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Family Peace Education: Core Practices and Conditions Shaping Implementation

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ABSTRACT

Peace education is often discussed in relation to schools and conflict-affected communities, but family relationships are also an important context in which children encounter difference, authority, emotion, and conflict. This article develops an integrative narrative synthesis of family-based peace education, focusing on its distinctive contribution, recurring practices, and conditions that may enable or constrain implementation. The synthesis organizes the discussion around three questions: why the family is a consequential setting for peace education, which recurring practices are relevant to peaceful interaction, and what conditions shape their implementation. Five practice domains are proposed: peaceful role modeling, dialogic communication, emotional regulation and empathy, constructive conflict resolution, and consistent but flexible value-based routines. These domains are considered alongside structural, relational, intrapersonal, digital, and cultural conditions. The article's contribution is a conceptual framework that connects practices with the conditions required for their safe and context-sensitive use, rather than treating them as universally effective parenting techniques. The framework also distinguishes constructive disagreement from coercion or violence and emphasizes children's dignity, voice, and developmental needs. Because the review uses purposive selection and the original search records are unavailable, its synthesis should be interpreted as an interpretive framework rather than an exhaustive or independently reproducible account of the literature. Further research should test the framework across diverse family contexts.

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A. INTRODUCTION

Peace education aims to develop the knowledge, attitudes, and capacities needed to address conflict constructively and to sustain relationships grounded in dignity, justice, and nonviolence. Peace should not be understood only as the absence of overt violence or disagreement (Castro & Galace, 2019). It also concerns how people negotiate differences, respond to unequal power, repair harm, and participate in relationships without coercion. Peace education is seen as a long-term approach for establishing harmony (Harpendya et al., 2022). This broader understanding is consistent with approaches that position peace education as a continuing process of learning and social practice rather than a one-time lesson (Cabedo-Mas, 2015).

Peace education requires more than the promotion of harmony or the avoidance of disagreement. It aims to develop the knowledge, attitudes, and skills needed to recognize differences, respond to conflict constructively, and sustain relationships based on respect, empathy, and nonviolence. In pluralistic societies, peace education can encourage

understanding of diversity and support the development of compassion and tolerance (Harpendya et al., 2022). It may also help individuals recognize and challenge attitudes and practices that undermine peaceful relationships (Malta et al., 2022). Accordingly, peace education encompasses values such as respect, tolerance, and empathy, but also requires the practical capacity to negotiate differences and address disputes without coercion or violence (Sa'diyah & Nurhayati, 2019; Saputra, 2016). Saby et al. (2020) provide a broader perspective on peacebuilding that can inform efforts to establish and sustain a culture of peace. In this review, these ideas are used to understand peace education as an ongoing process of cultivating peaceful values and translating them into everyday interactions. Such a process requires contributions from multiple settings, including formal educational institutions, families, and communities (Syahputra, 2020).

The family is one important setting in which children may begin to learn how to express emotions, respond to differences, negotiate needs, and observe how conflict is handled. Through everyday interactions, family members can communicate values and behavioral expectations that may contribute to children's developing understanding of peaceful relationships (Aqsho, 2017; Nasution, 2019; Widaningtyas, 2018). However, family-based peace education should not be equated solely with moral instruction, character education, or positive parenting. Although these approaches overlap in their emphasis on values and behavior, family peace education specifically focuses on how peaceful relationships are learned and practiced through interactions involving difference, power, disagreement, and conflict. It therefore includes not only teaching values such as respect and responsibility, but also modeling nonviolent responses, listening to different perspectives, regulating emotions, and repairing relationships after conflict (Ismail & Abidin, 2019; Zunaidi et al., 2022). These processes do not occur automatically, and their development should not be understood as determined exclusively by family influence. Children's experiences are also shaped by relationships with peers, schools, and wider communities.

