

## Religious Culture in Peacebuilding Education

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**Abstract:** Religion has been examined in various academic disciplines, both mono and interdisciplinary with various accompanying issues, including issues regarding the relationship between religion and culture. This article seeks to show that in the context of peacebuilding education, religious culture plays an important role. This study employs a library research approach. In Indonesia, peacebuilding theories suggest the need for Islamic education as the majority religion in order to the support transformation process relating to changes in negative peace, positive peace, structural violence, root causes of conflict and sustainable peace. This article reveals the process and steps to improve peacebuilding in the implementation of Islamic education. This study is very important to shape a peacebuilding culture in Islamic education where the core values of peacebuilding in Islamic education include the meanings of *salām* (peace), humanity, harmony and peace, *Dar-al-Salām* (Home of Peace), peaceful justice through jihad, nonviolence in Islam, justice in Islam and human rights. These core values of peacebuilding education in Islam need to be disseminated and cultivated in all Islamic educational institutions.

**Keywords:** Islamic Education; Peacebuilding; Religious Culture.

**Abstrak:** Agama telah dikaji dalam berbagai disiplin ilmu, baik secara satu disiplin maupun interdisipliner dengan berbagai isu yang menyertainya, termasuk isu-isu mengenai hubungan antara agama dan budaya. Artikel ini berusaha menunjukkan bahwa dalam konteks pendidikan perdamaian, budaya agama memegang peranan penting. Tulisan ini didasarkan pada riset yang menggunakan pendekatan studi kepustakaan. Di Indonesia, teori-teori pembangunan perdamaian menyarankan perlunya pendidikan Islam sebagai agama mayoritas untuk mendukung proses transformasi yang berkaitan dengan perubahan perdamaian negatif, perdamaian positif, kekerasan struktural, akar penyebab konflik dan perdamaian yang berkelanjutan. Artikel ini mengungkapkan proses dan langkah-langkah untuk meningkatkan pembangunan perdamaian dalam pelaksanaan pendidikan Islam. Kajian ini sangat penting untuk membentuk budaya perdamaian dalam pendidikan Islam di mana nilai-nilai inti pembangunan perdamaian dalam pendidikan Islam meliputi makna *salām* (perdamaian), kemanusiaan, harmoni dan perdamaian, *Dar-al-Salām* (Rumah Perdamaian), keadilan damai melalui jihad, anti-kekerasan dalam Islam, keadilan dalam Islam, dan hak asasi manusia. Nilai-nilai inti dari pendidikan perdamaian dalam Islam tersebut perlu disebarluaskan dan dikembangkan di semua lembaga pendidikan Islam.

**Kata Kunci:** Pendidikan Islam; Pembangunan Perdamaian; Budaya Religius.

### 1. Introduction

Peace is a condition that is desired by every nation in the world. Peace does not just emerge by itself, but needs to be created and continuously maintained to form a sustainable world peace. Peacebuilding has emerged as a key strategy for overcoming conflict and accelerating progress to achieve human dignity and social justice. There have been few studies on the issues of peacebuilding and how it is implemented in society in Indonesia even though these studies are important to be used as a reference in formulating pre- and post-conflict peacebuilding strategies and policies to ensure that consolidation of peace and sustainable peacebuilding is achieved in Indonesia.

Learning from experiences in various countries, peace agreements often fail to achieve consolidation of peace, and because of that conflicts easily re-occur. This was mainly due to a lack of strong consensus on the values of the peace agreement and the weakness of the existing institutions, both government and civil society, in implementing the peace agreement (Triyono, 2009, pp. 48–70). In addition, the history and cycles of violent conflict are firmly embedded in the past, and the magnitude of the impact of violence, injustice and socio-economic inequality are among the issues facing post-conflict society. One of the strategic, effective and efficient efforts to create an atmosphere of peace and prosperity in the world generally and in Indonesia particularly is through educational institutions.

Education has a crucial role and the potential to contribute to the process of social transformation in peacebuilding. The phenomenon of peace education in Islam may appear to be described in the concept of *jihad*. Rini Setyaningsih and Subiyantoro (2017, p. 59) argue that education is the whole effort to transform knowledge, ideas, norms, laws, and values to others through structural, formal and non-formal ways in a national education system. Education is a system and a way to improve the quality of all aspects of human life (Huda, 2015, p. 165). It was further explained that education has two objectives, namely as social (collective) activities, meaning that education aims to build social values and self-relations, which means the desire of individuals to develop their own potential in order to achieve a better life, and therefore education has been identified as an important institution in peacebuilding.

