

Future development of peace education in Bali: Lessons from a critical analysis of the peace education curricula of Hiroshima

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Abstract: This study explores the necessity of promoting peace education in Bali through a critical analysis of the peace education curricula in Hiroshima, identifying lessons that can enhance Bali's efforts in fostering harmony and conflict resolution. By investigating the ideologies, power structures, and socio-political settings influencing Hiroshima's framework, the research employs qualitative methods, including expert interviews and detailed curriculum analysis, to examine its effectiveness and inclusiveness. The findings reveal that Hiroshima's peace education is deeply rooted in its historical trauma, emphasizing anti-war narratives and collective harmony, but it faces challenges in integrating multicultural perspectives and addressing environmental peace. For Bali, the study highlights the potential of incorporating local philosophies like Tri Hita Karana to create a culturally resonant framework that balances global and local issues, fostering inclusivity, sustainability, and social justice. The implications suggest that a localized, participatory, and environmentally integrated approach to peace education can empower students and communities in Bali to actively contribute to a more peaceful and equitable society.

Keywords: *Critical analysis, curricula, Hiroshima, peace education.*

1. Background of Study

Peace education is not a luxury but a requirement for creating a more peaceful, just, and sustainable society for future generations. The global community must embrace this task. Act immediately because the penalties of inaction are too severe. Our increasingly interconnected and conflict-ridden globe makes peace education a necessity, not a goal. Numerous studies have demonstrated the significance of teaching empathy, understanding, and conflict resolution from an early age [1, 2]. The growth of global societal tensions, hate crimes, and violent extremism makes this effort urgent. Japanese innovators demonstrated how peace education can improve both formal and informal learning contexts [3, 4]. Japan has extensively studied curriculum design, pedagogy, and socio-cultural aspects that affect peace education programs [2, 5].

Lifting the Universal Principles into Local Context In the context of a country as diverse as Indonesia, a tale of peace education would not only need to broadcast universal principles but also to blend them with all varieties of cultural, religious, and ethnic identity present within the country. Despite the efforts to include peace education in the national curriculum [6] the heterogeneous nature of Indonesian society poses challenges to integrate peace education programs and activities in ways that attend to the specific needs and concerns of various population [7]. Pressing problems like socioeconomic woes, religious hatred and ethnic disharmony underline the need for more sophisticated and culturally sensitive forms of

peace education work [8]. Failure to do so only perpetuates a paradigm that does not fit the diversity of experiences and cultural nuances that constitute Indonesian society [9, 10]. Additional research is again recommended in order to understand the intricate vis-a-vis such bonuses through the prism of the socio-cultural fabric of different communities. This will help to ensure that curricula as well as pedagogical methods are tailored towards creating an actual comprehension and empathy-based resolution to conflict [4, 11]. Given the stakes at risk by ignoring this critical task—potentially exacerbating existing conflicts, threatening to erode the basic tenets of a strong and cohesive society [12, 13].

A possible remedy has been found, in the intricate process of inserting peace education into Indonesia socio-cultural varieties, in the form of Tri Hita Karana [6]. This ancient wisdom reminds us that we must aspire to "Communion" with God, with one another, and with the earth, with our little selves in all our creativity and complexity. Hence, it offers an all-encompassing tool to bring harmony, compassion, and a shared respect [14, 15]. If Indonesia can embed these perennial truths in the curriculum and pedagogy, the nation can potentially evolve from merely settling conflicts among peoples from different backgrounds to growing a deeper sense of connectedness among each other [16].

In view of the broader aims of peace education, focusing on Tri Hita Karana (oneness with nature; natural and local community sustainability) could also be seen as an effective tool in developing peace knowledge, understanding and empathy in and out of the Balinese classrooms because, as scholars have long recognized, durable peace cannot be achieved without addressing the interlinkage of ecological, social and economic dimensions of conflicts [8, 17, 18] which are inherently covered in the practice of Tri Hita Karana. Much further research is required in both respects especially on the likely relationships between THK and contemporary peace education frameworks. Such research should be empirically based and suited to its many communities in Indonesia [9, 10]. In the absence of drawing from Tri Hita Karana, we run the risk of replicating a piecemeal approach to peacebuilding. This approach fails to take into account the holistic nature of our life and the way in which our lives are bound to the natural world [3, 4]. The stakes for failing this are high—with disastrous outcomes. Prompt action is required as an absence of such can imperil the fundamental concepts of a sustainable balance of the three pillars for a fair society for following generations [13].