Family-based peace education should likewise not assume that the family is inherently peaceful or that all family members have equal opportunities to express their views. Families encompass diverse caregiving arrangements and relational circumstances; they can provide support, belonging, and opportunities for learning, but they may also reproduce coercion, unequal power relations, or harmful ways of responding to disagreement (Becvar & Becvar, 2017; Charlés, 2020; Yusuf & Adamu, 2022). Peace education within the family therefore concerns not simply the preservation of harmony, but the development of safer and more respectful ways of handling differences and conflict. Johnson & Johnson (2004) in their work on constructive controversy and peacemaking in educational settings, offer concepts that can inform this discussion, particularly the importance of addressing disagreement through cooperation and problem solving. However, principles developed in school settings cannot be assumed to operate identically within families, where relationships, authority, dependency, and daily routines differ. Their work is therefore used here as a conceptual resource rather than as direct evidence of the effectiveness of family-based interventions. Building on this perspective, the present review examines why the family matters in peace education, which recurring family practices may support peace-related competencies, and what conditions may enable or constrain their implementation.

The article is guided by three questions: (1) Why is the family a consequential setting for peace education? (2) Which recurring family practices are relevant to the development of peaceful interaction? (3) What conditions may enable or obstruct the implementation of these practices? Its contribution is a conceptual framework that

connects five practice domains with enabling conditions and barriers, while distinguishing ideas drawn from the literature from applications proposed by the authors. The framework is intended to inform discussion in family counseling, parent education, and school–family collaboration; these applications require contextual adaptation and empirical evaluation.

B. METHODS

Review Design and Questions

This article uses an integrative narrative literature review to interpret literature relevant to family-based peace education across conceptual, empirical, and practice-oriented traditions. The purpose is to develop a coherent conceptual synthesis, not to estimate a pooled effect or claim exhaustive coverage of all publications. The analysis is organized around three questions: why the family is a consequential setting for peace education, which recurring practices are relevant to peaceful interaction, and what conditions may enable or obstruct those practices.

Source Identification and Selection

The current manuscript contains sources assembled during the original preparation of the article and describes additional checking of bibliographic records. However, the contemporaneous search log and screening records are not available for this revision. Accordingly, the review cannot presently report a fully reproducible database search, exact search dates, counts at each screening stage, or a verified flow from records identified to sources included. The previous manuscript reports a corpus of 34 sources published between 2004 and 2025, but this figure should remain provisional until the included-source inventory is reconstructed and reconciled with the 42 reference-list entries. The 2004–2025 publication window and the inclusion of any 2025 item also require verification against the final inventory.

For the revised version, sources should be retained only when their identifiable content contributes to at least one review question: (a) the family's educational or relational role; (b) a practice relevant to peaceful interaction; (c) a condition that enables or constrains implementation; or (d) a broader peace-education concept whose relevance to family settings can be explicitly justified. Background and methodological references should be distinguished from sources treated as part of the review corpus. Duplicate records should be removed only after checking whether they represent the same publication; conceptually similar but independent studies should not be excluded merely because their findings overlap.

Data Organization and Thematic Synthesis

The manuscript describes an extraction matrix and deductive–inductive thematic synthesis, but the original matrix and coding records are not currently available. The five practice domains and the implementation conditions presented in the article should therefore be treated as the authors' interpretive synthesis of the retained literature, not as a coding result whose reproducibility has already been demonstrated. Before submission, the authors should reconstruct a source inventory with, at minimum, full citation, source type, context, relevant claim or finding, limitations, assigned code/theme, and the role of the source in the argument. The inventory should also record contrary or qualifying evidence where available. If the original coding process cannot be reconstructed, the methods should describe only the procedures that can be substantiated now and avoid claims of independent coding, statistical agreement, or complete traceability.

