



From Ideals to Action: Promoting Peace Values in an Islamic Boarding School Committed to Activism

Rifki Rosyad,^{1*} Dian²

^{1,2} UIN Sunan Gunung Djati Bandung, Indonesia.

* Corresponding Author, Email: rifkirosyad@uinsgd.ac.id

ARTICLE INFO

Keywords:

Character values;
Digital literacy;
Peace camp;
Peace education;
Positive discipline.

Article history:

Received 2024-12-31
Revised 2025-01-01
Accepted 2025-01-01

ABSTRACT

The values of peace education have consistently been implemented in public educational institutions and peace communities such as schools, Islamic boarding schools, and non-governmental peace organizations (NGOs) so that studies on the implementation of peace values in other educational institutions, such as pesantren-based schools, have become rare. This article seeks to fill this gap by examining the performance of peace values in Islamic boarding schools in Indonesia, focusing on Peaceantren Welas Asih (PWA) of Garut, West Java. The qualitative research method collects observation data, interviews, and document reviews. This research found a process of implementing the values of peace in PWA using the 12 values of peace as a basis. This was then revealed in activities encouraging PWA students to become peacemakers. The program / *Massage Card*, *Positive Discipline*, and *Peace Camp* is part of PWA's efforts to instill peace values that have proven successful. In addition, cooperation between schools and parents of students helps these programs run successfully. This study concludes that developing pesantren-based schools is not only concerned with modernizing Islamic education. Still, the social-community role is far from that, especially the creation of human resources aware of peace.

Contribution: The study emphasizes the importance of collaboration between schools and parents in reinforcing peace education efforts. This insight can guide other institutions in developing partnerships that support educational goals.

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



1. INTRODUCTION

The values of peace education have always been internalized in established educational institutions around the world. This integration is crucial for fostering a culture of peace and addressing the complex challenges faced by societies today. Educational institutions play a vital role in promoting peace through structured curricula and activities that emphasize cooperation, conflict resolution, and human rights. UNESCO's recent recommendations highlight the importance of integrating peace education into formal education systems to build more peaceful and just societies (Hymel & Darwich, 2018). Peace education encompasses various dimensions, including global citizenship education (GCED) and conflict resolution education (CRE). These frameworks encourage students to understand their interconnectedness and responsibilities within a global context, preparing them to tackle issues

such as climate change, discrimination, and violence (Thompson, 2015; Upadhyaya, 2020). While many educational institutions have embraced peace education, challenges remain, such as differing student abilities and the need for tailored instructional strategies. However, these challenges also present opportunities for innovation in teaching methods and curriculum design (Duckworth, 2015; Wahyudin, 2018).

The values of peace education have always been internalized in established educational institutions, such as schools and Islamic boarding schools. Formal institutions such as elementary, junior high, high school, and tertiary institutions have implemented the internalization of the values of peace in the education curriculum (Buchori, 2021). In formal schools, of course, Civic Education subjects are taught, which explain the values of unity and peace in a multicultural country like Indonesia. In addition, some extracurriculars contain values of peace, such as Scouting and Flag raisers. This aims to teach students to become open-minded about diversity and prevent divisions between nations (Ainscow, 2020; Winarwati, 2021).

Meanwhile, in Islamic boarding schools, studies on the implementation of peace values have been carried out to support the role of Islamic boarding schools in realizing moderate education. A study explains that Islamic boarding schools have long shown a positive, flexible, and helpful attitude towards any changes, including that pesantren are always adaptive, including in spreading the value of peace (Ma'arif, 2018). This, at the same time, refutes the arguments that constantly demean Islamic boarding schools. In their learning practices, Islamic boarding schools in Indonesia always emphasize character learning to foster human values for national unity (Anam, 2019). In practice, pesantren often promote the idea of peace. Recently, Islamic boarding schools in Indonesia have been busy internalizing the value of religious moderation to create peace in Indonesia (Alam, 2020; Ni'am, 2015).

Apart from Islamic boarding schools and formal schools, Non-Governmental Organizations (NGOs) often internalized and campaigned for the values of peace. Peace Generation Indonesia (PeaceGen) and the Inter-Religious Working Network (JAKATARUB) are well-known NGOs promoting and teaching peace values. PeaceGen is an organization that actively counters radicalism narratives in Indonesia through its activities and social media. This is supported by the organization's characteristics, which are very current and filled with membership by the younger generation (Hakim et al., 2019). PeaceGen uses strategies that are right on target, such as training in conflict resolution, creative communication, and training in creating peace content on social media (Rosanti et al., 2020). Apart from PeaceGen, there is also JAKATARUB, a community-based in Bandung, which is permanently active in practicing peace and religious harmony dialogue. JAKATARUB is actively strengthening dialogue networks with all religions and improving the quality of its members' resources in terms of knowledge and experience. Its role is significant in helping to succeed the vision of the religious city of Bandung (Wahyuni, 2018).

