *Pela* as a symbol of interreligious brotherhood, *Gandong* as a symbol of equality, and *Masohi* as a value of collective cooperation, all play a role in reducing conflict potential by strengthening the sense of togetherness among students.

These values function through daily interactions guided by the hidden curriculum, which is an unwritten curriculum but implemented through habits and social interactions. Through collaborative activities emphasizing interfaith and interethnic cooperation, students learn how to resolve their differences peacefully and cooperatively. In this process, students gain the understanding that religious or ethnic differences should not be barriers to building harmonious and productive relationships. They are taught to view diversity as a strength, not as a source of conflict.

From the perspective of conflict theory as put forward by sociologists such as Lewis Coser and Ralph Dahrendorf, these local cultural values act as preventive mechanisms to mitigate social conflict. Coser argued that constructive social conflict can strengthen social structures if properly managed. In the school context, the implementation of local cultural values like *Pela*, *Gandong*, and *Masohi* serves as a tool to transform conflict potential into an opportunity to strengthen social cohesion. With strong social bonds among students from various backgrounds, the potential for conflict can be reduced or addressed before it reaches a destructive point.

Moreover, Paulo Freire's critical education theory is also relevant in this discussion. Freire emphasizes the importance of education as a tool for liberating individuals from social injustice and ignorance. In this context, local cultural values function as part of the hidden curriculum, which not only teaches students academic knowledge but also the importance of cooperation and social justice. Through activities

based on the values of *Pela*, *Gandong*, and *Masohi*, students learn that they have a role in maintaining peace and justice in their communities, both within and outside of school.

In the context of the plural society of Maluku, where religious and ethnic differences can be triggers of social tension, the application of local cultural values in schools has proven to be an effective step in building harmony. These values are not merely cultural heritage to be preserved but also have practical relevance in facing modern social challenges, such as religious conflicts or intergroup tensions. By instilling these values in students from an early age, schools are not only serving as academic educational institutions but also as agents of social change contributing to the formation of a more peaceful and inclusive society.

5. CONCLUSION AND RECOMMENDATIONS

In conclusion, this research demonstrates that the integration of local cultural values such as *Pela*, *Gandong*, and *Masohi* into the hidden curriculum in Maluku schools successfully creates a more inclusive, harmonious, and cooperative educational environment. *Pela* promotes interreligious brotherhood, *Gandong* strengthens solidarity and equality, and *Masohi* teaches the importance of mutual cooperation in group work. Through the implementation of these values, students learn to overcome differences, increase tolerance, and reduce the potential for religious and ethnic conflict. Observations, interviews, and documentation reinforce the findings that culturally based education plays a crucial role in supporting peace education theories and collaborative learning, making a tangible contribution to fostering social cohesion among students.

As a recommendation, it is suggested that schools in Maluku and other regions with ethnic and religious diversity strengthen the integration of local cultural values into the formal curriculum and provide training for teachers to understand and apply these values in teaching. Continuous evaluation of the program's impact should be conducted to ensure its effectiveness in promoting tolerance and reducing conflict. Additionally, the success of this program could be replicated in other regions with relevant local cultural values, supported by collaboration between the government and social institutions to create more peaceful and inclusive education.

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