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# A Qualitative Exploration of Essential Content for Peace Education Curricula to Prevent Digital Violence

**Deodatus Kolek***
Universitas Pendidikan Indonesia, Indonesia

**Rusman**
Universitas Pendidikan Indonesia, Indonesia

***Corresponding author:**
Deodatus Kolek, Universitas Pendidikan Indonesia, Indonesia.
✉deokolek27@upi.edu

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**Abstract**

**Background:** Digital violence, including cyberbullying, hate speech, doxing, and online gender-based violence, has surged in Indonesian schools, with over 445,000 cases reported in 2024. Despite its growing prevalence, limited systematic analysis has been conducted to identify which curricular components of peace education can effectively address digital violence in Indonesia's multicultural school contexts.
**Objective:** This study aims to identify and synthesise key curricular components of peace education to prevent digital violence in Indonesian multicultural schools, integrating Tyler's four-stage curriculum rationale, UN human dignity principles, Indonesian local cultural values (*gotong royong*, *musyawarah*), and digital ethics into the proposed PEACE-D Framework.
**Method:** A Systematic Qualitative Review (SQR) was conducted, synthesising 45 peer-reviewed articles (2017–2026) retrieved from Scopus, Google Scholar, and Garuda Portal. The data was analysed using Braun & Clarke's six-phase thematic analysis, validated by investigator triangulation, achieving 87% intercoder agreement.
**Result:** Thematic synthesis identified four core curricular domains forming the PEACE-D Framework: (1) cross-national peace competencies (knowledge, attitudes, and skills for conflict transformation); (2) human personal dignity (UN-grounded digital privacy and non-degradation norms); (3) contextual cultural values (*gotong royong*, *musyawarah*, Sufistic empathy as cyber-ethical foundations); and (4) digital ethics and online responsibility (netiquette, cyberbullying prevention, bystander intervention).
**Conclusion:** The PEACE-D Framework advances curriculum theory by integrating Tyler's rationale with cultural and ethical dimensions specific to Indonesia's digital educational context. Practical implications include adaptive module development within Kurikulum Merdeka and policy integration at the national level. Future quasi-experimental research in multicultural schools is recommended to empirically validate framework effectiveness.

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## INTRODUCTION

According to the Council on Foreign Relations' Preventive Priorities Survey, a significant number of countries face active armed conflicts or heightened political instability, with escalations documented in regions such as Eastern Europe (Russia–Ukraine), the Middle East (Palestine, Syria), and Africa. Consequently, the number of deaths due to conflicts has increased, while humanitarian crises in Gaza and Sudan add to the grim record for world peace. Nevertheless, some regions, like Western and Central Europe, remain relatively peaceful, and countries such as Iceland, Ireland, New Zealand, and Singapore are recognized as the most

peaceful nations due to political stability, low crime rates, and social and educational policies that promote prosperity.

At the national level (Indonesia), it cannot be denied that social conflicts, violence, and intolerance continue to emerge as recurring phenomena. According to data from the Indonesian Child Protection Commission (KPAI), Indonesia reports among the highest rates of school bullying cases in the ASEAN region based on KPAI-reported incident data, with numbers continuing to rise through 2024. Cases of physical, psychological, verbal, and social violence, as well as the increasing trend of adolescent suicide, are still frequently reported (Alap et al., 2025; Maharjan & Shrestha, 2022; Tarafa et al., 2022).

Even in early November 2025, a violent incident occurred at a Jakarta senior high school. The perpetrator, an active student at the school, was known to have assembled seven explosive materials by imitating guides from the Internet. Four of them exploded, injuring 96 people, including students, teachers, and school staff. The provisional motive under police investigation suggests that the perpetrator experienced psychological pressure and was a victim of bullying in his environment, but the act was carried out independently without links to terrorist networks.

Within institutional educational settings, structural violence and systemic inequality often manifest in subtle yet pervasive forms (Bajaj & Hantzopoulos, 2016; Schultze-Kraft, 2022; Winstanley, 2017). Many social, economic, and ethnic issues are resolved through harsh means rather than peaceful dialogue. Unfair hierarchical systems are also often accepted as is, rather than challenged for the sake of justice and the protection of all individuals' rights (Schultze-Kraft, 2022).

This case exemplifies the intersection of online radicalization, digital violence, and institutional responses that peace education curricula must address. Rather than treating isolated incidents as anecdotes, this study positions such phenomena within the structural framework of Galtung (1969) typology of direct, structural, and cultural violence, where digital platforms amplify pre-existing vulnerabilities among adolescents subjected to bullying and social exclusion.

In addition to numerous visible cases, incidents in the cyber world are no less prevalent. Data on violence against women and children in Indonesia indicate a significant increase, posing a social issue that demands serious attention from the education sector. According to the report from the Online Information System for the Protection of Women and Children (Simfoni PPA) by the Ministry of Women's Empowerment and Child Protection (KemenPPPA), as of July 2025, there were 14,039 recorded cases of violence against women and children, marking a surge of more than 2,000 cases in just 17 days. These figures likely do not yet reflect the actual on-the-ground conditions, as many victims hesitate to report due to factors such as fear, insecurity, and lack of social support.

At the same time, the 2024 Annual Notes (CATAHU) from the National Commission on Violence Against Women (Komnas Perempuan) documented 445,502 incidents of violence against women across Indonesia—a 9.77% surge compared to the prior year. The sharpest increase, at 40.8%, occurred in online gender-based violence (KBGO), which includes a range of abuses such as digital sexual harassment, the spread of exploitative materials, invasions of online privacy, and cyber scams. These patterns suggest that rapid digitization, in the absence of robust critical digital literacy and ethical technology education, creates conditions associated with increased risk of online violence though causal mechanisms are mediated by individual, familial, and institutional factors (Destiany et al., 2024; Fakhri et al., 2024).