Evidence and Ethical Considerations

The synthesis distinguishes empirical findings reported by individual studies from theoretical propositions and applications suggested by the authors. Evidence from schools, couple relationships, community peacebuilding, or conflict-affected settings is not treated as direct evidence of parent–child outcomes unless the source itself supports that transfer. The review is based on published or otherwise publicly available materials and did not involve recruitment of human participants; the final ethics statement should nevertheless be aligned with the requirements of the target journal and the authors' institution. Bibliographic metadata checks should be reported only for records that have actually been checked.

C. RESULTS AND DISCUSSION

1. The Family as a Foundational Ecology of Peace

The family can be understood as a foundational social environment in which children begin to develop patterns of peaceful and conflictual relationships. In this review, foundational ecology is used as a descriptive concept to emphasize the family's formative role in children's social and emotional development, rather than as a standalone theoretical construct. As a primary context of socialization, the family contributes to the development of children's personality and provides an environment in which their developmental needs are supported (Purwaningsih, 2010). It is also an important setting for early learning, where parents and other caregivers guide children's behavior and influence how they establish relationships and interact with their surroundings (Aqsho, 2017). hrough everyday interactions and behavioral modeling, family members contribute to the ongoing development of children's character (Amaliyah, 2021). This influence is associated with several characteristics of family life, including children's early exposure to family relationships, frequent interactions among family members, and the emotional bonds that may develop within caregiving relationships (Setiardi, 2017). Nevertheless, the family's contribution to children's development should not be understood in isolation. Children's relational patterns and character are also shaped by their interactions with schools, communities, cultural values, and broader structural conditions. Accordingly, the family represents an important, although not exclusive, context for fostering peaceful relationships and character development (Djafar, 2017).

Within this foundational ecology, peace education needs to begin not only in formal educational institutions but also within the home. The family is the first environment known to children from the earliest stages of life, making it the initial context through which children acquire knowledge, values, attitudes, and behavioral patterns before encountering other educational institutions (Wulandari, 2010). Peace education in the family therefore cannot be understood merely as the transmission of abstract knowledge about peace; rather, it requires family members, particularly parents, to embody peaceful values through everyday actions and interactions (Mizal, 2014). Such education is rooted in parents' natural responsibility and affection for supporting children's personal development (Djafar, 2017). In this sense, the family functions simultaneously as an educational space and as a living model through which children learn how peaceful relationships are practiced.

This modeling function is particularly important because peace education seeks to develop the knowledge, attitudes, and skills required to understand and resolve problems peacefully and, ultimately, to contribute to peaceful conditions within society (Umar, 2017). The family therefore needs sufficient knowledge and awareness to

introduce norms and values that support peaceful living. More importantly, family members become children's most immediate examples and role models in developing peaceful dispositions (Amaliyah, 2021). The family environment is considered particularly influential for character development because it provides continuous opportunities to cultivate manners, ways of thinking, and fundamental social values through everyday interactions (Amaliyah, 2021). These experiences constitute an important foundation for developing the character of peace needed to build peaceful communities amid social and cultural diversity (Umar, 2017).

The significance of family-based peace education lies in its potential to support children's socio-emotional development and foster constructive ways of relating to others. Through everyday interactions, children may learn how to express emotions, respond to disagreement, and treat others with respect. However, the broader implications of these experiences should be understood as potential contributions rather than automatic outcomes. The extent to which peaceful practices within the family are reflected in children's relationships outside the home may depend on other influences, including peer relationships, school environments, and community norms. Accordingly, family-based peace education can be understood as one component of broader peacebuilding efforts, rather than as a single factor that determines children's future behavior or social outcomes.

The family is an important setting in which children encounter social values, behavioral expectations, and ways of relating to others. Family education may contribute to children's developing behavior, attitudes, and knowledge in relation to the norms and values of social life (Amaliyah, 2021). The values and interaction patterns experienced within the family may also contribute to children's personality development (Setiardi, 2017). In this context, parental attention, understanding, and supportive interactions can provide opportunities for children to develop constructive responses to everyday challenges (Aqsho, 2017). Parents may also support children by recognizing their individual potentials, limitations, and abilities, thereby helping them develop constructive thinking and peaceful behavior (Sa'diyah & Nurhayati, 2019). These practices should not, however, be treated as guarantees of particular developmental or social outcomes. Rather, they represent potential pathways through which family interactions may contribute to peace-related learning, alongside influences from schools, peers, and the wider social environment (Malta et al., 2022).