A comprehensive investigation will be required to know more about the trajectory of future peace education in Bali, drawing important lessons from the groundbreaking efforts in Hiroshima and infusing the local knowledge of Tri Hita Karana. This study must be given the highest priority. In the face of escalating conflicts, violence, and civil unrest, the call for meaningful peace education that is context specific and culturally resonant has never been more urgent [17]. This study focuses on the particulars of Hiroshima and in this post WWII trauma, briefly indicating into the promise and pitfalls of current peace education movements around the work. In doing so, it may yield powerful transformations leading to a worldwide or nonlocal culture of peace, empathy, and collaboration [4, 19]. Lessons from Japanese peace education in Hiroshima, which sought to promote peace education in the wake of an ultimate disaster,

More research is needed to explore the linkages of the hard learned lessons in Hiroshima and those initiated in the ancient teachings of Tri Hita Karana. This research should focus on developing a framework for the peace education that is evidence-based, culturally relevant, and culturally responsive to the different contexts in Bali [8-10]. Using this chance wisely could possibly mean a stop to the ongoing fragmented and ineffective ways and methods of achieving peace through the blind eyes of the interconnectedness of our life to the natural world [16]. Immediate action is sought, as inaction can compromise the basis of a fair, sustainable and just society for future generations [11, 13].

It is a visionary research project, working towards a number of key goals that have become more and more critical over time. This step intends to perform an in-depth assessment of luminary peace education offerings in Hiroshima to ascertain learnable values that can be applied in the process of peace education in Bali and other locations [3, 13]. In addition, it seeks to address the limitations of peace education in Indonesia as it relates to its diverse diversity, found that a single approach is inappropriate [8,12]. Both of these orientations will be explored in relation to the potential for transformation in

peace education initiatives by the inclusion of the Tri Hita Karana values. With this ancient Balinese wisdom being applied, it functions to build harmony, reduce conflict, and to care for the environment [6, 20]. To address these varied objectives, an in-depth qualitative research approach will be employed. This will involve conducting in-depth interviews with leading experts (both talented practitioners and distinguished researchers) in Japan. Moreover, we will explore the peace education curriculum by reviewing the peace education documents [9, 10]. It will provide a comprehensive understanding of the social and cultural dynamics, ideological basis, and practical impact of peace education endeavors in Hiroshima and Bali. Ultimately, this will promote the advancement of peace education theory and practice globally.[8, 11].

This goal is urgent and essential for the world to achieve as we face an environment of increasing conflicts, violence and social unrest related to issues of environmental degradation and resource scarcity [4]. If we fail to think creatively and relevantly about these urgent issues in peace education, we may continue to reproduce violent, unjust practices that imperil the very interconnections that makes our global community a place to live in Bowen [19]. It is indeed urgent to act on this, and this study fulfills an essential step towards creating a transcultural way of sustainable peacebuilding, merging the acquired experience of Hiroshima with the timeless knowledge of Tri Hita Karana.

2. Methodology

2.1. Research Design

Peace education, as a multi-layered social, cultural, and educational phenomenon, appears more challenging to investigate using qualitative research methods.[21-23]. They can be used to uncover deep insights, perspectives, and experiences regarding peace education strategies in this context.[24, 25]. Approaching curricula and literature from the standpoint of document analysis offers much-needed context in an attempt to understand the full landscape [26, 27].

The qualitative methods chosen allow for a detailed, contextual, and interpretative understanding of complex social phenomena within their natural settings [28, 29]. Asking participants to discuss the content also helps to reveal deeper meanings, contradictions, and patterns underlying peace education.[30, 31]. Is consistent with peace education participatory and reflexive principles, which posit the importance of working together, sharing the lived experience of others and the importance of question to knowledge [32-34].

Given the comparative nature of examining peace education in various cultural contexts, qualitative research offers a deeper insight into theoretical underpinnings, practical difficulties and thus transformational possibilities [35, 36]. Listen to podcasts with experts (e.g., Nakaya Sensei) sharing invaluable knowledge on the design, implementation and impact of peace education [7, 37, 38].

2.2. Method of Data Collection

This study uses two primary approaches in terms of data collection: expert interviews and document analysis. A best academic practice for the A level students would be expert interviews with none other than Nakaya Sensei from Hiroshima University, well-versed in the area of peace education, not only in his home country, Japan but also in Indonesia. The in-depth exploration of Nakaya sensei's perspectives on peace education curricula in Hiroshima and the associated challenges and successes of peace education initiatives including 1-on-1 approaches will be enabled by using semi-structured interviews. Representing dense qualitative data, these interviews will capture in-depth insights and experiences, as well as reflexive discussion arising from practice of peace education.