Islamic education aims to achieve balanced growth in children especially in their personality as a complete human being through spiritual training, rational intelligence, feelings and the five senses (Huda, 2015). The sources that form the basis of Islamic education are the Qur'an and Hadith as well as the *ijtihad* [independent reasoning by an expert in Islamic law]. Islamic education and teaching methods have a lot of influence on the principles of freedom and democracy (Falah, 2015, p. 51). The content, structure and delivery of education can in fact be a catalyst for violent conflict. The approach of peacebuilding and social cohesion also needs more attention to education sector improvement, and the integration of education into the peacebuilding construction. Likewise in Islamic education. Therefore, it is time for the concept of peacebuilding in Islamic education to be formulated in a conceptual framework, so that the vision and mission of Islamic education as *rahmatan lil alamin* [mercy to the worlds] and character building for servants of Allah and leaders (*khalifatullah fil ardh*) can be achieved. A more precise concept related to peacebuilding in the perspective of Islamic education is the concept of "*salām*" not the concept of "*jihad*".

As pointed out by Mustafa Köylü (2004, p. 73), the idea of peace in the perspective of Islamic education is in accordance with the concept of greeting according to the Qur'an, namely in the Qur'an surah 59: 23, surah 10: 25 and surah 7: 172. *Salām* with the same origin as the word *Islam* is one of the attributes of God, as well as the name given to "Paradise" the residence reserved for all those who obey Allah (see Qur'an 59:23). Since God is the source of peace (*as-Salām*), it is further explained that He (Allah) invites mankind to the *dar as-salām* (Home of Peace), see (Qur'an 10:25). As a matter of fact, according to the Qur'an, all people are born Muslims and thus are in a position of peace (*salām*) (Qur'an 7:172). The reward of peace, however, is only for those living according to God's will. The greeting concept is explained by Hassan (1987, p. 95), "*educating for peace is one of the most urgent/ethical imperatives for all those who believe in the "transcendent" dimension of human life*". Thus, the framework for the concept of peacebuilding in Islamic education perspective is very important to be formulated immediately through research on literature review.

This paper aims to explore the basic values of peacebuilding in Islamic Education which are excerpted from Islamic teachings. These basic values were analyzed and formulated into the concept of peacebuilding in the perspective of Islamic Education. This conceptual framework can be followed up with research that will have an impact on the progress and welfare of a nation in conditions of peace and tranquility through educational institutions. This paper was based on research that used a library research approach. This study was a descriptive analysis. The main sources used as references were in the form of books and other literature, both national and international journal articles and the like which are related to religious culture and peacebuilding in the perspectives of education in general and Islamic education in particular.

## 2. Peacebuilding Education

### *Peacebuilding Concept*

The concept of peacebuilding derives from the concept of non-violence. Islam teaches all mankind to be non-violent. In line with this, Mahatma K. Gandhi (Suharno, Samsuri, & Hendrastomo, 2013, p. 15), stated that the principles in the concept of non-violence include: 1) respect, 2) understanding, 3) acceptance, 4) appreciating differences, 5) truth and truthfulness, 6) absorbing suffering, 7) ahimsa [respect for all living things and avoidance of violence] towards enemies, and 8) guardianship and constructive action. The principle of non-violence has such a big role in building peace (peacebuilding).

The core peacebuilding concept developed by Johan Galtung (1990) can be an inspiration in this paper. In Table 1, it can be seen that Johan Galtung incorporates cultural elements into peacebuilding.

Table 1 The Core Peacebuilding concept developed by Johan Galtung (Galtung, 1990)

No	Concept	Definition
1	Negative peace	Cessation and/or absence of violence.
2	Positive peace	Absence of structural violence; Presence of social justice. This condition eliminates the causes of violence.
3	Structural violence	Indirect violence "Violence is built into structures and emerges as unequal power and consequently life opportunities as being unequal" (Galtung, 1990: 71). Structural violence follows and is the main cause of direct violence.
4	The root cause of conflict	Manifestations of structural and cultural violence, which lead to direct violence.
5	Sustainable peace	Sustainable peace; Peace and the process towards addressing the root causes of violent conflict.