Children in Indonesia today face peace-disrupting issues due to digital violence such as cyberbullying, which disturbs their emotional and social well-being. This phenomenon often begins with exposure to social media and online games, leading to gradually escalating impacts (Rovida & Sasmini, 2024). Cases such as cyberbullying namely harassment through derogatory comments, body shaming, or exclusion in school WhatsApp groups cause stress and isolation. Sexting/sextortion, which involves sharing personal photos exploited for extortion, often begins with grooming on dating apps or Instagram DMs. Cyberstalking, or online stalking that monitors students' activities, triggers constant fear beyond school hours. Exposure to radicalism, such as extremist content on TikTok or YouTube that recruits via group chats, alters students' views on tolerance. Memetic violence, which involves imitating violence from viral videos like dangerous social media challenges, leads to physical conflicts among students. These issues result in declining academic performance, high absenteeism, and mental health disturbances such as

depression, among others.

Educational institutions occupy a structurally significant role in digital violence prevention through initiatives like crafting global or international curricula, pursuing research, forging social connections, and hosting conferences, seminars, workshops, and training sessions. Such actions help establish a solid groundwork for peace education (Akbana & Yavuz, 2022). Effective peacebuilding demands a deeper look at how peace is conceptualized at national and local levels. Adopting a local lens allows us to grasp peace through community-specific experiences and viewpoints, which in turn can shape broader national and global strategies (Marchuk et al., 2024).

Empirical evidence supports this institutional role: Bajaj (2015) demonstrated significant reductions in student violence through school-based conflict resolution curricula in Sierra Leone, while Purwanto et al. (2023) identified consistent effectiveness patterns across university peace education programs in Indonesia. The causal pathway involves curriculum-mediated attitude transformation → competency acquisition → behavioral change, a mechanism validated across multiple cultural contexts (McIntyre Miller et al., 2025; Snauwaert, 2020).

From the exposition presented, all of this urges the education sector to introduce a curriculum capable of addressing contemporary challenges, building character, enhancing tolerance, and creating spaces for students to express themselves, resolve conflicts, and build peace in participatory and transformative ways (Alnufaishan, 2020; Bradley-Levine & Zainulabdin, 2020; Charalambous et al., 2020). Theoretically, peace education represents an evidence-supported intervention framework Purwanto et al. (2023) with demonstrated capacity to address structural and cultural violence through curriculum-based mechanisms, with the primary goal of creating an inclusive, non-violent school ecosystem oriented toward social justice values, particularly in addressing digital violence in the current era (Purwanto et al., 2023; Snauwaert, 2020).

A systematic review of existing literature reveals that limited thematic and methodological analysis has specifically focused on the content that should be taught to students within peace education curricula to prevent digital violence. Accordingly, this article aims to: (1) explore the essential curricular elements needed in peace education programs for digital violence prevention; (2) propose the PEACE-D conceptual framework integrating Tyler's rationale with human dignity and cultural values; (3) advance practical curriculum implementation recommendations adaptable to Indonesia's multicultural school system; (4) provide policy-level implications for national curriculum integration (Kurikulum Merdeka); and (5) identify directions for future empirical validation in multicultural educational contexts.

In response, this study proposes the PEACE-D Framework (Peace Education for the Age of Cybernetics and Ethics in the Digital era), a four-domain conceptual curriculum model integrating: (1) Cross-national Peace Competencies (Tyler's content rationale); (2) Human Personal Dignity (UN human rights framework); (3) Contextual Cultural Values (Indonesian local wisdom); and (4) Digital Ethics & Online Responsibility. These domains are hierarchically structured: dignity constitutes the normative foundation; cultural values provide contextual grounding; peace competencies supply the pedagogical architecture; and digital ethics operationalizes the framework in cyberspace interactions. See Figure 1 (Conceptual Framework) below for the visual model.

**Table 1.** PEACE-D Framework: Integrated Peace Education Curriculum for Digital Violence Prevention

| Domain | Theoretical Basis | Core Learning Themes | Sample Activities | Tyler's Stage |
|---|---|---|---|---|
| Cross-national Peace Competencies | Tyler's Rationale; Bloom's Taxonomy; Transformative Learning (Mezirow, 1991) | Knowledge of conflict dynamics & social justice; Attitudes of empathy & diversity respect; Skills of | Role-play simulations; Active listening circles; Conflict case analysis | Objectives + Content + Learning Experiences + Evaluation |

| Domain | Theoretical Basis | Core Learning Themes | Sample Activities | Tyler's Stage |
|---|---|---|---|---|
| | | mediation & nonviolent communication | | |
| Human Personal Dignity | UN UDHR (1948); Kantian ethics; Sen's Capability Approach (2001) | Digital privacy rights; Anti-discrimination norms; Online non-degradation; Bystander empathy toward doxing/hate speech victims | Dignity rights case study; Digital bystander intervention; Ethical cyberspace simulations | Objectives (dignity-based) + Content + Evaluation |
| Contextual Cultural Values | Indonesian local wisdom; Decolonial peace education (Adan, 2025); Cultural contextualization | Digital gotong royong as cyber collaboration; Virtual musyawarah for online conflict resolution; Sufistic empathy against hate speech; Cultural harmony as anti-stereotype shield | Community dialogue projects; Local wisdom storytelling; Cross-cultural digital exchanges | Content (culturally contextualized) + Learning Experiences |
| Digital Ethics & Online Responsibility | Suler's Online Disinhibition Effect (2004); Social Dominance Theory; Digital citizenship frameworks | "Think before you post" norms; Cyberbullying recognition & reporting; Hate speech reframing; Doxxing prevention; Online identity responsibility | Netiquette workshops; Real-case cyberbullying analysis; Ethical contract development; AI-assisted scenario practice | Learning Experiences + Evaluation (behavioral outcomes) |

Source: Authors' synthesis based on Hakvoort et al. (2022), Adan (2025), Fakhri et al. (2024), and Sánchez Castillo (2024).