We will also undertake a document analysis of peace education curricula, scholarly literature, and policy documents. This will be done through an extensive literature review of peace education articles at Hiroshima University and elsewhere, as well as peace education theory and practice. Thus, document analysis, in conjunction with other forms of text analysis, will shed more light on the historical, cultural, and theoretical aspects of peace education in Japan and its implications for Bali. Both methods of gathering data aim to provide a well-rounded view of peace education, complementing each other and

enriching the study by revealing various insights on the topic from both an academic and a practitioner perspective.

2.3. Instruments of the Study

A number of conceptual frameworks can be used to inform the development of these tools for data collection. First, with support from critical pedagogy, the interview questions could be crafted to prompt musings on power relations, social injustices, and the power of peace education to educate for transformation. Questions might be posed about how peace education supports questioning profit-driven unequal narrative-making, provides for less economically and environmentally powerful, critical understanding that learners need to have a better understanding of future challenges, opportunities and needs. Document analysis of peace education curricula can look at whether or not power dynamics are incorporated into the design and implementation of the curricula, and whether or not the lessons from the curricular examples address issues of social justice and equity.

Culture responsiveness theory can also be used to identify ways in which to create interview questions and document analysis criteria that will explore what cultural relevance and inclusivity of peace education initiatives looks like. Specifically, questions may inquire about the extent to which peace education curricula are reflective of diverse cultural perspectives, values, and practices; or the extent to which they honor the needs, lives, and histories of learners from a rich array of cultural backgrounds, etc. A document analysis can be used to assess the extent to which the peace education materials represent the cultural diversity in the community as well as the extent to which they are promoting inter-cultural dialogue and understanding.

Third, based on dialogical peace education perspectives, interview questions addressing the importance of dialogue, communication and conflict resolution skills in peacebuilding efforts can be included. Questions may ask how open and respectful communication was facilitated, how empathy and understanding were promoted among the conflicting parties, and how the parties were encouraged to engage in problem-solving together. Document analysis may include peace education curricula that embrace dialogue-based pedagogies (restorative justice practices, processes of conflict transformation) and offer opportunities for students to participate in deep dialogue and initiatives for reconciliation.

To produce theoretically informed and methodologically robust interview questions and document analysis criteria that are consonant with our research aims, we grounded the development process in our shared theoretical frameworks of critical pedagogy, cultural responsiveness, and dialogical approaches to peace education. The theoretical perspectives here inform us of the dimensions of peace education that are on one hand a strategy and on the other hand problematic to investigate to de-code the interactions underlining peace education initiatives as a social scavenger.

2.4. Method of Data Analysis

Data analysis Data analysis for this study will be by the method of thematic analysis, a qualitative approach which is particularly conducive to identifying, analyzing and interpreting patterns and themes within the data. Thematic analysis is found to be useful in exploring complex qualitative data ranging from interview transcripts to the content of documents and can offer a deeper understanding of the latent meanings and experiences associated with peace education [33, 39, 40]. Analysis will be reflexive, systematic and transparent, conforming to the established rules of rigor and dependability in the interpretation of data [41, 42].

Analysis: In analysing the data, we will carefully read the transcripts of the interviews with Nakaya Sensei and code for emergent themes, ideas, and perspectives, pertinent to peace education in Hiroshima and what implications it can have for Bali [25, 43]. We will generate codes deductively - by reflecting our research questions and

theoretical frameworks - and inductively - allowing emerging themes from the data to be identified ([44, 45]. Over the course of several rounds, the authors will use theme identification to distil, group, and sort emergent themes into broader, meaningful concepts reflecting the diversity and intricacy of the

interview data [46].

In addition, document analysis is to be conducted on peace education curriculum, scholarly literature, and related policy documents to identify themes, approaches and recommendations thus proximal to peace education in Hiroshima and beyond [14, 47]. The thematic analysis of documents will be consistent with the same approach used with interview data, allowing for comparison and triangulation [26, 30]. Our case study design takes abstract education practices of peace education in Hiroshima and makes the practices concrete, by looking at verbatim interview and document content of peace education in Hiroshima to gain an in-depth understanding of how they engage the theory in practice and what this might mean for Bali [27, 48].