Against this background, family-based peace education can be understood as serving three interconnected functions. First, it provides opportunities for children to learn peaceful ways of living through everyday interactions and socialization. Peace education more broadly emphasizes the knowledge, attitudes, and skills needed to respond constructively to conflict and address differences without violence (Fiqroh & Almurtadlo, 2022; Hasudungan & Sartika, 2020). Although some of these principles have been discussed in school and community contexts, their application within families requires attention to the distinctive features of household relationships, including caregiving responsibilities, emotional bonds, dependency, and differences in authority. The relevance of peace education is particularly apparent in diverse social environments, where respectful engagement with differing perspectives may support constructive responses to disagreement (Machali, 2013). Nevertheless, the extent to which learning within the family transfers to relationships in schools or communities depends on how these practices are experienced, reinforced, and applied across settings. Family-based peace education should therefore be viewed as a potential

contributor to wider peacebuilding, not as evidence that peaceful family practices automatically prevent conflict in society.

Second, peace education within the family provides a foundation for the development of peaceful practices in other areas of life. Peace education involves the internalization and application of peaceful principles in social interaction, extending beyond the immediate educational context into broader community life (Hasudungan & Sartika, 2020). As an initial foundation of peace education, the family therefore contributes to the development of children's peaceful personalities and prepares them to participate constructively in social life and contribute to a more peaceful social order (Machali, 2013). Values learned through everyday family interactions can consequently become resources that children carry into their relationships with peers, schools, communities, and wider society.

Third, peace education in the family functions as a space for cultivating the values required to live constructively in pluralistic and diverse societies. Peace education is essential for developing the capacity to act appropriately amid differences and diversity (Hasudungan & Sartika, 2020). Through the internalization of peaceful values, individuals can develop reflection, tolerance, harmony, and a sense of peace as approaches to understanding and responding to differences and challenges experienced by themselves and others (Fiqroh & Almurtadlo, 2022). Thus, the family is not merely the first setting in which peace is taught; it is the relational ecology in which peace is repeatedly observed, experienced, practiced, and internalized. Strengthening peace education within the family is therefore essential not only for maintaining harmony at the household level but also for developing individuals capable of reproducing peaceful relationships across increasingly diverse social contexts.

2. Five Core Practices of Family Peace Education

The synthesis identifies five interrelated practices that recur across the reviewed literature: peaceful role modeling, dialogic communication, emotional regulation and empathy, constructive conflict resolution, and consistent value-based routines. Rather than functioning as isolated lessons, these practices can be integrated into everyday family life through routines, communication, decision-making, emotional expression, and responses to conflict. Together, they provide a practical framework for understanding how peace education can be enacted within family relationships.

First, peaceful role modeling provides children with observable examples of peaceful behavior. Parents and other family members contribute to children's personality development by demonstrating attitudes and behaviors from an early ag (Amalia et al., 2023). Modeling is important because children learn not only from verbal instruction but also from how adults communicate, respond to disagreement, and treat others (Gorda et al., 2020; Syahraeni, 2015). Accordingly, family-based peace education can be reinforced when adults demonstrate respect, self-restraint, accountability, and a willingness to apologize and repair relationships, rather than merely instructing children about right and wrong (Rozaq, 2013; Setiardi, 2017). Peaceful conduct within the family thus becomes an everyday example through which children can observe and learn peaceful relational behavior.