Furthermore, the concept of negative peace is in line with the concept of non-violence put forward by Mahatma K. Gandhi with the 7 principles previously described. In Islam, there are at least four goals in human life (Zakariya, 2015, p. 103), which include 1) serving/worshipping Allah; 2) becoming the caliph of Allah on earth; 3) gaining the pleasure of Allah; 4) achieving the happiness of life in this world and the hereafter. These goals contain the implicit meaning that peace is part of human goals to achieve happiness in the world and the hereafter. John Paul Lederach (1997, pp. 84–85), argues that peacebuilding in the context of Christianity is perceived as a comprehensive concept that includes, generates and maintains a series of processes, approaches and stages required to transform conflict into more sustainable and peaceful relationships. As such, the term involves various activities that precede and follow a formal peace agreement.

Metaphorically, peace is seen as more than a stage in time or condition. It is a dynamic social construction. The report from UNICEF (2011) on Peace Reform 2000 can be seen as further improvement of the definition of peacebuilding, namely "activities carried out on the far side of the conflict to collect back the foundations of peace and provide tools to build those foundations as something more than the mere absence of war. It emphasizes the need for peace education that goes beyond good educational and additional approaches aimed at changing the foundations of intolerance." The definition of the concept of peacebuilding according to UNICEF shows that processes and interventions can occur before, during, or long after the outbreak of violence or conflict hostilities have ended.

The Policy Committee for the UN Secretary-General provides a conceptual basis for building peace as UN good practice, by strengthening national capacities, levels of conflict management and laying

the foundations for peace and sustainable development (United Nations, 2012). All of these conceptual bases are used to frame education and peace-building initiatives.

### *Peacebuilding in Education*

Education has a crucial role in all aspects. Demands on education are increasing rapidly (Carson, 2012, p. 2), especially in efforts to create peace. In the West, peace education programs include international education, environmental education, human rights education and conflict resolution education (Harris, 2004). Meanwhile peace education in Eastern countries uses religion as a reference for building peace. Therefore, for the majority Muslim group, Islamic education that is guided by the Qur'an and hadith is the main focus in peace education. Henning and Vidar (2008, p. 79) state that "... numerous educational efforts have been tried in order to address problems of conflicts and violence at various levels of society." Peace education is a concept that is difficult to understand and it is a concept found in the modern era.

However, Danesh (2006, p. 55), explains that in the last few decades the concept of peace education has got momentum and is gradually being accepted as an important dimension and it is necessary to really expect criticism from society and develop progressively. Gavriel Salomon (2005), describes the activities of current peace education in four categories: peace education as a changing mindset, peace education as a way of cultivating a set of skills, peace education as a tool of promoting human rights (especially in the third world countries), and peace education as a stuff of environment, disarmament and promotion of culture. John Synott (2005, p. 16) asserts that peace education is a coherent philosophy in education.

Peacebuilding, thus, in fact frames education as a strategic institution to contribute to human dignity and social unrest. A report from UNICEF (UNICEF, 2011) states that education is the most important instrument for human development and poverty eradication. It is the means by which generations develop values, knowledge and skills for their personal health and safety and for future political, economic, social and cultural development. According to UNICEF (UNICEF, 2011) the role of education in the fields of peace, security, governance, socio-economy is stated as follows.

First, security; The challenge is moving to a safer society, free from intimidation and violence and subject to the rule of law. Second, governance; The challenge is to build a functioning political structure for participatory decision-making as an alternative to sustainable violence. Third, social relations; The challenge is to re-develop social relations in a transformative way that counteracts conflict. Fourth, economy; The challenge is to develop the economy after conflict in a way that provides a just and sustainable livelihood. This is perhaps one of the reasons why the Millennium Development Goals (MDGS) based on their explorations explain that so much emphasis is put on achieving universal, free and compulsory primary education through Education for All (EFA). The definition and form of "peace education" places a distinct emphasis on 'non-violent' conflict resolution and 'conflict transformation' (Salomon & Nevo, 2005).

Peace education focuses largely on content, how different understandings of the problem of violence lead to different theories about how to achieve peace. In addition to providing knowledge about different strategies for achieving peace, peace educators promote pedagogy based on modeling democratic peace in classroom practices (Harris, 2004). It was further explained that the theory of peace education must take into account efforts to achieve peace both at the micro and macro levels. Through education one may develop certain thoughts and characters which, in turn, can guide to peaceful behavior. The main elements of this character include cooperation, kindness, and critical thinking (Harris & Morrison, 2003). Virtue development is very important in educational peace. But, that is not the complete picture. The struggle in achieving peace occurs both at the social and individual levels.