During the data analysis, we will be particularly concerned with the trustworthiness and validity of results Member checking, peer debriefing and keeping an audit trail will be included to assure the analysis is credible and rigorous [35]. It uses a combination of thematic analysis of interview data and document content analysis to systematically explore the meaning, patterns, and implications relevant for peace education theory and practice and to provide deeper insights into the functioning of peace education in various cultural contexts.

3. Findings and Discussion

3.1. *The Dominant Ideologies and Power Structures Manifest Within the Peace Education Curricula of Hiroshima*

The qualitative analysis in this study identifies the dominant ideologies in Hiroshima's peace education as being shaped by historical trauma (atomic bomb), governmental power structures, and national identity

3.1.1. *Atomic Bomb and War as Central Focus*

Hiroshima's peace education is primarily centered around the narrative of the atomic bomb and anti-war sentiment, indicating that the dominant ideology revolves around the historical event of the atomic bombing. This limits the incorporation of local cultural wisdom into the curriculum, reinforcing a power structure where the focus is on large-scale, national historical trauma rather than community-level contributions.

"Peace education in Japan, local wisdom tingkat weak. Karena atomic bomb, masalahnya besar. Jadi apa bisa digunakan lokal wisdom untuk memecahkan anti-atomic bomb? Local wisdom - nya tidak bisa dipakai."

3.1.2. *Government and Institutional Influence*

The peace education curriculum is shaped and regulated by institutional power structures such as committees that include representatives from various faculties. This shows that peace education is implemented through a top-down approach, reflecting a centralized form of authority over the curriculum.

"Jadi bentuknya ada committee of peace education di universitas. Terus, di dalam committee, dari semua each faculty, ada orang yang committee member untuk melaksanakan peace education."

3.1.3. *Emphasis on National Identity and Unity*

The narrative in Hiroshima's peace education also stresses a unified national identity shaped by the trauma of war and colonial oppression. This ideology reflects a binary of "us versus them" that is deeply embedded in the curriculum, further reinforcing power structures that focus on collective national victimhood.

"Museum in Indonesia protect nations, orang Belanda, Japan, jahat. Tapi sudah itu. How to create new peaceful relationships."

3.1.4. *Education for Peace Linked with Technological Ethics*

There is an emerging narrative around integrating technological ethics within peace education, particularly focusing on the dual nature of technology as both beneficial and dangerous (e.g., atomic bombs, AI, autonomous vehicles). This reflects a shift towards addressing contemporary global power dynamics within peace education.

"Kalau saya, saya juga punya satu lecture, satu subjek... Global technological citizenship... *Jadi belajar mengenai itu dan seperti itu.*"

3.2. *The Key Cultural Factors That Influence the Design, Implementation, and Reception of Peace Education in Hiroshima, and How Do These Findings Inform Potential Adaptations For Bali*

Meanwhile, cultural factors such as intergenerational trauma, harmony, and challenges in multicultural education play key roles in shaping both the design and reception of peace education in Hiroshima.

3.2.1. *Survivor Testimonies and Historical Legacy*

Survivor testimonies play a critical cultural role in shaping the content of peace education. However, as survivors age and pass away, there is a shift towards broader interpretations of peace that extend beyond the atomic bomb narrative, showing a cultural evolution in the way peace is conceptualized.

"*Survivornya masih hidup. Tapi sudah tua sekali... Jadi sekarang Hiroshima city. City board of education. They want to change shift from atomic bomb education to cultivate peace culture.*"

3.2.2. *Intergenerational Transmission of Trauma*

Cultural transmission of the atomic bomb experience through generations is a significant factor in the peace education curriculum. This highlights the importance of family and cultural storytelling in sustaining the memory of the atomic bombing, thereby influencing the reception and perpetuation of the curriculum.

"*Second generation... Anak-anaknya sekarang testimoni. Menjadi speaker... Mendengar cerita seperti itu. Orang tuanya.*"

3.2.3. *Cultural Values of Harmony and Collectivism*

The concept of harmony (wa) in Japanese culture strongly influences the design and reception of peace education. The emphasis on collective harmony shapes the way conflict resolution and peace are taught, often prioritizing group cohesion over individual expression or dissent, reflecting deeper cultural values.

"*Sangat susah membedakan wisdom dan culture. Karena di Jepang juga, local wisdom, Japanese wisdom dan culture yang paling pentingnya sama harmony... Jadi, Japanese culture, representative of the Japanese culture is harmony.*"

3.2.4. *Challenges in Incorporating Multicultural Education*

There are cultural challenges in incorporating a multicultural framework within the peace education system. While Japanese culture values harmony, it may be difficult to integrate perspectives from other cultures that do not align with this cultural norm, leading to potential friction in the reception of broader peace concepts.