Despite growing recognition of digital violence as a critical educational challenge in Indonesia, limited systematic analysis has addressed which specific curricular components of peace education can effectively prevent digital violence in multicultural school contexts. This gap spans three dimensions: (1) the absence of a theoretically integrated curriculum framework combining peace education, human dignity, and digital ethics adapted to Indonesian cultural values; (2) insufficient empirical evidence on effective content selection for digital violence prevention curricula; and (3) the lack of structured comparison with globally validated peace education frameworks. This study addresses these gaps by asking: (RQ1) What core content domains should constitute a peace education curriculum for digital violence prevention in Indonesian schools? (RQ2) How can Tyler's rationale, UN human dignity principles, and local cultural values be integrated into a coherent curriculum framework? (RQ3) What practical and policy implications emerge from this integrated framework?

## LITERATURE REVIEW

*Peace Education*

Peace education refers to a framework of instructional principles crafted with explicit goals to mould students' values and actions, enabling them to engage in society peacefully and productively (Skinner, 2020). Today, the discipline confronts substantive and evolving challenges, as schools struggle to eradicate direct, structural, and cultural violence, compounded by shortcomings in existing peace education initiatives (Kurian, 2020).

This definition aligns with the liberal tradition of peace education, which emphasises values transmission and civic participation. Critical peace education theorists Kester & Cremin (2017) extend this by foregrounding structural and cultural violence, while post-structural and decolonial approaches challenge hegemonic peace narratives and emphasise context-specific epistemologies. This study draws primarily on critical peace education while integrating decolonial insights through Indonesian local wisdom values.

It also serves as a transformative educational journey geared towards fostering and maintaining a "culture of peace" in society. At its core, peace education cultivates the knowledge, skills, attitudes, and mindsets essential for positive peace, a state where social justice and human rights thrive. This involves nurturing behaviours that repudiate all violence, whether direct, structural, or cultural, while encouraging dialogue, negotiation, and collaboration to tackle injustice at its roots (Halik et al., 2023).

Empirical support for this transformative function is found in longitudinal studies: McIntyre Miller et al. (2025) documented significant increases in empathy and prosocial attitudes following the Peace Leadership Development Curriculum, while Purwanto et al. (2023) confirmed consistent positive outcomes across 12 Indonesian university programmes. These findings support the claim that peace education can systematically foster cultural transformation when implemented with structured content and adequate institutional support.

In her study, Hodgkinson (2024) emphasises that affective awareness underscores the need to integrate transrational elements with rational and cognitive approaches in educational peacebuilding. This points to the deep interplay between structural and emotional dimensions. When put into practice, broadening (critical) peace education to emphasise interpersonal dynamics shows how affective recognition can bridge individual and collective ties, driving transformative social change, structural shifts, and lasting peacebuilding.

Pedagogical operationalisation of affective recognition involves specific classroom practices: empathic listening circles, perspective-taking role plays (e.g., simulating a cyberbullying victim's experience), digital storytelling exercises that centre marginalised voices, and restorative justice conversations. Hodgkinson (2024)measured affective recognition development through pre-post narrative assessments in Cambodian and Kosovan classrooms, providing a replicable methodological model for Indonesian contexts.

This ties into the expansive notion of conflict, which scholars approach from multiple perspectives. Researchers across fields like education, sociology, social psychology, and political science have delved into key questions surrounding conflict resolution, management, transformation, peace education, and peacebuilding. Certain studies zero in on conflict resolution education or the ways schools handle disputes. The obstacles encountered by teachers, teacher trainers, and school administrators in addressing conflicts whether in classrooms, playgrounds, or elsewhere on campus carry distinct features all their own (Hakvoort et al., 2022).

In societies recovering from conflict, school-based lessons on a challenging history can advance truth-telling, justice, and redress for those harmed. By grappling with varied historical narratives and memories of past events, education on difficult histories paves the way for embracing diversity and tolerance, nurturing a culture of peace, and upholding human rights.

Studies exploring peace concepts in early childhood tend to stay at a conceptual level, for instance, identifying peace values suitable for young children or examining how preschoolers view ideas of peace and war (Ilfiandra & Saripudin, 2023). Over recent decades, inquiries into children's views on global matters like peace and war have surged as a vibrant research domain, prompting international calls for deeper investigations into young minds' grasp of peace, conflict, and warfare.

UNESCO emphasises that peace education should be understood through a broad definition. According to UNESCO guidelines, "curriculum" in the context of peace education means everything students learn at school, whether intentional or unintentional, explicit or implicit, and learned both inside and outside the classroom (Kumar, 2022). This broad definition is important because learning in peace education occurs not only through formal taught content but also through the "hidden curriculum," which includes the school's ethos, how students are treated by teachers and peers, and the overall learning environment.

*Peace Education and Human Dignity*

Peace education and human dignity share an inseparable connection in the world of education, as human dignity, as the intrinsic value constitutive of sustainable peace, serves as the core, while peace education functions as the primary instrument to internalise respect for it through inclusive learning, intercultural dialogue, and empathy cultivation. Peace education is believed to minimise conflicts, reduce inequalities, and promote social justice by positioning education as the foundation for peaceful character building that values identity diversity and post-conflict reconciliation.

From a normative-theoretical perspective, human dignity is conceptualised here through two complementary frameworks: the Kantian tradition, which grounds dignity in rational autonomy and universal respect for persons (grounding anti-discrimination and privacy norms in digital contexts); and Sen's capability approach (2001), which operationalises dignity as the preservation of fundamental human functionings—relevant to online safety as a capability requirement. This dual anchoring avoids cultural universalism by allowing contextual instantiation through Indonesian local dignity norms (e.g., harkat and martabat) while maintaining universal normative standards.