Second, dialogic communication enables children to express their needs, emotions, and perspectives while maintaining a sense of belonging. Peace education emphasizes dialogue and constructive communication as important means of developing healthy social relationships (Wulandari, 2010). Within the family, open communication is

associated with empathy, support, positivity, equality, and stronger family cohesion (Novianti et al., 2017), while also allowing family members to communicate their needs and feelings more harmoniously (Rimporok, 2015). Dialogue does not require the absence of boundaries or disagreement. Instead, it involves listening, explaining reasons, acknowledging different perspectives, and negotiating differences while maintaining mutual respect (Ismailbekova & Megoran, 2020; Şahin et al., 2024). In this way, communication provides a relational foundation for addressing differences without resorting to intimidation or coercion.

Third, emotional regulation and empathy support family members in responding to differences without escalating tension. Family-based peace education needs to consider children's affective and cognitive development, including their needs for affection, attention, and emotional guidance (Aqsho, 2017; Syahraeni, 2015). Difficulties in emotional regulation can weaken communication and increase the likelihood of hurtful language or inappropriate behavior (Rimporok, 2015). Families can therefore support children in recognizing their emotions, pausing before reacting, and considering the feelings and perspectives of others. Empathy and tolerance are particularly relevant because sensitivity, responsibility, and consideration for others can support harmonious relationships, whereas their absence may contribute to aggressive or violent responses (Mizal, 2014; Solfema, 2013; Syamsuddin, 2015). These practices also require attention to caregivers' emotional well-being. Research addressing conflict-affected contexts indicates that parental stress and trauma may be associated with reduced warmth and harsher or less consistent responses, underscoring the importance of considering adults' emotional capacities alongside children's learning needs (Cross, 2014; Osewska & Stala, 2024).

Fourth, constructive conflict resolution enables everyday disagreements to become opportunities for learning peaceful problem-solving. Families can guide children to identify the sources of disagreements, distinguish underlying needs from stated positions, consider alternative responses, evaluate possible consequences, and develop appropriate solutions rather than relying on avoidance, coercion, or aggression. Parents' experiences can provide examples that help children develop the intellectual and practical skills needed to prevent and resolve conflict (Rozaq, 2013; Syahraeni, 2015). This approach is consistent with peace education perspectives that emphasize constructive controversy, negotiation, and problem-solving skills (Johnson & Johnson, 2004). Its practical value is strengthened when family interactions encourage cooperation, mutual understanding, and accountability rather than blame. Constructive conflict resolution therefore draws on the preceding practices: children need opportunities to communicate their perspectives, regulate their emotions, and observe peaceful responses before and during disagreements.

Fifth, consistent value-based routines provide continuity for the other practices by translating peace-related principles into repeated everyday experiences. Peace education involves establishing clear expectations and behavioral boundaries that help children distinguish constructive from harmful conduct and understand the values underlying these expectations (Setiardi, 2017; Syahraeni, 2015). Values such as justice, tolerance, responsibility, and mutual care can become more meaningful when reinforced through shared activities, reflection, habituation, and repeated practice (Malta et al., 2022; Umar, 2017). amilies can create opportunities to spend meaningful time together, reflect on behavior, and consider whether daily interactions reflect peaceful values (Amalia et al., 2023; Mizal, 2014). Indonesian scholarship similarly emphasizes dialogue, habituation, and gradual development in cultivating peaceful

behavior (Saby et al., 2020; Sa'diyah & Nurhayati, 2019). These routines help connect the values communicated by adults with the behaviors children observe and practice.

Taken together, the five practices suggest that family-based peace education is an ongoing relational process rather than a one-time intervention. Its implementation involves all family members and requires time, patience, and repeated opportunities for learning (Abidin & Ismail, 2019; Mizal, 2014). Habituation can help translate verbal instruction into everyday behavior, while consistency provides children with relatively stable expectations and opportunities to practice what they have learned (Setiardi, 2017; Syahraeni, 2015). Consistency, however, need not mean rigid implementation; family expectations can remain clear while explanations and responses are adapted to children's developmental capacities and circumstances. From this perspective, family-based peace education is better understood through the integration of peaceful modeling, dialogue, emotional awareness, constructive conflict resolution, and value-based routines than through the number of activities undertaken. The central consideration is whether peaceful values are repeatedly demonstrated, discussed, practiced, and reflected upon in everyday family interactions.