"Multicultural education artinya bukan memuji kebudayaan lain... Multicultural education itu, pertama, dari wisdom diri sendiri... kemudian open mind untuk *menerima* kebudayaan lain."

3.2.5. *Resistance to Peace Education from Technological and Scientific Fields*

Cultural attitudes from fields such as technology and science can be resistant to peace education, as these fields tend to prioritize utilitarianism and efficiency over ethical considerations of peace. This resistance highlights the challenge of reconciling the highly specialized, pragmatic values of these

disciplines with the more humanistic values promoted by peace education.

"Tapi, kalau orang teknologi dan sains, mereka sangat susah mengerti konsep peace."

In addition to the key socio-political and cultural factors that influence the design, implementation, and reception of peace education in Hiroshima and how these findings could inform adaptations for Bali, the following points can be considered:

3.3. Historical Trauma and Legacy

1. **Hiroshima:** The atomic bombing of Hiroshima in 1945 deeply influences the peace education curriculum. The city's role as a symbol of nuclear destruction drives a strong anti-war, anti-nuclear message. This historical trauma has fostered a deep commitment to peace, reconciliation, and disarmament, making these the core themes in Hiroshima's peace education.
2. **Bali:** While Bali does not share a history of nuclear trauma, it has experienced other forms of violence, such as the 2002 terrorist bombings. Adapting peace education to Bali may involve addressing this local context, emphasizing not only global peace but also resilience against terrorism, inter-religious harmony, and the importance of preserving the island's cultural and spiritual heritage in the face of external threats.

3.4. Cultural and Spiritual Values

1. **Hiroshima:** The cultural values of Japan, including respect for authority, harmony (*wa*), and collective responsibility, play a significant role in shaping how peace education is delivered and received. These values influence a curriculum that emphasizes group solidarity and the importance of collective action in promoting peace.
2. **Bali:** In Bali, peace education would need to integrate the island's rich cultural and spiritual traditions, especially its foundation in Hinduism, which emphasizes concepts such as *Tri Hita Karana* (harmony between humans, nature, and the divine). The deeply spiritual context of Balinese culture could be a critical factor in shaping peace education, focusing on harmony, balance, and the importance of community-based conflict resolution.

3.5. Political Context and Government Involvement

1. **Hiroshima:** In Japan, peace education is supported by both local and national governments, often in collaboration with non-governmental organizations (NGOs) that promote peace and disarmament. The curriculum is influenced by Japan's pacifist post-World War II constitution, which emphasizes Japan's commitment to avoiding conflict and nuclear weapons.
2. **Bali:** The political context of Bali, as part of Indonesia, is shaped by the country's political priorities, including maintaining national unity in a multi-ethnic, multi-religious society. Peace education in Bali could be influenced by Indonesia's broader efforts to promote *Bhinneka Tunggal Ika* (Unity in Diversity), with a focus on preventing religious and ethnic conflicts. Government support and alignment with national values will be crucial for successful implementation.

3.6. Global vs. Local Perspectives

1. **Hiroshima:** The peace education curriculum in Hiroshima has a global perspective, largely centered around the universal dangers of nuclear weapons and the importance of international cooperation for peace. However, this may sometimes overshadow local issues of peace and justice, such as Japan's role in regional conflicts.
2. **Bali:** Peace education in Bali could blend global issues like disarmament and terrorism with local challenges such as tourism's impact on social dynamics, environmental degradation, and inter-community relations. Incorporating local cultural heritage as part of the curriculum could enhance relevance and reception.

3.7. Community Involvement and Reception

1. **Hiroshima:** The reception of peace education in Hiroshima is generally positive, given the shared historical memory of the atomic bombing. Community involvement, especially from survivors (hibakusha), plays a key role in reinforcing the importance of peace education.
2. **Bali:** In Bali, engaging local communities, religious leaders, and cultural practitioners will be crucial to ensure that peace education resonates with the public. The curriculum should promote inclusivity, ensuring that diverse voices within Bali's multi-religious and multi-ethnic communities are heard and incorporated into the education system.