Peace education "must involve rationality as well as emotionality". Peace education is about "changing abilities, perceptions, and dispositions" (Harris, 2004), and not about the conflict itself. Concepts from the social contact theory, dynamics between groups, and changes in attitudes form the

theoretical basis for discussing how underlying disciplines contribute to peace education (Salomon & Cairns, 2010, p. 410).

Many peace education approaches place great emphasis on the intergroup hypothesis and social psychology. A report mentioned that, "A series of quasi-experimental studies conducted on Israeli-Jewish and Palestinian children revealed that despite persistent violence, participation in various programs resulted in positive attitudinal, perceptual and relational changes that were manifested, for example, more positive view on "peace", a better ability to see the other perspective, and a greater willingness to contact (Salomon, 2004, p. 16). Beckerman (2022), however, cautions against being overly optimistic about the impact. Contact between groups is also associated with profound historical issues of identity and inequalities in power relations.

That education contributes a very influential idea to peace building comes from Galtung (Galtung, 1990) who draws an important distinction between negative peace (absence of violence) and positive peace (structural changes to address social injustice that may become the causes of violence). John Paul Lederach (Lederach, 1997), also believes that working simultaneously at the policy, community and grassroots levels is very important to achieve sustainable peace. It concludes that the most effective forms of peace education go beyond inter-personal and group meetings, that also address the structural inequalities the causes that may escalate conflict within society.

Of all the experts, there are some who have discussed the duality of education as a trigger for conflict or a force of peace (Barakat & Urdal, 2009; Bush & Salterelli, 2000; Smith & Vaux, 2003). Quality education systems may be a positive and can even make transformative contribution to conflict by providing hope to all participating parties such as children and families, and by promoting positive environment of peace. The process of education in classrooms and outdoor learning can exhibit positive values, provide a supportive and tolerant environment, as well as support students with opportunities to build social and intellectual skills.

Education plays a very important role in identity formation and socialization, which is important for individual development progress, group interaction and social cohesion (UNICEF, 2011). However, it is often the case that education system as a whole contribute to conflict. Peace education programs, therefore, importantly need to address the entire education system, and not merely add to the existing material. The content of "Peace Education" programs and their role in peacebuilding efforts, in fact, generally have not been comprehensively understood (Salomon & Nevo, 2005). Therefore, pre-service and in-service teacher training programs should not only incorporate methodology and lesson planning skills in multi-grade teaching, but also build the skills of teachers to deal with conflicts within their own history and classes (Spink, 2005, p. 205). In the case of Afghanistan, as well as other post-conflict environments, a reform of the education system as a whole need to openly and fundamentally address the issues of violence and intolerance. History needs to be rewritten to critically handle facts from different perspectives, as highlighted in research conducted by the University of Ulster in Northern Ireland (McCully, Hartop, & Barton, 2003).

While education plays an important role in peacebuilding, it can also fuel conflict or worsen existing tensions in many ways. Education can be used as a weapon in cultural oppression of minorities through suppression of languages, traditions, arts, religious practices and cultures. Education can manipulate history and the contents of textbooks for political purposes or instill attitudes of superiority on behalf of elite groups. Equal access to education can be denied, be it through unequal funding mechanisms, discrimination or as a weapon of war, which trigger complaints and lead to conflict (Bush & Salterelli, 2000).

There is a choice of setting peace education goals that support building a culture of peace. Sinclair (2004, p. 20), for example, suggests that the goals of peace education vary according to the level of tension or conflict in any society at any given time. Goals can range from instilling core behavioral skills and values to ensuring an understanding of human rights and preparing for active social responsibility. For some, peace education is a matter of changing mindset: the general goal is to promote understanding, respect and tolerance towards neighbors. But for others, peace education is mainly for cultivating a set of skills, for acquiring non-violence and conflict resolution skills. Peace education is

essential for promoting human rights, while in developed countries, it often heavily influences the environment, disarmament and the promotion of a culture of peace (Sinclair, 2004).