Table 2. Integrated mechanisms of family peace education

Practice	Peace-related competencies	Illustrative examples in family life	Potential risks when insufficiently supported	Enabling conditions and barriers
Peaceful role modeling (Rozaq, 2013; Setiardi, 2017; Syahraeni, 2015)	Respect, accountability, self-restraint, willingness to repair harm	Adults communicate respectfully, acknowledge mistakes, apologize, and repair relationships.	Inconsistency between stated values and adult behavior may weaken children's opportunities to observe peaceful conduct; aggressive responses may become normalized.	Enablers: consistent adult behavior, reflective parenting, supportive relationships. Barriers: unresolved family conflict, stress, and inconsistent behavioral expectations.
Dialogic communication (Ismailbekova & Megoran, 2020; Novianti et al., 2017; Rimporok, 2015; Şahin et al., 2024; Wulandari, 2010)	Active listening, perspective-taking, assertiveness, respectful disagreement	Family discussions, opportunities to express feelings, explanations of boundaries, and negotiation of differences.	Limited opportunities for dialogue may contribute to misunderstanding, withdrawal, or escalating disagreements.	Enablers: psychological safety, time for conversation, mutual respect. Barriers: dismissive responses, power imbalances, and limited opportunities for communication.
Emotional regulation and empathy (Aqsho, 2017; Mizal, 2014;	Emotion recognition, impulse control, empathy,	Naming emotions, pausing before reacting, acknowledging feelings, and	Limited emotional awareness or regulation may contribute to reactive communication,	Enablers: emotional support, caregiver availability, emotion-coaching practices. Barriers: caregiver stress,

Osewska & Stala, 2024; Rimporok, 2015; Solfema, 2013; Syahraeni, 2015)	compassion, tolerance	considering others' perspectives before responding.	hurtful responses, or difficulty understanding others.	trauma, and limited emotional resources.
Collaborative conflict resolution (Johnson & Johnson, 2004; Rozaq, 2013; Syahraeni, 2015)	Negotiation, fairness, cooperation, problem-solving, accountability	Identifying underlying needs, generating alternative solutions, agreeing on a response, and reviewing the outcome.	Reliance on coercion or avoidance may leave disagreements unresolved and contribute to recurring tensions.	Enablers: cooperative problem-solving, fair participation, and adult guidance. Barriers: blame, coercive interactions, and unequal opportunities to express concerns.
Consistent value-based routines (Mizal, 2014; Saby et al., 2020; Sa'diyah & Nurhayati, 2019; Setiardi, 2017; Syahraeni, 2015; Umar, 2017)	Responsibility, tolerance, justice, moral reflection, consistency between values and actions	Shared family rules, meaningful time together, reflection on behavior, and repeated practice of peaceful values.	Inconsistent expectations may make it more difficult for children to understand and internalize peaceful values.	Enablers: developmentally appropriate expectations, regular family activities, and reflective discussion. Barriers: inconsistent expectations, competing demands, and limited time together.

Building on the literature synthesis, Table 2 presents five interrelated practices through which peace education may be enacted in family life. The table integrates peace-related competencies, illustrative family practices, potential risks associated with insufficient support, and conditions that may enable or constrain implementation. These elements represent an author-developed analytical synthesis of the reviewed literature rather than a set of uniformly observed outcomes or an empirically validated intervention model. The cited studies provide the literature base for the proposed relationships, while the examples illustrate how the practices may be expressed in everyday family interactions. The table therefore serves as a conceptual framework for organizing the reviewed evidence and identifying practical considerations for family-based peace education.