3.8. Adaptations for Bali

1. **Localized Content:** Adapting peace education to Bali will require a strong emphasis on local history, particularly events like the Bali bombings, and on promoting harmony among the island's diverse religious and cultural groups.
2. **Cultural Integration:** Balinese spiritual beliefs and customs, including principles like *Tri Hita Karana*, should be incorporated to make peace education culturally relevant and engaging for students.
3. **Community Engagement:** Ensuring active involvement from religious and cultural leaders, as well as local NGOs, will be important for the successful reception and implementation of peace education.
4. **Focus on Sustainability:** Given Bali's reliance on tourism and its environmental challenges, peace education could also incorporate lessons on sustainable development and environmental stewardship, connecting the concepts of peace with the island's future well-being.

In short it could be stated that the socio-political and cultural context of Hiroshima shapes a peace education curriculum that is deeply rooted in its unique historical experience and national identity. For Bali, adapting peace education would involve blending global peace principles with local values, history, and the island's commitment to social harmony, sustainability, and resilience.

3.9. In What Ways Can a Critical Analysis of Hiroshima's Peace Education Curriculum Inform the Development of Culturally Responsive and Socially Just Peace Education Strategies in Bali

Besides, a critical analysis of Hiroshima's peace education curriculum offers valuable insights for developing culturally responsive and socially just peace education strategies in Bali. By critically analyzing Hiroshima's peace education curriculum, Bali can develop peace education strategies that are both culturally responsive and socially just. Incorporating local wisdom, balancing historical and forward-looking peace concepts, fostering intercultural understanding, and addressing local issues such as environmental sustainability and social inequality are essential steps. Additionally, adopting a participatory, student-centered approach will ensure that peace education in Bali is not only relevant but also empowers students and communities to be active contributors to a peaceful and just society. Here are key ways in which this analysis can inform Bali's approach:

Table 1.

Hiroshima's peace education curriculum offers valuable insights for developing culturally responsive and socially just peace education strategies in Bali.

The key ways	Hiroshima's peace education challenge	Implementation in Bali
Incorporating local wisdom into peace education	Hiroshima's peace education is heavily centered on the atomic bomb experience, with less room for local cultural wisdom in peacebuilding strategies. Local wisdom is often underutilized in a curriculum dominated by national narratives of war and trauma.	Bali can leverage its rich local wisdom, such as <i>Tri Hita Karana</i> (the Balinese philosophy of harmony between humans, nature, and the divine), to create a culturally relevant peace education curriculum. By integrating these local values, the curriculum can resonate more deeply with students, promoting peace through traditional practices and community-based values.
Balancing historical trauma with broader concepts of peace	Hiroshima's curriculum places a strong emphasis on the atomic bomb experience and anti-war sentiment, which may limit the scope of peace education to a particular historical narrative. As survivor testimonies fade, there is a growing effort to shift towards cultivating a broader peace culture.	Bali's peace education could benefit from both recognizing historical conflicts (such as colonialism or local conflicts) and expanding the curriculum to include broader, forward-looking peace concepts like environmental sustainability, interfaith harmony, and human rights. Balancing historical narratives with future-oriented peace initiatives ensures that students learn from the past but are also equipped to address current and future challenges.
Multicultural and intercultural sensitivity	Despite its emphasis on harmony, Hiroshima's peace education curriculum has struggled to integrate multicultural education, particularly in engaging students from diverse backgrounds with varying perspectives on peace.	Bali, being a multicultural society with diverse religious and ethnic groups, can develop peace education strategies that celebrate its diversity. By incorporating intercultural dialogue and conflict resolution strategies that respect cultural differences, peace education in Bali can foster inclusivity and understanding. For example, lessons can focus on how to manage inter-community conflicts, promote tolerance, and develop empathy across cultural and religious
Engaging communities and addressing local issues	Hiroshima's curriculum primarily focuses on national-level peace narratives, which can sometimes overlook community-specific issues or localized conflicts.	Peace education in Bali should address local issues such as economic inequality, environmental degradation, and land disputes, which are important for local communities. Engaging local communities in curriculum development, including indigenous leaders and marginalized groups, can help ensure that the education is responsive to the specific social justice challenges faced by various Balinese communities. This grassroots approach empowers communities to actively participate in the peacebuilding process.
Fostering critical thinking and social responsibility	Hiroshima's peace education curriculum incorporates critical thinking through lessons on the ambiguity of technology, ethical dilemmas, and the complexity of violence and peace, but it faces challenges	Bali can adopt and expand this focus on critical reflection by encouraging students to critically analyze the root causes of violence and injustice in their own society. Lessons on social responsibility,