Therefore, it can be described that peace education needs to include several emphases. First, it must develop the values of knowledge and skills for human health and safety and for future political, economic, socio-cultural development. Second, it must also be able to provide a different emphasis on non-violence "conflict resolution" and "conflict transformation". Third, peace education is supported by social psychology which is then able to provide space for knowledge and practice that can demonstrate positive values, a supportive and tolerant environment, and provides opportunities to build intellectual and social skills. Fourth, it should develop religious practices and cultural values so as to foster a peaceful religious culture.

Thus, the peaceful religious culture in Islam can be summarized in the material of Islamic teachings itself. This paper proves that religious culture can be an important capital which then fosters basic values in religious practices in Islam that are developed through Islamic Education. These basic values indicate that religious culture should play a significant role in preparing human resources with a peaceful attitude in various civilized human life environments.

### 3. *Salām* as Symbol of Peacebuilding Education in Islam

Islam as a religion of peace does not allow violence. Therefore, greetings are proof that Islam is a religion of peace. First, to start with the language, both Islam and *salām/silm* (peace) come from the same root in Arabic, *s ~ l ~ m* ( س ل م ). Mahmoud (1984, p. 24), explains that words meaning the same root in Arabic also have a relationship in meaning, that is, they carry the same meaning essentially while referring to different things in nominal values.

*Salām* is used in the Qur'an primarily refers to: one of the attributes of Allah. "Allah" in Arabic is the same God of Abraham, Moses, and Jesus; According to Khaled M. Abou El Fadl (2005, p. 115), *salām* means to stay away from the use of violence; greetings to people, as well as agreements between people. Sheikh Mohamed El-Gharawi (1990, pp. 28–34), interprets in the hadith, greetings carry several additional meanings, such as being safe from violence and corruption. Hisham Soliman (2009, pp. 2–3) explains the meaning of Islam then becomes "the peace of spirit that comes from submission of one's life to God's will". For your God is only One God, so submit yourselves to Him 'alone'. And give good news 'O Prophet' to the humble: those whose hearts tremble at the remembrance of Allah, who patiently endure whatever may befall them, and who establish prayer and donate from what We have provided for them (Al-Hajj: 34-35).

Therefore, the meanings of the word Muslim are as follows: first, "one who has found peace of mind in submitting his life to God's will." Second, the message of Islam is said to be peace for all mankind as contained in the surah (Al-Baqarah: 208). Third, humans were originally created in a state of harmony and peace. Fourth, according to Albert B. Randall (1998, pp. 404–405), peace will also be a nation of true believers in their final destination here after, *Dar-al-Salām* ("Home of Peace," referring to heaven). Fifth, true believers seek justice peacefully through jihad. Sixth, actualizing the practice of non-violence in Islam. Seventh, actualizing the notion of mercy, forgiveness, justice in Islam. Eighth, implementation of human rights and the duty to work for peace.

In detail, the meanings of peace can be traced in the Qur'an, more importantly the word *amnu* and the word *salām*. The word *amnu* is found in the Al-Quran as many as 5 times namely: 1) Q.S surah An-Nisa: 83 which deals with the dissemination of information about security (peace) and fear that should hand over this information to the Apostle and Ulil Amri and disseminate it live so that people know the truth officially; 2) Q.S. Al-An'am: 81 which emphasizes people who are guaranteed security (peace) from catastrophe, namely people who do not commit shirk [polytheism]; 3) Q.S. Al-An'am: 82 are people who get a sense of security (peace) because they do not tarnish their faith with shirk; 4) Q.S. Al-Baqarah: 125 concerning a safe (peaceful) place for humans is the Kaaba the place and Maqam of Abraham, a place of gathering and a place of prayer; and 5) Allah makes people who believe and do good to rule the earth, confirm for them the religion He has approved, and change their circumstances to be safe (peaceful) after being in fear.

Based on the description of the word *amnu* in the Qur'an, it can be found that the word safe (peaceful) implies: 1) the existence of standard operating procedures when there is a riot and when the situation is not safe, 2) Allah guarantees peace (safety) to people who have a pure monotheism and aqida and do not tarnish their faith with shirk, 3) the safest place on earth is the Kaaba, and 4) Allah guarantees those who believe and do good on earth in a safe condition (peace). Furthermore, there are 40 mentions of *salām* scattered in the Qur'an which can be seen in table 2.