3. Implementation Challenges and Contextual Conditions of Family Peace Education

Implementation challenges in family peace education are better understood as interacting structural, relational, intrapersonal, and cultural conditions than as isolated parental shortcomings. These conditions may shape whether the five practices identified in this review—peaceful role modeling, dialogic communication, emotional

regulation and empathy, collaborative conflict resolution, and consistent value-based routines—can be incorporated into everyday family life. Their implementation therefore depends not only on parental knowledge and intentions but also on the resources, relationships, and circumstances available to family members.

Structural constraints, including demanding work schedules, economic pressures, and limited opportunities for shared activities, may restrict the time and emotional availability needed for attentive communication and guided practice. These constraints are particularly relevant to dialogic communication and consistent value-based routines, which should not be assumed to require extensive additional activities or continuous parental supervision. As a practical implication, family peace education can be incorporated into existing routines, such as brief conversations during meals, collaborative household activities, and short reflections following everyday disagreements (Gorda et al., 2020; Osewska & Stala, 2024). Such adaptations may make the practices more feasible for families with limited time and resources, although their effectiveness would require further evaluation. Digital environments introduce an additional consideration. Research on parental media mediation suggests that communication, co-use, and rule-setting may be relevant to children's media experiences, although associations vary across practices and outcomes (Collier et al., 2016; Nielsen et al., 2019). Accordingly, the concern is not digital media use itself, but whether children have developmentally appropriate guidance in interpreting online content and responding to potentially harmful interactions. Discussing media experiences, establishing mutually understood boundaries, and preserving opportunities for direct family interaction are practical extensions of dialogic communication and value-based routines rather than interventions whose effectiveness is established by the present review.

Relational barriers may also constrain the implementation of the five practices. Indirect communication, unclear expectations, inconsistent responses, and unresolved differences in values can make it difficult for family members to express disagreement without fear of rejection or humiliation. These conditions are particularly relevant to dialogic communication, emotional regulation and empathy, and collaborative conflict resolution because each requires opportunities to express perspectives, recognize emotional responses, and negotiate differences. Literature addressing family communication and cohesion provides a basis for considering the importance of these relational processes (Novianti et al., 2017; Rimporok, 2015). However, findings concerning spousal relationships or general family harmony should not automatically be generalized to all parent–child relationships, which involve developmental differences and unequal decision-making authority. As an author-proposed practical implication, family counseling and parent education may incorporate communication agreements, clear explanations of boundaries, and routines for acknowledging harm and repairing relationships. These strategies should be adapted to children's developmental capacities and family circumstances rather than treated as universally validated procedures (Manuputty & Makaruku, 2024; Novianti et al., 2017) .

Intrapersonal and contextual conditions further influence whether peaceful parenting principles can be practiced consistently. Adults may understand the importance of respectful modeling, emotional regulation, and constructive conflict resolution but find these practices difficult to sustain under substantial stress or in circumstances involving unresolved trauma. The literature cited in this review should be interpreted in relation to the specific populations and mechanisms examined by each source. In particular, family narratives and collective memories may provide

resources for resilience, solidarity, and identity, but their implications for peace education depend on how experiences are interpreted and communicated across generations (Becvar & Becvar, 2017; Boulding, 2017; Mostowlansky, 2020). The possibility that narratives may reinforce grievance or distrust should therefore be presented as a contextual interpretation, not as a finding that can be attributed to these sources without direct supporting evidence. For family counseling and parent education, this distinction highlights the importance of creating opportunities to discuss difficult experiences while recognizing emotional needs, multiple perspectives, and the potential consequences of unresolved conflict. Where violence, serious distress, or trauma is present, general peace-education activities may need to be accompanied by appropriate professional assessment, safeguarding measures, or referral, depending on the circumstances. These are bounded professional considerations rather than intervention procedures established by this review.