	in engaging students from technology and science backgrounds.	environmental justice, and the impacts of tourism (a major industry in Bali) on local communities can help students become agents of change. Encouraging students to develop their own peace projects based on community needs will foster a sense of responsibility and active citizenship.
Creating a participatory and student-centered approach	Hiroshima's peace education curriculum is often implemented through a top-down approach led by committees and institutions, which may limit student agency in the learning process.	In Bali, peace education strategies should adopt a more participatory and student-centered approach. Engaging students in designing their own peace projects, encouraging them to reflect on personal experiences of conflict or violence, and allowing them to explore solutions that are meaningful to their communities can promote a sense of ownership and empowerment. This participatory method aligns with culturally responsive education and creates a learning environment where students' voices are valued.
Addressing structural violence and social inequality	Hiroshima's curriculum includes discussions on structural violence, such as systemic inequalities and social hierarchies, but these discussions may be more theoretical and less connected to everyday realities.	Bali's peace education curriculum can focus on addressing local forms of structural violence, such as poverty, gender inequality, and the marginalization of indigenous or rural communities. By linking peace education to efforts to reduce social injustice and improve the quality of life for all, especially marginalized groups, Bali can create a more socially
		just curriculum that actively works toward peace through equity.
Promoting environmental	Hiroshima's curriculum explores	Given Bali's vulnerability to

The integration of critical pedagogy as a framework for peace education in Bali offers transformative potential by encouraging students to question dominant ideologies and engage in reflective action. Drawing on Freire [21] "Pedagogy of the Oppressed," Hiroshima's curriculum emphasizes critical engagement with the consequences of war, enabling learners to address historical trauma and envision societal change. In Bali, this approach can help students critically examine local and global conflicts, such as the Bali bombings, while equipping them with tools to address societal inequalities and ecological challenges, echoing Brock-Utne [49] advocacy for education as a mechanism for social reform.

Cultural responsiveness is central to the success of peace education, as highlighted in the integration of *Tri Hita Karana* in the Balinese context. This cultural philosophy, emphasizing harmony among humans, nature, and the divine, aligns with Gay [50] theory of culturally relevant pedagogy, which promotes curricula that reflect students' cultural experiences. Similarly, Hiroshima's emphasis on collective harmony (*wa*) informs its peace education practices. By embedding *Tri Hita Karana* in the curriculum, Bali can foster empathy, interconnectedness, and a commitment to addressing both environmental and social justice issues [11].

A balance between global and local perspectives is crucial for peace education to remain relevant and impactful. Hiroshima's curriculum, while globally focused on nuclear disarmament, integrates local narratives of trauma, offering a model for Bali to address global issues like climate change alongside local challenges such as religious and ethnic tensions. Bajaj [12] highlights the importance of addressing both local and structural injustices to ensure curriculum effectiveness. This dual approach

ensures that peace education resonates with students' immediate realities while fostering global citizenship.

Environmental sustainability is another critical dimension of peace education. Harris and Synott [32] emphasize that lasting peace cannot be achieved without addressing ecological dimensions of conflict. Bali's reliance on tourism and its associated environmental challenges make the integration of environmental peace education, rooted in *Tri Hita Karana*, particularly relevant. By teaching harmony with nature as an integral part of peacebuilding, Bali can connect ecological preservation with social justice, ensuring sustainable development for future generations.

Participatory and student-centered approaches further enhance the transformative potential of peace education. Hiroshima's use of experiential learning and community engagement empowers students to actively participate in peacebuilding. Bali can adopt similar methods, such as interfaith dialogues and community projects, to foster active contributions to social harmony and justice. This aligns with Bajaj and Brantmeier [9] vision of peace education as a means to cultivate agents of positive change.

The historical context of peace education also plays a pivotal role in its design. While Hiroshima's curriculum draws deeply from its experience of the atomic bombing, Bali's peace education should reflect its unique realities, such as the 2002 bombings and the island's commitment to interfaith harmony. Reardon [28] suggests that localized historical narratives enhance the relevance and impact of peace education, creating a deeper connection for learners. Inclusivity and multicultural education are essential for fostering empathy and respect for diversity. Hiroshima's challenges in integrating multicultural perspectives underscore the importance of representing diverse voices. Bali's curriculum must include the experiences of marginalized groups, promoting social justice and critical thinking among students. This approach, aligned with Ladson-Billings [4] theory of culturally relevant education, ensures that peace education bridges cultural divides and addresses systemic inequalities.