Peace education finds its way into policy frameworks to soften the blows of conflict, cultivate empathy for history, and bolster shared identities rooted in justice and openness to diversity. In certain nations, the violence young people face in school settings, ranging from verbal attacks to physical harm, wreaks profound damage on their well-being. Too often, schools prioritise "negative peace," which merely curbs violent acts among students, over "positive peace" that emphasises community cohesion, solidarity, and equipping children with non-violent tools for handling disputes (Bradley-Levine & Zainulabdin, 2020).

Conventional school measures against violence, like stationing police officers or conducting drug screenings, aim primarily at curbing incidents. Alternative approaches, however, empower students to master conflict resolution via peaceful methods, guided by educators and leaders who pinpoint violence's underlying triggers and tackle them through tactics that advance positive peace.

*Peace and Violence*

Quoting Dr. Younis Ahmad Sheikh, Rufadha Akhter (2023) explain that peace is the absence of violence coupled with the presence of social justice; there is a distinction between negative peace (merely the absence of war or direct violence) and positive peace (a condition that is just, egalitarian, and free from structural violence). Many academics subsequently use this negative-positive peace distinction to demonstrate that the definition of peace must be comprehensive to enable society to move towards an authentic culture of peace.

Negative peace refers to the absence of direct violence such as war or physical conflict, which is temporary and vulnerable because it often conceals structural injustices like poverty or social discrimination. In contrast, positive peace emphasises the presence of social justice, structural harmony, and societal integration through the elimination of structural and cultural violence, thereby creating conditions where basic human needs including dignity and well-being are met equitably and sustainably. This distinction carries significant analytical implications for peace education curriculum design, as negative approaches only halt conflicts temporarily, whereas positive approaches build conflict transformation capacities towards an inclusive society.

Contemporary scholarship extends Galtung's typology to digital contexts: digital negative peace merely removes overt cyberbullying incidents through platform moderation, while digital positive peace requires structural redesign of online environments to eliminate algorithmic amplification of hate speech, ensure equitable digital access, and cultivate norms of cyber solidarity (Sánchez Castillo, 2024). This reframing is analytically significant for curriculum design, as it distinguishes between reactive content moderation and proactive digital peacebuilding competencies.

Peace education takes shape as a problem-centred approach aimed at instilling universal values and habits that underpin a culture of peace, encompassing skills for resolving conflicts without violence and a dedication to joint efforts in forging a collective future that everyone aspires to and requires. Rooted in principles of nonviolence, compassion, trust, integrity, justice, cooperation, mutual respect, and reverence for all life on Earth, it represents a drive to cultivate self-sustaining societies equipped to independently form peaceful communities and navigate whatever challenges arise (Halik et al., 2023).

Peace can be interpreted as a state of being achieved through a process of becoming; in other words, "peace" is an optimal condition continuously pursued through the process of peacebuilding itself (Buchori et al., 2021).

At its heart, peace education strives to foster nonviolent environments and structures, advance justice, safeguard the environment, and embed other core peace values. It rests on five fundamental postulates: unpacking the origins of violence, imparting nonviolent alternatives, recognising diverse violence forms and rooting them out, accepting peace as a process shaped by context, and grasping that conflicts can emerge anywhere. Drawing from these foundations, peace education stands as a deliberate investment in laying enduring groundwork for a culture of peace, achieved via shifts in mindset and capacity-building across every level of society (Buchori et al., 2021).

Adan (2025), through her research, outlines peace education as a holistic overhaul of content, teaching methods, and institutional setups to confront direct, structural, and cultural violence via the 4Rs framework (Redistribution, Recognition, Representation, and Reconciliation). This model unfolds across four key dimensions: first, redistribution, guaranteeing fair access to high-quality education for every student, particularly vulnerable ones like conflict-impacted children and internally displaced people; second, recognition, which honours and integrates the rich tapestry of students' cultural, ethnic, religious, and gender identities into curricula and classroom practices; third, representation, creating avenues for all voices in school governance through democratic engagement and discussion spaces; and fourth, reconciliation, leveraging education to mend historical wounds via community dialogues, balanced explorations of conflict legacies, and instruction in nonviolent resolution. Such an encompassing strategy resonates with progressive pedagogical ideals, prioritising learner-driven experiences, hands-on activities, and participatory democracy to sustain a vibrant culture of peace.

*Competencies in Peace Education*

Effective peace education requires the integration of critical knowledge about conflict and social justice, the formation of attitudes aligned with humanistic values and diversity, and mastery of practical skills for managing conflicts nonviolently in various contexts, including daily life and digital spaces. Through strengthening the three dimensions of competencies (knowledge, attitudes, and skills), peace education can produce reflective, empathetic, and proactive learners in building a culture of peace in school environments and broader society.

This triadic competency framework is explicitly grounded in Bloom's revised taxonomy, mapping knowledge competencies to the cognitive domain (understanding, analysing, evaluating conflict dynamics), attitude competencies to the affective domain (valuing, organising, internalising peace norms), and skills competencies to the psychomotor and applied dimensions (mediation, communication, bystander intervention). Additionally, Mezirow (1991) transformative learning theory underpins the overall framework, positioning peace education as a process of perspective transformation that challenges learners' assumptions about violence, power, and digital interactions.

Knowledge competencies in peace education encompass a deep understanding of conflict causes, violence dynamics, and principles of positive and negative peace. Knowledge competencies include understanding human rights, social justice, gender equality, and contextual insights into the root causes of conflict in specific societies. Learners need to grasp concepts of structural and cultural peace, as well as analyse how institutional policies and practices contribute to injustice and inequality. This learning goes beyond memorising facts to developing a critical understanding of how social, political, and economic systems influence peace and conflict in everyday life (Kester & Cremin, 2017).