Cultural and religious values may provide meaningful resources for family peace education when they support dignity, mutual care, justice, tolerance, and nonviolence. Indonesian scholarship has discussed the contributions of local wisdom, religious education, and community practices to the cultivation of peaceful values and social relationships (Ismail & Abidin, 2019; Machali, 2013). These resources can be integrated across the five practices: adults can model values through their conduct, communicate their meanings through dialogue, apply them when regulating emotions, draw on them when negotiating conflict, and reinforce them through shared routines. Nevertheless, cultural or religious norms should not be assumed to promote peace in every interpretation or application. The pursuit of family harmony becomes problematic when it requires children or other less powerful family members to remain silent about harm, accept humiliation, or comply with decisions without opportunities to express concerns. Peaceful relationships should therefore be distinguished from compelled compliance. A peace-oriented family environment combines appropriate adult guidance and boundaries with respect for children's dignity, developmentally appropriate participation, and opportunities to express disagreement safely. This approach also recognizes that children’s participation does not mean that they bear responsibility for resolving adult conflicts or ensuring family harmony.

Taken together, these challenges indicate that the implementation of family peace education requires attention to both the five practices and the conditions under which they are enacted. Structural resources influence the feasibility of participation and repeated practice; relational conditions shape opportunities for dialogue and conflict repair; emotional and contextual factors affect adults' capacity to model peaceful behavior; and cultural resources provide meanings through which peaceful values are interpreted and practiced. These relationships form an integrative interpretation of the reviewed literature rather than a tested causal model. For research and practice, the central implication is to adapt family peace education to families' actual resources and circumstances while maintaining clear commitments to nonviolence, mutual respect, and children's dignity.

D. CONCLUSION AND SUGGESTIONS

The family is a consequential context for peace education because it provides children with early experiences of interdependence, authority, care, difference, and conflict. This review synthesizes five interrelated practices of family peace education: peaceful role modeling, dialogic communication, emotional regulation and empathy, collaborative

conflict resolution, and consistent value-based routines. Rather than establishing causal effects, the synthesis proposes that these practices may support the development of trust, self-restraint, perspective-taking, tolerance, and cooperative problem-solving. Their contribution depends on how they interact with enabling conditions, including emotional safety, available resources, consistent expectations, and opportunities for children to participate. When disagreements arise, feedback, acknowledgment of harm, and relationship repair may help family members reflect on their interactions and strengthen peaceful ways of responding. The review's main contribution is therefore an integrative conceptual framework that connects family practices, peace-related competencies, contextual conditions, and ongoing processes of feedback and repair. It also emphasizes that peace education does not require the absence of conflict, but rather the capacity to address disagreement without coercion, humiliation, or the suppression of children's voices.

Several limitations should be considered when interpreting this framework. The purposive selection of literature may have excluded relevant perspectives, while differences in study designs, populations, definitions, and reported outcomes limit direct comparison across sources. The transferability of findings across family structures and cultural contexts also requires caution, and any limitations arising from incomplete access to full texts may have constrained the depth of interpretation. Furthermore, the framework represents an interpretive synthesis rather than an empirically validated model; its proposed relationships and practical applications should not be treated as established intervention effects. Future research could first use qualitative interviews or observations with diverse family members to examine how the five practices interact with contextual conditions and how children experience voice, safety, disagreement, and repair. Subsequent mixed-methods or longitudinal studies could examine changes in communication quality, emotion regulation, perspective-taking, conflict-resolution skills, and perceived relational safety over time. Evaluations of family counseling, premarital education, parent education, and school–family partnership programs could then assess feasibility, acceptability, and outcomes across different socioeconomic, cultural, developmental, and trauma-related contexts. These applications should be treated as proposals requiring contextual adaptation and evaluation. Ultimately, family peace can be understood as a relational capacity that may be strengthened through everyday practice, supportive conditions, and repeated opportunities to reflect on and repair interactions.

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