Finally, incorporating technological ethics into peace education is increasingly relevant. Hiroshima's focus on the dual potential of technology highlights its role in shaping societal dynamics. Bali can adopt similar discussions, exploring the ethical use of technology to prepare students for navigating its benefits and risks [13]. By synthesizing these elements, peace education in Bali can become a culturally rooted, transformative initiative that addresses both local and global challenges, empowering students to contribute to a just and peaceful society.

The study has several limitations that highlight areas for improvement in future research. Firstly, the findings are highly context-specific, relying heavily on Hiroshima's experiences and peace education curricula, which may not fully translate to Bali's distinct cultural, social, and historical context. The differences in the nature of historical trauma and socio-political landscapes could limit the direct applicability of these strategies in Bali. Secondly, the study's reliance on expert interviews and document analysis narrows its scope, potentially excluding valuable insights from broader stakeholders such as students, educators, and community members in Bali. This limited representation may restrict the understanding of how peace education might be received and implemented in diverse educational settings.

Thirdly, the study's focus on Hiroshima's peace education curriculum does not extensively compare it with other global frameworks, potentially missing opportunities to identify adaptable best practices. Furthermore, while the study strongly emphasizes theoretical frameworks like critical pedagogy and cultural responsiveness, it overlooks practical challenges and logistical constraints in implementing peace education, especially in resource-limited settings. Finally, although environmental sustainability is recognized as a key component of peace education, the study does not delve deeply into how this can be practically integrated into curricula or its potential impact on students' learning and community practices.

To address these limitations, future studies should focus on several key areas. First, developing localized peace education curricula tailored specifically to Bali's cultural and historical context is essential. This includes integrating *Tri Hita Karana* as a foundational philosophy and addressing local challenges like environmental sustainability and interfaith harmony. Broader stakeholder engagement is

also critical; future research should incorporate insights from students, educators, policymakers, and community leaders to gain a more comprehensive understanding of the needs and opportunities for peace education. Comparative studies with other regions that have established peace education programs can provide valuable insights and adaptable strategies. Longitudinal impact evaluations are necessary to assess the effectiveness of peace education initiatives in Bali, measuring changes in students' attitudes, behaviors, and community involvement over time. Moreover, future research should deeply explore how environmental sustainability can be embedded within peace education frameworks, aligning with Bali's reliance on tourism and natural resources. The role of technology in peace education also warrants further investigation, focusing on how digital platforms and AI can enhance learning experiences and foster discussions on technological ethics. Finally, practical implementation studies should address challenges in diverse school environments, particularly in under-resourced areas, by identifying the necessary teacher training, curriculum resources, and community support systems. By addressing these areas, future research can develop more effective, inclusive, and contextually relevant peace education strategies for Bali and beyond.

4. Conclusion and Suggestion

4.1. Conclusion

In conclusion, this study underscores the importance of developing a culturally responsive and contextually relevant peace education framework for Bali by drawing lessons from Hiroshima's experiences while addressing the island's unique cultural, historical, and environmental realities. Integrating Balinese philosophies such as Tri Hita Karana offers a transformative approach to fostering harmony among humans, nature, and the divine, aligning peace education with local values and sustainable practices. The findings emphasize the need for a balance between global perspectives and local challenges, ensuring inclusivity and active engagement through participatory methods that empower students as agents of change. While the study highlights key insights and potential strategies, its limitations point to the necessity for future research focused on localized curriculum development, broader stakeholder engagement, comparative studies, and the practical integration of environmental and technological dimensions. By addressing these aspects, peace education in Bali can become a powerful tool for fostering resilience, social justice, and sustainable development in a diverse and interconnected world.

4.2. Suggestion

To advance the implementation of peace education in Bali, it is recommended that educators and policymakers prioritize the development of localized curricula that integrate Balinese cultural philosophies, particularly Tri Hita Karana, to foster harmony and sustainability. Active collaboration with stakeholders, including students, educators, community leaders, and policymakers, is essential to ensure the curriculum is inclusive and reflects the diverse voices within Bali's society. Additionally, incorporating experiential learning methods, such as interfaith dialogues, environmental restoration projects, and community-based peacebuilding activities, can empower students to actively engage with peace and justice issues. It is also crucial to address global and local challenges, striking a balance that makes peace education both relevant and impactful. Furthermore, leveraging technology as both a subject and a tool for teaching peace education can prepare students to navigate its ethical implications and use it for positive social change. Finally, ongoing evaluation and research into the impact of these initiatives will ensure continuous improvement, providing a robust foundation for a transformative and sustainable peace education framework in Bali.

Transparency:

The authors confirm that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

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