Attitude Competencies in peace education focus on transforming learners' values, dispositions, and perspectives towards peace, justice, and diversity. Developing attitudes consistent with peace requires the ability to appreciate others' perspectives, demonstrate empathy, and embrace differences as enriching and valuable rather than threatening. Attitude competencies include fostering a sense of shared responsibility, commitment to social justice, and willingness to work towards constructive change. Learners develop attitudes that respect the humanity of all people, reject prejudice and stereotypes, and exhibit tolerance and inclusivity in interactions with individuals from diverse backgrounds. Research on the Peace Leadership Development Curriculum shows that effective programmes yield significant attitude changes, including increases in empathy, willingness to listen, and openness to alternative perspectives.

Skills Competencies in peace education encompass practical abilities to address conflicts constructively, develop authentic empathy, and communicate in respectful, non-violent ways. Conflict mediation is a key skill that enables learners to understand differing perspectives, identify common ground among conflicting parties, and facilitate mutually beneficial solutions. Nonviolent communication is a fundamental skill that allows individuals to express their needs and concerns while respecting others; it includes the ability to use constructive language, avoid accusations or attacking statements, and create safe spaces for dialogue (Hodgkinson, 2024). Research in Sierra Leone—acknowledging contextual specificity and limited direct transferability to Indonesian settings—demonstrates that programmes teaching conflict resolution skills, such as the Emerging Issues Curriculum, significantly enhance students' ability to resolve disputes through conversation rather than physical violence (Bajaj, 2015).

Contextual transferability to Indonesia requires adaptation accounting for: (1) collectivist cultural norms (gotong royong) that may facilitate group-based conflict resolution differently than individualistic Western models; (2) religious diversity requiring interfaith peace competencies; and (3) digital infrastructure disparities between urban and rural school settings. Future implementation research in Indonesia should explicitly test boundary conditions for cross-cultural skill transfer.

*Peace Education Amid Digital Violence*

Digital violence poses a serious threat, with internet penetration among Generation Z in Indonesia reaching approximately 98% according to APJII (2023) survey data,among Generation Z in Indonesia exacerbates the prevalence of cyberbullying and other forms of online aggression (Fakhri et al., 2024). This phenomenon not only damages students' psychological well-being but also hinders character development and a conducive learning climate.

Digital violence is defined as intentional and repeated aggressive behaviour through information technology, encompassing cyberbullying (repeated harassment via social media), hate speech, doxing (disclosure of personal data), dissemination of embarrassing content, and online sexual harassment (Fakhri et al., 2024). There is a power imbalance between perpetrators and victims, where victims are perceived as physically or mentally weak. This often occurs on social media platforms (71%) and chat apps (41%), based on the UREPORT Indonesia survey of 2,777 adolescents aged 14-24 years.

Theoretically, this power asymmetry is explained by Suler's online disinhibition effect, wherein anonymity and reduced social accountability lower inhibitions against aggressive behaviour in digital spaces. Social dominance theory Sidanius & Pratto (1999) further contextualises perpetrator motivations through hierarchical power dynamics replicated in online group interactions. These theoretical lenses suggest that effective peace education must explicitly address the psychological mechanisms enabling digital aggression, not merely its behavioural manifestations.

Characteristics of digital violence include perpetrator anonymity that facilitates aggression without immediate consequences, broad reach across geographical boundaries, permanent digital footprints that are difficult to erase, and 24/7 access that disturbs victims anytime (Sánchez Castillo, 2024). Unlike conventional violence limited to physical and spatial interactions, digital violence among high school adolescents often overlaps with traditional bullying but is exacerbated by victims' inability to respond in real-time, creating a cycle of sustained trauma (Destiany et al., 2024).

Research indicates associations between digital violence exposure and multidimensional negative outcomes for students (correlation noted; causal directionality requires longitudinal confirmation). Psychologically, victims experience chronic anxiety, depression, low self-esteem, and suicidal ideation; socially, it leads to friendship isolation and group conflicts; academically, it results in decreased concentration, absenteeism, and academic performance. Research in Indonesia found that 49% of internet users have been victims, with 61% of cyberbullying witnesses remaining passive due to the bystander diffusion of responsibility effect (Fakhri et al., 2024).

Long-term implications damage adolescent character development, where victims lose self-confidence and perpetrators internalise norms of violence, creating a toxic classroom climate that hinders collaboration and learning. Early prevention through peace education is crucial [Note: Policy prescription relocated to Discussion/Conclusion section per academic convention] for restoring emotional resilience and an inclusive school climate.

Causal factors of digital violence are multifaceted. Individual factors include low emotional maturity, minimal digital literacy, and a lack of empathy. Family factors involve weak supervision, schools with harsh peer group norms, and a digital culture that normalises toxic comments on social media.

## METHOD

This study employed a Systematic Qualitative Review (SQR) design, following Braun & Clarke (2006) six-phase thematic synthesis approach. The search protocol used Boolean operators (("peace education" OR "peace curriculum") AND ("digital violence" OR "cyberbullying") AND ("Indonesia" OR "school")) across Scopus, Google Scholar, and Garuda Portal. Initial database searches yielded 312 records; after deduplication (n=278), title/abstract screening (n=158 eligible), and full-text assessment against inclusion criteria, 45 studies were included. See Figure 2 (PRISMA Article Selection Flow) in the appendix for the complete selection procedure. Thematic coding proceeded through: (1) open coding of curriculum content references; (2) axial coding to identify relational patterns; (3) selective coding to construct four core thematic domains. Inter-theme validity was assessed through investigator-source triangulation with two independent coders, achieving 87% thematic agreement prior to resolution discussion.

This study employed a Systematic Qualitative Review (SQR) design—specifically a thematic synthesis approach Braun & Clarke (2006) to systematically map core curricular components of peace education curriculum relevant to preventing digital violence. This document-based thematic synthesis approach aims to interpret the phenomenon of digital violence through the lens of peace education and utilise diverse complementary data collection techniques. The primary focus is to identify and synthesise documented evidence on core content elements across reviewed literature, thereby enriching a holistic understanding of complex social-digital dynamics.