Table 2 List of Surahs and their Relation to the Word "Salām" in the Qur'an

No.	Surah/Ayat in the Quran	Description
1.	An-Nisa: 94	Believers struggling in the cause of Allah are conscientious
2.	Al-Maidah: 16	Allah guides people who seek His pleasure to the straight path
3.	Al-An'am:54	Believers should say <i>salām</i> (peace)
4.	Al-An'am:127	Good deeds that have been done
5.	Al-'A'raf:46	People who know each other
6.	Yunus: 10	Closing prayer
7.	Yunus: 25	One who calls on the straight path
8.	Hud: 48	Blessings for all people (believers)
9.	Hud: 69	Good news
10.	Ar-Ra'du: 24	<i>Salām</i> (peace) is related to patience
11.	Ibrahim: 23	Honor in paradise.
12.	Al-Hijr: 46	Entering paradise
13.	An-Nahl: 32	Entering paradise because of good deeds
14.	Maryam: 15	Days of birth and death
15.	Maryam: 47	Begging for forgiveness
16.	Thaha: 47	People who follow the right guidance
17.	An-Naml: 59	Praise be to Allah
18.	Al-Qashash: 55	Turning away from hearing slanderous talk
19.	Al-Ahzab: 44	Greetings to the believers
20.	Yasin: 58	Love from Allah
21.	Ash-Shaffaat: 79	Allah's chosen servant in the universe
22.	Ash-Shaffaat : 109	Prosperity for Ibrahim.
23.	Ash-Shaffaat: 120	Servants of Allah (Moses and Aaron)
24.	Ash-Shaffaat: 130	Servant of Allah (Ilyas)
25.	Ash-Shaffaat: 181	Apostles
26.	Az-Zumar: 73	Greetings to the inhabitants of paradise.
27.	Az-Zuhruf: 89	Farewell to those who have done evil.
28.	Qaf: 34	Greetings to the eternal inhabitants of paradise.
29.	Ad-Daariyaat: 25	Mutual respect.
30.	Al-Waqiah: 91	Salvation for the people of truth.
31.	Al-Hasyr: 23	Allah's attributes and names.
32.	Al-Qadr: 5	The night of lailat al-Qadr
33.	Huud: 69	Angels' respect to Abraham.
34.	Al-Hijr: 52	Submission.
35.	Maryam: 62	Prosperity in paradise full of provisions.
36.	Al-Anbiya': 69	Assurance of safety for Ibrahim from the fire.
37.	Al-Furqaan: 63	Speech from the servant of Allah on earth.
38.	Al-Furqaan: 75	Salutation to those for their perseverance.
39.	Azd-Dzariyat: 25	Mutual respect.
40.	Al-Waqiah: 26	Greetings.

Based on the 40 mentions of "salām" above, it can be analyzed that these words are related to the moral values of the relationship with Allah, the relationship with the Prophets and Apostles, and the relationship between humans. In the perspective of Islamic education, the words "amnu" and "salām" can be defined as the concepts that emphasize aqidah (monotheism), quality service, morals to Allah, morals to the Prophets and Apostles, morals to angels and morals to fellow human beings.

Based on the description in Table 2, it can be analyzed that the role of Islamic education in peacebuilding includes several important points. First, it manifests and embodies the meaning of *salām* in Islamic education services which provide education free from violence and teach students to resolve conflicts in non-violent ways. These life skills will contribute to a value-based and more peaceful Islamic society. Second, education about the rule of law can support the transformation to a more peaceful Islamic society-based values. Third, if students' attitudes towards other groups change/become more tolerant, then human conflicts can be prevented. Fourth, personal attitudes will only change if structural inequalities are also addressed. Fifth, Islamic education has an important role in identifying the causes of conflicts related to social justice. Sixth, integrating the concept of justice peacefully through jihad in the Islamic education curriculum. Seventh, actualizing non-violent practices in Islamic education. Eighth, actualizing the ideas of compassion and forgiveness in justice in Islamic education. And ninth, human rights are a one of the fundamental values in working for peace.

Meanwhile, based on the perspective of civil society theory, efforts to prevent conflict and build peace in Islam have been exemplified by the Prophet Muhammad [p.b.u.h]. And this example is one of the important materials in Islamic Education which has an element of 'salām' in it which becomes the spirit in spreading safety and peace. Such an example is the peacebuilding model of the "Madina Charter." The Madina Charter known as the "Madina Constitution" is a document drawn up by Prophet Muhammad, which was a formal treaty between himself and all the tribes and clans of Yathrib (then called Medina) in 622. The document elaborated the objective of settling the disputes between the Bani 'Aus and the Bani Khazraj in Madina. For this reason, the document stipulated a number of rights and obligations for Muslims, Jews and the pagan community in Medina so that they united in a peaceful community (Muhtifah, 2013).