However, the development of educational institutions in Indonesia has given rise to new forms, such as educational institutions such as Islamic boarding schools. This type of school was born along with the development of education to combine formal and non-formal education, namely school education and Islamic boarding school education (Wijaya, 2021). In this institution, students study general lessons and also Islamic lessons. In addition, they do not return home after finishing their studies but stay at school by living in a dormitory. A system of merging learning between general and specific, namely Islamic-based lessons, has caused many parents to be interested in sending their children to this *pesantren*-based school because the child is expected to be able to balance their knowledge in the future, between general knowledge and religious knowledge. Therefore, Islamic boarding school-based schools pioneered the idea of a national curriculum guide and Islamic boarding school curriculum, plus an understanding of nationalism and love for the country in their daily lives (Kusnandi, 2017).

According to research (Nurochim, 2016), the presence of Islamic boarding schools in Indonesia is very appropriate because they can answer the challenges of the dynamics of the times or the social changes occurring. This includes challenges to radicalism and terrorism in Indonesia, which have been fragmented within the body of Islamic boarding schools. The role of pesantren in peace, which has been carried out a lot until now, seems to have not been enough to improve the excellent name of pesantren because most of these educational institutions still adhere to traditional or old-fashioned models. Therefore, changing the model of Islamic boarding schools to be more modern will improve the quality of Islamic boarding schools because it shows its image as an organization that is adaptive to modernity.

However, several studies discussing Islamic boarding schools in Indonesia still focus on the curriculum integration process, namely the national and Islamic boarding school curricula. Research from (Kusnandi, 2017; Musfah et al., 2018) explains the importance of unifying the curriculum in Islamic boarding school-based school education so that the ideals of a balance of knowledge between general knowledge and religious knowledge are

well achieved. Then, in addition to focusing on curriculum integration, studies on Islamic boarding schools have also been carried out in inculcating character education, such as research (Hamid, 2017; Mustakim, 2021; Saepudin, 2019; Suhardi, 2012), which concludes about the importance of instilling character values in learners. The inculcation of these character values can be more effective because the combination of pesantren education and formal education can be harmonized.

Meanwhile, research on the role of Islamic boarding school-based education in instilling peace values is still rarely carried out. This is because the development of Islamic boarding schools is not as fast as the development of formal schools. In addition, the values of peace are considered normal and should be taught (David et al., 2020). This causes many to assume that the importance of peace is not too significant to be prepared (Lengauer, 2022). The potential for conflict and division has attacked the millennial generation. For example, potential conflicts such as religious radicalism that wants to divide the unity of the Unitary State of the Republic of Indonesia have befallen many young people. Data from the Center for the Study of Islam and Society (PPIM) of UIN Syarif Hidayatullah Jakarta states that 51.1 percent of students are exposed to intolerance and radicalism (PPIM UIN Jakarta, 2020). Therefore, the study of the implementation of the values of peace in the school environment, especially those based on Islamic boarding schools, is significant because it could be an argument that the function of Islamic boarding schools is not only to instill character values or to balance the teaching of general knowledge and religious knowledge. In addition, a study on this topic is also helpful for restoring the good name of Islamic boarding schools, which have always been considered traditional and old-fashioned educational institutions, far from the values of modern education, and have even become locations for the spread of intolerant-radicalized views. Moreover, pesantren-based school institutions also instill the importance of peace and implement a more modern educational environment (Maksum et al., 2020).

Therefore this study aims to examine the role of Islamic boarding school-based schools in instilling peace values. This research focuses on Islamic boarding schools, namely the Peaceantren Welas Asih Garut School, West Java. This role is then reduced to three essential points, namely, *First*, what is the concept that forms the basis for internalizing the values of peace by the Compassionate and Peaceantren School; *second*, what activities are carried out at the Compassionate Peaceantren School in internalizing the importance of peace; and *third*, how is the response of the students (santri) in the process of internalizing the values of peace in the Compassionate Peace Santri School.

Peace education is a learning effort that contributes to forming good citizens in the world (Quezada & Romo, 2004). Peace education provides various alternatives to provide an understanding of the causes of violence. It informs students of some knowledge about the main issues in peace education, including maintaining, creating, and building peace. This study uses a peace education approach which is formulated in three points, namely (Carter, 2010; Fitz-Gibbon, 2010; Wynn et al., 2010): *First*, the knowledge-based subject approach, according to the US consortium peace research, education, and development, peace education is interpreted as a multidisciplinary academic science and moral study to solve problems in issues of war and injustice through the development of institutions and movements that can contribute to a peace effort based on the principles of justice and the spirit of reconciliation. *Second*, according to the record (Cremin & Bevington, 2017), the skills and attitudes approach emphasizes the importance of skill and attitude factors in peace education. Peace education is the global terminology for implementing all educational activities. It focuses on the importance of efforts in advancing peace knowledge and building the construction of peace by strengthening students' capacity in attitude and tolerance, constantly working together, and avoiding conflict. Conflict resolution efforts so that students have strengthened ability and motivation, individually and in groups, to live in peace with other parties. *Third*, the approach combining knowledge, skills, and attitudes; the basic assumption of this third approach is that peace education will materialize when there is a harmonious and dominant combination of knowledge, skills, and attitudes in interpreting and following up on the importance of peace education.