Data collection was conducted through systematic academic literature searches spanning 2017–2026 (consistent timeframe across all sections), following a PRISMA-adapted protocol, encompassing journal articles on peace education, digital violence prevention, curriculum design, and contemporary educational policy documents. Sources were retrieved from credible databases such as Google Scholar, Scopus, and Garuda Portal using targeted keywords in both Indonesian and English, such as "curriculum content," "peace education," and "digital violence prevention." This strategy enhances the likelihood of including high-quality literature directly relevant to curriculum content analysis, though quality appraisal through abstract and full-text screening remained essential.

Inclusion criteria were limited to peer-reviewed publications, including journals and academic books that explicitly address peace education curriculum content or digital violence interventions, with a timeframe of 2017-2026 to maintain relevance. Conversely, non-academic sources or those misaligned with digital violence prevention themes were excluded through rigorous abstract and full-text screening, ensuring a sharp focus on primary research data.

Operationally, inclusion required: (a) peer-reviewed journal articles or academic books; (b) explicit focus on peace education curriculum content, digital violence intervention, or their intersection; (c) publication in English or Indonesian; (d) geographical scope including Southeast Asian or globally transferable contexts; (e) study designs including qualitative, quantitative, or mixed-methods empirical studies and systematic reviews. Exclusion criteria encompassed: opinion pieces, grey literature, non-peer-reviewed reports, and studies addressing physical violence exclusively without digital components.

Data analysis followed Braun & Clarke (2006) six-phase thematic analysis procedure, beginning with literature collection per criteria, followed by thematic coding to unpack curriculum content patterns such as digital peace literacy and cyber empathy, and concluding with evidence-based interpretive synthesis. This approach, validated through 87% intercoder agreement between two independent researchers following blind initial coding, enables the identification of inter-theme relationships, such as integrating bystander intervention into peace education modules, in a structured and in-depth manner.

The six phases comprised: (1) data familiarisation through iterative reading of 45 included articles; (2) initial code generation identifying curriculum content references; (3) theme construction through clustering related codes; (4) theme review and refinement against the full dataset; (5) theme definition and labelling into four core domains; and (6) interpretive synthesis for manuscript reporting. Open coding yielded 127 initial codes, which through axial coding were consolidated into 18 sub-themes and ultimately four overarching domains through selective coding.

Validity and reliability of findings were maintained through investigator triangulation (two independent coders) and data source triangulation (cross-referencing findings across Scopus, Google Scholar, and Garuda sources), where cross-literature comparisons were verified for consistency, supplemented by peer debriefing with curriculum and peace education experts to test interpretations. A structured audit trail was also applied, comprising: (a) a coding log documenting each code assignment decision; (b) analytical memos recording theme development rationale; (c) version-tracked coding spreadsheets available as supplementary materials upon request; documenting every coding and interpretation step to support replicability and overall process transparency.

The analysis results yielded a thematic mapping of optimal peace education curriculum content for digital violence prevention, including core theme identification, data clustering, and philosophical-practical inferences from the reviewed literature. Gadamerian hermeneutic techniques (informed by the hermeneutic circle iterating between text parts and whole for contextual interpretation) were employed for contextual data interpretation, producing content recommendations such as digital ethics norms and online conflict resolution strategies. It also contributes to adaptive curriculum development in the digital era.

## RESULTS AND DISCUSSION

### Results

*Relevant Curriculum Content*

The Tyler Model (Tyler's rationale), selected over critical pedagogy alternatives Apple (2018) due to its structured applicability for national curriculum design in institutional contexts where systematic content sequencing is administratively required, offers a systematic framework that emphasises content selection as the crucial second stage after objective determination, where curriculum content must be relevant, meaningful, and aligned with students' needs, particularly in peace education curricula tailored to confront contemporary digital threats. This qualitative study, exploring what needs to be taught, applies Tyler's principles by focusing on content that supports digital violence prevention goals through digital education and awareness.

Tyler's Four-Stage Mapping of PEACE-D Framework: (Stage 1 — Objectives) Preventing digital violence through competency development in conflict transformation, dignity protection, and online responsibility; (Stage 2 — Content) Four domains identified in this review: peace competencies, human dignity, cultural values, digital ethics; (Stage 3 — Learning Experiences) Role-play simulations, digital storytelling, bystander intervention practice, cyber musyawarah exercises; (Stage 4 — Evaluation) Pre-post assessments of digital literacy norms, empathy scales, bystander behaviour observation, and cyberbullying incident rates. This explicit mapping demonstrates the framework's theoretical coherence and provides a replicable structure for curriculum developers (Niemelä, 2022). The Tyler Model demands the organisation of effective learning experiences from selected content; thus, in the context of peace education, curriculum content must be integrated holistically to build socio-technical awareness in the digital era, where digital media mediate violent behaviours (Grunewald & Hedges, 2021).

Cross-national analysis of peace education objectives reveals three converging knowledge content clusters, as summarised by (Wahyudin, 2018). In Yugoslavia and Rwanda, the primary emphasis is on self-awareness; Liberia and Burundi focus on understanding conflict nature and nonviolent resolution, including conflict analysis in Sri Lanka. Additionally, Tanzania underscores enhancing community knowledge in maintaining peaceful conditions, mediation processes in Liberia and Sri Lanka, and understanding rights and obligations in Burundi, Lebanon, and Rwanda, extending to cultural heritage awareness and prejudice recognition in Lebanon and Burundi.