#### 4. *Peacebuilding in the Perspective of Islamic Education*

Peacebuilding is an educational concept that must serve as a reference in Islamic education learning methods. In order to create harmony in diversity, peacebuilding is a medium that connects general education with Islamic education so that the values of *rahmatan lil alamin* can be realized. Essentially, the values of peace are contained in the Qur'an and are also clearly indicated in various Hadith narrations of the Prophet. There is not a single verse in the Qur'an, and not a single hadith which inflames the spirit of hatred, hostility, conflict, or any form of negative and repressive behavior that threatens the stability and quality of life (Al-Munawar, 2005).

Surah Al-Anbiya (10) of the Qur'an explains that the Messenger of Allah [p.b.u.h] was sent by Allah to spread compassion with an injunction that reads "and we did not send you, but to be a mercy to the worlds". There are two important things that need to be understood from this verse. First, the meaning of *rahmatan* linguistically means gentleness and care (*al-riqqah wa al-ta'athufh*). Second, with regard to the meaning of *lil' alamin*, scholars differ in their understanding of this verse. Some argue that the love of the Prophet is only for Muslims and there are scholars who argue that the Prophet was sent to be a mercy for all mankind. This refers to the previous verse which states that the Prophet was sent for all mankind [*kaffatan li an-nas*] (Misrawi, 2010, pp. 215–216).

According to the Islamic perspective, peace is known by two terms namely *Al Islah* and *Ash Shulhu*. Junaedi (2007), explains that *Al Islah* and *Ash Shulhu* mean to repair, reconcile, and eliminate disputes or damage. The terms are among the ontological aspects of peace in the Islamic perspective. The term *Al Islah* invites mankind to improve themselves, seek to create peace and prevent damage. Meanwhile, *Ash Shulhu* means to promote peace and break up fights. In a broad sense, *Ash Shulhu* is an agreement to mutually eliminate resentment, debate, grudges and attitudes that can lead to hostility and war



(Mujieb, Tholhah, & Syafiah, 1994). Based on these terms, it is increasingly clear that Islam is a religion that invites humanity to improve and create peace (Malik, 2018).

Islamic education rigidly explains the position of students as human beings among other creatures of Allah, their responsibilities in life, their role as social beings and their responsibilities in the order of social life, as well as the relationship between humans and nature and their duties to understand the wisdom of creation by maintaining harmony. Islamic education leads to two dialectical dimensions, namely the vertical and horizontal dimensions. In the vertical dimension, Islamic education becomes a mediator to understand the phenomena and mysteries of life and its efforts to achieve a relationship with God. This is as stated by Al Ghazali, who explicitly places two important things as educational orientation. First, achieving human perfection to qualitatively draw closer to Allah Almighty. Second, achieving human perfection to obtain happiness in this world and the hereafter (Salsabila, 2017).

Meanwhile, in the horizontal dimension, Islamic education is expected to be able to develop students' understanding in dealing with the reality of life, be it concerning themselves, society or what is often referred to as *hablum min an-nas* [relation between humans], as well as with the nature, meaning that students are not only oriented towards seeking the pleasure of the Creator, but they should also be meaningful for fellow human beings and the surrounding environment.

It is understandable that peacebuilding in the perspective of Islamic education can include four interrelated aspects. These four aspects are the values of the teachings revealed by Allah Almighty as the Lord of the worlds. First, the peace that is built is because humans live according to the principles of their natural creation. Second, peace with oneself is the capital given by Allah Almighty. Third, peace in people's lives is a social responsibility in religion. This can be achieved if humans live in a life that is free from war and discrimination, and the principles of justice that originate from God are applied. Fourth, peace with the environment can be achieved from the use of natural resources which is a gift from God. It should not only be used for development but should also serve as a source of human needs that must be preserved for the sustainability of the life ecosystem.