In a national review, peace education can be implemented in educational institutions for the following reasons and considerations: *First*, Indonesia is a plural nation. As a nation built by diversity, Indonesia deserves to be proud because diversity enriches one another. However, in variety, there will be a risk of potential friction, conflict, and material conflict. Therefore, peace education is one of the solutions, and it is urgent to disseminate it in systemic and continuous learning. *Second*, In certain aspects, peace education can be used as the most effective alternative medium for trauma recovery. The deliberately raised conflict is not intended to add to the burden of wounds and trauma. Still, if the conflict continues, it will become a lesson (instructional materials) discussing the advantages, disadvantages, and consequences. *Third*, peace education becomes essential for the learning process of students. This is partly because students can be invited to dialogue and understand strategies

for dealing with and resolving possible conflicts and problems. *Fourth*, peace education is essential to disseminate to the younger generation of the Indonesian nation. The younger generation is the backbone of sustainable peacebuilding. Therefore, understanding the importance of peace education is the foundation for solid national unity (Noer, 2019).

Therefore, it is interesting to discuss the implementation of peace education carried out by Islamic boarding schools, especially concerning the learning model and habituation of life carried out by students. Peacesantren Welas Asih Garut is the main focus of this research. Apart from being a pesantren-based school institution, it also focuses on creating human resources as a *peacemaker* (peace agent) in Indonesia. Apart from that, Peacesantren Welas Asih Garut, as its name implies, identifies itself as a school that aspires to be at the forefront of spreading the values of peace nationally and internationally (PWA, 2022a).

2. METHOD

The research method used is qualitative (Brannen, 2017). The data was collected through observation, in-depth interviews, and document review. Observations were made of students' activities, such as learning activities, working on learning projects, and their interactions. Meanwhile, interviews were conducted with directors, deputy directors, school principals, teaching representatives (coach/ teacher/*murshid*), representatives of parents of students, and representatives of Peacesantren Welas Asih Garut students. Then, a document review was carried out on sources related to Peacesantren, primarily through the website (www.welasasih.space/), learning modules, student project notes, Peacesantren books, and several journal articles that examine the role of Peacesantren.

Furthermore, data analysis techniques are carried out after the data is collected. The data analysis technique is descriptive-analytical (Mustari & Rahman, 2012). Data analysis techniques include data collection, reduction, presentation, and conclusion. In addition, the validation or validity of the data used is carried out using source triangulation to check the validity by comparing and checking back the degree of trust in information obtained through different times and tools (Hayashi Jr et al., 2019).

3. RESULTS AND DISCUSSION

A Case Study: Compassionate Peaceantren

Peacesantren Welas Asih is under the Progressive Education Innovation Foundation, which collaborates with Peace Generation Indonesia for curriculum development and implementation, especially in instilling the 12 Values of Peace. The vision of Peacesantren Compassion is to create future leaders with noble characters and spirits and social entrepreneurs by equipping them with compassionate religious understanding and social change skills. Peacesantren Welas Asih is a place of learning to make its students peacemakers and changemakers who are expected to emulate the Prophet Muhammad, who was sent to be a compassionate human being for the universe (*rahmattan lil alamiin*). The location of the Compassionate Peaceantren is in Griya Sanding Indah Sukarasa, Samarang District, Garut, West Java (PWA, 2022b).

The curriculum is the National Curriculum combined with the Compassion Peaceantren curriculum. Subjects are divided into three clusters, namely Tawhid (Aqidah, Worship, Quran, Mathematics, and Science), Morals (Hadith, *Sirah*, Social, and Arts), and Tool Science (Arabic, English, Communication, Literacy, Information Technology, and Sport). In addition, the Peacesantren curriculum also applies based education life skills with emphasis 21st century skills, namely literacy, competence, and character, which aims to give birth output qualified and competitive students. Therefore, education in Compassion is designed to equip students to face and solve life's problems in the broader community (PWA, 2022a).