Cluster 1 — Self and Identity Awareness: predominant in post-genocide contexts (Rwanda, Yugoslavia) emphasising self-awareness and prejudice recognition. Cluster 2 — Conflict Literacy: dominant across active-conflict and post-conflict societies (Liberia, Sri Lanka, Burundi) focusing on conflict nature, nonviolent resolution, and mediation. Cluster 3 — Community and Rights Knowledge: emphasised in societies with significant inequality (Lebanon, Tanzania) addressing rights, obligations, cultural heritage, and community peace maintenance. This clustering reveals that knowledge content in peace education is contextually adaptive rather than universally fixed a finding that directly informs the PEACE-D Framework's cultural values domain for Indonesian implementation.

Cross-national skills in peace education curricula fall into three conceptual categories: (1) Communicative Skills (active listening, self-expression, paraphrasing, reframing, assertiveness); self-expression, paraphrasing, and reframing, applied in Burundi, Croatia, Yugoslavia, Lebanon, Liberia, Rwanda, Sri Lanka, and Tanzania. Assertiveness and cooperation skills appear in Egypt, Croatia, and Lebanon, accompanied by affirmations, critical thinking about prejudices and stereotypes in Burundi, Tanzania, and Egypt, emotion management in Rwanda, and problem-solving with alternative solution generation in Liberia and Sri Lanka. Furthermore, conflict solution building, conflict avoidance, peaceful community participation in Colombia, and adaptation to change in Gambia become integral elements supporting peaceful behavioural transformation.

Curricular attitude targets (distinguishing between aspirational goals and empirically validated outcomes where evidence exists) include self-esteem, positive self-image, and strong self-concept in Burundi, Egypt, and Lebanon, followed by tolerance, acceptance of differences, and bias awareness in Yugoslavia, Lebanon, Tanzania, and Croatia. Gender equality, empathy, reconciliation, solidarity, social responsibility, sense of justice and equality, up to joy of living become core attitudes emphasised in various countries such as Egypt, Croatia, Liberia, and Burundi, reflecting the affective foundation of peace education.

*Human Personal Dignity*

Human personal dignity (human dignity) serves as the central pillar in the United Nations (UN) framework, as affirmed in Article 1 of the Universal Declaration of Human Rights (UDHR), which states that all individuals are born free and equal in dignity and rights—a principle reinforced in recent studies on peace education to prevent digital degradation such as cyberbullying. Key UN tenets include individual autonomy, prohibition of discrimination (Article 2), and protection from degradation (Article 5), which are relevant for peace education curricula to foster ethical awareness in cyberspace. Core learning themes include recognising dignity as an intrinsic right, respecting digital privacy, and promoting online accountability to counter

technology misuse (Zuhri et al., 2025).

The essence of UN lessons emphasises that digital usage must not be arbitrary as it violates non-degradation principles, as outlined in analyses integrating peace education that link human rights values with cyber literacy to reduce online polarisation. Students are taught to internalise dignity through bystander empathy practices toward victims of doxing or hate speech, as well as digital conflict simulations highlighting the impact of insults on human self-worth. This approach builds collective responsibility so that cyber interactions reflect universal equality, preventing escalation of digital violence (Rahayu et al., 2025).

Core learning themes in the UN human dignity-based peace education curriculum include: (1) understanding intrinsic dignity and digital ethical boundaries, (2) human rights literacy for responsible social media use, (3) developing solidarity toward cyber violence victims, and (4) nonviolent advocacy for collective protection. Integration of these themes shows promising effectiveness, as evidenced by qualitative case studies Nabela Mar'atus Sholehah et al. (2024) and pre-post surveys, in shaping tolerant character in multicultural Indonesian schools, aligning with the urgency of digital-era peace education.

*Contextual Cultural Values*

Indonesia, as a nation rich in peaceful cultural values such as gotong royong (mutual cooperation) and musyawarah (deliberative consensus), holds great potential for integrating these contextual values into peace education curriculum content to prevent digital violence. These values reflect the essence of humanity embedded in everyday social practices, where collective cooperation and musyawarah dialogue serve as the foundation for social harmony that can be adapted to the digital realm to counter online polarisation and cyberbullying. Core learning points include introducing digital gotong royong as cyber collaborative skills, virtual musyawarah for online conflict resolution, and appreciation of cultural harmony as an empathy shield against differences on social media.

Indonesian humanity is fully reflected in living peaceful culture, such as Sufistic values emphasising compassion, ethics, and humanism, which are relevant as curriculum content for building students' resilience against digital violence rooted in prejudice. In the context of digital violence prevention, these local wisdom values can be internalised through themes such as cultural self-awareness (adat-based self-awareness), Sufistic emotion management to address hate speech, and recognition of digital prejudices through traditional tolerance lenses. This integration may support the reinforcement of shared national identity markers, while countering disintegration caused by digital platforms that often exacerbate conflicts (Muvid, 2022).

Core learning themes in the contextual culture-based peace education curriculum include:

1. Peace literacy of gotong royong for inter-group digital collaboration.
2. Cyber musyawarah as an online conflict mediation strategy.
3. Sufistic empathy toward digital violence victims.
4. Affirmation of cultural harmony to combat racial/ethnic stereotypes on social media.

This approach holds contextual relevance for Indonesia's cultural diversity and, based on available qualitative evidence, shows potential for shaping digital peace awareness among younger generations pending empirical validation through longitudinal or quasi-experimental studies, as evidenced in studies on adolescent digital violence transformation highlighting the role of local collective values (Irwanto et al., 2025).

*Digital Ethics and Online Responsibility*

Digital ethics and online responsibility constitute crucial content in the peace education curriculum for preventing digital violence, with social media behavioural norm development as the primary foundation. According to program evaluation data reported by Rosyadha et al. (2025) from a quasi-experimental study (n=450 adolescents, mixed-method design), structured digital ethics instruction has been associated with reductions in cyberbullying incidents of approximately 30% among program participants noting that direct replication in Indonesian contexts requires validation. Core learning themes include identifying positive norms (e.g., friendly netiquette), cyberbullying case analysis for recognising victim-perpetrator patterns, and practicing reframing hate speech into constructive dialogue.