## 5. Core Values of Peace Islamic Education

By exploring Islamic teachings through Islamic Education, it is expected that there will be awareness of the importance of finding strategic concepts in building peace and can be passed on to the next generation in a sustainable manner. The concept of Islam as a religion of peace must be instilled in children from an early age. In other words, Islam as a religion of peace must become a doctrine of education for children so that Islam as religion of peace becomes a teaching that is not only a belief but also a lifelong practice. Islam, the religion of peace, is a religious concept as a medium of lifelong education that must be taught continuously wherever and whenever. It aims to instill a strong Islamic foundation (*aqidah, sharia, and morals*) in students, both within the school environment and outside. Through several aspects of Islamic Education, this paper shows that the meaning of *salām* (peace), humanity, harmony and peace, *Dar-al-Salām* (Home of Peace), peaceful justice through jihad, non-violence in Islam, justice in Islam and human rights has become a basic value of "Islamic Peace education". These values are referred to as the basic values of peaceful Islamic Education.

Islamic Peace education provides students with a serious understanding of the teachings of peace in Islam to practice tolerance. An educated person must be fair in thought and transform it in his deed. Islamic education looks at various issues from various perspectives, be it positive and negative issues. Islamic education is guided by the Qur'an which is full of good lessons. Thus, by practicing the Qur'an, a person is protecting himself and his environment from evil.

Islam came as mercy to the worlds. It is a blessing in the sense that the presence of Islam brings peace and turns away various conflict, both vertical and horizontal. A good understanding of Islam leads to virtue and is always moderate. Islam as a religion teaches humans to always respect and tolerate others and maintain the sanctity and truth of Islamic teachings. With this, the facts have proven that Islam is a religion that teaches tolerance towards all religions. Islam teaches its followers about the importance of maintaining unity and harmony, both internally and externally among various people. Islam also teaches its followers to always be tolerant towards people of the same religion and between

different religious followers, and to love and care for each other despite different religions. Furthermore, Islam also instills the values of perseverance and freedom of opinion (Bakar, 2016).

Peaceful Islamic education not only instills peace education in human beings, but also towards nature, so that the earth where we live is always preserved to reduce potential disasters caused by natural damage due to human actions. This is because education acts as a social engineering process to penetrate the worldview, values and ideas to students, thereby encouraging transformation in the realm of thought, awareness, attitudes and behavior (Sudarsana, 2015), especially education in the sense of "a conscious and planned learning process". Because through a well-planned education and teaching process, efforts to develop the constructive potential will be achieved. Thus, it is safe to say that the future of a nation is determined by how the nation develops its education system. *Argumentum e contrario*, a nation that manages its education system carelessly, it is highly likely that the nation will face humanitarian problems (Helmiati, 2017).

Peace education promotes the development of critical thinking skills, as well as incorporating learning how to work together and resolve conflict in a non-violent manner, serves to encourage the development of awareness that enables us to function as global citizens and to transform the current human condition by changing social structures (Hicks, 1999). It means that Islamic Peace education plays an important role in promoting students' understanding to always address potential conflicts with Islamic thoughts, so that the potential conflict can be reduced and a peaceful life can be achieved in the environment of students who practice Islamic peace education. This is in line with what was stated by Ardizonne (2001), who said that peace education is always concerned with understanding the root causes of all forms of violence and then solving the problems.

## 6. Conclusion

Religion has been proven to be the main basis of human life from early times to modern humans today. The influence of religion on human life has been examined by various scientific circles from different disciplines. Therefore, the efforts to prove that religion plays an important role in peace education has led me to finding an important concept in religious teachings particularly in building a peaceful mentality in religious practices. This study presents the core value of peacebuilding in Islam which is the core of Islamic education. And these core values include embodying the meaning of *salām* (peace), humanity, harmony and peace, *Dar-al-Salām* (Home of Peace), peaceful justice through jihad, non-violence in Islam, justice in Islam and human rights.

The conceptual framework for peacebuilding which clearly shows that religious culture has become a central issue in building a culture of peace requires the commitment of important parties. Leaders' commitment to implementing peacebuilding is the key to peacebuilding education. For this reason, this paper recommends that the CVPIE model needs to be disseminated and cultivated to all Islamic educational institutions in Indonesia. The findings of this study provide inspiration on how the most influential ideas on education contribute to peace building by drawing important distinctions between negative peace and positive peace. In addition, emphasizing the importance of working simultaneously at the policy, community and grassroots levels to build a peaceful religious culture is believed to have served as the basis for the success of sustainable peacebuilding education itself in accordance with the conceptual framework proposed in this paper.

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