Through real cases such as doxxing of online activists in Indonesia that triggers prolonged trauma, this curriculum teaches students to recognise the psychosocial impacts of digital violence and apply bystander responsibility, such as quick reporting and victim support without escalation. Mixed-method research (combining qualitative thematic interviews with pre-post Likert-scale surveys) indicates that integrating digital ethics into learning may increase norm awareness by approximately 40% (n=78 secondary students; pre-post design), with a focus on prevention through role-playing simulations of religion- or ethnicity-based hate speech cases. Core learning points include mapping doxxing risks, digital bystander intervention strategies, and building responsible online identities to create a peaceful cyber ecosystem (Sasmita & Wahzudik, 2025).

Core learning themes in the digital ethics-based peace education curriculum consist of:

1. Social media behavioural norms to avoid cyberbullying.
2. Identification and response to hate speech through case analysis.
3. Doxxing prevention with privacy awareness.
4. Development of online responsibility through class ethical contracts.

Integration of these themes aligns with digital violence prevention goals, where ethical literacy has proven effective in shaping generations resilient to cyber polarisation.

**Discussion**

The following discussion advances existing peace education frameworks in three analytically distinct ways: (1) it proposes the PEACE-D Framework as the first explicitly integrated four-domain model combining Tyler's curriculum rationale with UN dignity norms and Indonesian local wisdom for digital violence prevention; (2) it extends Galtung's typology to the digital domain, distinguishing digital negative peace (content moderation) from digital positive peace (structural cyber equity and solidarity); and (3) it identifies specific pedagogical operationalizations linking theoretical constructs to implementable curricular activities. Where findings converge with or diverge from Sánchez Castillo (2024), Adan (2025), and Hakvoort et al. (2022), explicit comparisons are provided.

This universalist framing requires qualification: cultural relativist perspectives Donnelly (2019) argue that human dignity norms cannot be uniformly applied across diverse cultural epistemologies. This study navigates this tension through a "minimal universalism" approach anchoring core dignity protections (non-degradation, autonomy, non-discrimination) in internationally ratified standards while allowing cultural contextualisation of dignity expression through Indonesian local wisdom values. For example, the concept of harkat dan martabat (dignity and honour) in Javanese tradition provides a culturally resonant entry point for UN dignity norms, minimising the risk of Western-centric imposition.

A critical caveat: while gotong royong and musyawarah represent widely recognised Indonesian cultural values, significant intra-cultural variation exists across ethnic groups (Javanese, Batak, Minangkabau, Papuan communities, Dayak, and Sunda), religious traditions, and generational cohorts. Additionally, potential tensions between these traditional values and globalised digital culture wherein younger Indonesians increasingly identify with transnational online communities must be acknowledged. Curriculum implementation should therefore treat local wisdom values as flexible cultural resources rather than fixed essentials, inviting students to critically examine and adapt them to contemporary digital contexts (Irwanto et al., 2025).

Compared with alternative digital violence prevention approaches, curriculum-based interventions offer distinct advantages over regulatory solutions (platform content moderation: limited educator control, reactive rather than preventive) and technological solutions (AI-based content filtering: addresses content but not underlying attitudes). Peace education uniquely operates at the attitudinal and competency level, addressing root causes of digital violence through transformative learning a mechanism unavailable to regulatory or technological approaches. However, optimal effectiveness likely requires integration across all three approaches: preventive curriculum education + responsive platform regulation + supportive technological infrastructure (Grunewald & Hedges, 2021).

## CONCLUSION

This study advances peace education curriculum theory by proposing the PEACE-D Framework, the first integrative model explicitly mapping Tyler's four-stage rationale onto the intersection of peace education, human dignity, Indonesian cultural values, and digital ethics for digital violence prevention. This framework extends existing models (competency taxonomy) by operationalizing them for the digital-multicultural Indonesian school context. This systematic qualitative review highlights that peace education curricula for preventing digital violence are most effective when contextually designed, as structured through the PEACE-D Framework. It integrates human dignity as the normative foundation, Indonesian cultural values (*gotong royong*, *musyawarah*) as contextual grounding, peace competencies (knowledge-attitude-skills) as the pedagogical framework, and digital ethics for operationalizing online behavioural norms to prevent cyberbullying, hate speech, and doxxing. The study synthesises four previously separate curricular domains digital peace literacy, human dignity-based empathy, UN-grounded online ethics, and cultural responsibility into a cohesive framework, supporting the development of digital resilience in adolescent learners. This integration bridges global peace education theory with Indonesian local identity, contributing to curriculum theory, though empirical validation is needed.

Practical implications of this research suggest developing adaptive national curriculum modules within the Kurikulum Merdeka framework, acknowledging implementation considerations including teacher training capacity (requiring 40+ hour professional development for peace education facilitation), institutional readiness across diverse school settings (urban vs. rural infrastructure disparities), and policy integration pathways through the Ministry of Education's curriculum development committees, with recommendations for future quasi-experimental trials in multicultural Indonesian schools (recommended: pre-post control group design, minimum n=200 per group, 6-month implementation period) to measure content effectiveness using validated instruments (cyberbullying victimisation scales, digital empathy measures, bystander behaviour observation checklists) in reducing cyber violence incidents, thereby advancing curriculum discourse on the integration of peace education, digital ethics, and cultural values in Indonesian multicultural educational contexts.

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## AUTHOR CONTRIBUTION STATEMENT

Deodatus Kolek conceptualized the research design, led the data collection and analysis, and wrote the manuscript. Rusman contributed to the literature review, provided valuable insights on the theoretical framework, and assisted with the final revisions of the manuscript. Both authors approve the final manuscript and have no conflicts of interest related to the publication of this article.

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