Peacesantren Welas Asih creates a learning process by creating a "peaceful learning culture", a learning process that emphasizes high respect for human dignity as God's most perfect creature (Irfan Amalee, Interview, June 6, 2022). Learning is far from racist; cultural development involves familiarizing positive attitudes. The source of learning at Peacesantren Compassion is learning from the seeds of life, where peace education must optimally increase students' existing resources. These energy sources include optimism, motivation to excel, attention to one another, high hopes and aspirations, and creativity and innovation. The three pillars of the pesantren culture that have been built are to help students form empathetic, independent, and courageous characters and students can become problem solvers, critical, creative, communicative, and collaborative (Iwan Syarif Setiawan, Interview, June 7, 2022).

Every student studying at PWA will be placed in a special dormitory like a boarding school. A dormitory is also a place for students to live, interact with other students, and apply positive attitudes that will support their development of students. Like pesantren in general, dormitories are designed so that each student is responsible for everything related to his activities, such as cleanliness and comfort. This also happens in PWA, where each student is required to maintain the cleanliness and comfort of his environment.

In addition, this school is also led by a person who directs the Peace Generation Indonesia NGO, Irfan Amalee. There is no need to doubt Amalee's career in the world of peace as her role in initiating Peace Generation Indonesia became the largest peace-caring NGO in Indonesia. Amalee and Eric Lincon from the United States started PeaceGen Indonesia by issuing the idea of 12 values of peace (Lincoln & Amalee, 2007). These twelve values of peace are disseminated and instilled in PeaceGen activists throughout Indonesia. However, Amalee has recently implemented the 12 values of peace in the school environment, especially the school he initiated, Peacesantren Welas Asih, Garut. The cultivation of 12 values of peace in the Compassionate Peaceantren, Garut, will be discussed in depth in the following discussion.

Twelve Values of Peace as a Foundation

Realizing peace is a business that is not easy; it needs a concept or pattern that is very easy to understand and is carried out in stages. This is also what is implemented in the Compassionate Peaceantren School by applying the ideas or concepts of the 12 values of peace that Irfan Amalee and Eric Lincoln have initiated. Even though they have different backgrounds, they have the same interest in youth education. Amalee, who is known as a writer of children's stories, collaborated with Eric, a youth counselor in America who met at an event at Mizan Publishers Bandung, where Irfan works.

The two then collaborated to produce a quality peace education program with an inspiring learning module entitled 12 Values of Peace. The 12 values of peace initiated by Amalee and Eric are 1) Self-acceptance: interpreting gratitude and self-confidence without worrying about social standards; 2) Removing prejudice: teaches the importance of understanding before judging; 3) Ethnic diversity: every tribe is unique and all are equal before God, no one is superior; 4) Differences in religion: every religion equally teaches kindness; 5) Gender differences: provide an understanding of men and women although they are different but equal and need to be treated fairly; 6) Differences in social status: learn to get along with people of all economic levels and do not discriminate; 7) Group differences: do not make groups with harmful content become anchorages; 8) Celebrate diversity: all are special and precious; 9) Understanding conflict: interpreting conflict from a positive perspective, one of which is making oneself more mature; 10) Rejecting violence: violence always creates chaos, takes away opportunities and feels uneasy; 11) Admit mistakes: not proud to admit mistakes, but not to repeat them; and 12) Forgiveness: forgiveness is not waiting for a particular situation and instead mistakes will provide valuable learning.

Amalee and Eric formulated these 12 values of peace based on the results of in-depth research on conflicts in Indonesia. The important message conveyed in the 12 values of peace is the importance of building bridges of communication within oneself and breaking down the walls that separate humanity. Therefore the 12 fundamental values of peace must be continuously trained in the younger generation to become more familiar with the fundamental values of peace. Because, in essence, all people are brothers. Furthermore, the 12 values of peace are then internalized into various programs run by Peacesantren Welas Asih students, with three main approaches: the approach through knowledge, the approach through skills, and the approach through combining knowledge and skills.

Internalization of Peace Values in Compassionate Peaceantren

Internalization Through Learning Models

Concerning the learning model based on skills development in the current era, Peace Santren Compassionate Samarang Garut organizes accommodating learning. In preparing Peacemaker and Changemaker, which is adjusting to all types of pluralism in society, Peacesantren designs a curriculum for learning more contextual peace in line with its challenges.

In carrying out peace learning which contains the values of tolerance, human rights, and others, PWA carries out the transmission and internalization of Islamic values that are inclusive, peaceful, and tolerant so that the capacity for peace is built among the students among the community which in turn is expected to be able to produce a foundation for peace the big one. Students or students interpret and critically reflect these values through educative and re-educational strategies. The reeducation strategy is an iterative process. Inclusive,

empathetic, tolerant behavior is not just jargon or campaigning, once met, but patterned in an educative-re-education process, repeated, exemplified in activities, and constantly reminded.

In improving the learning model of religious tolerance with multiculturalism-pluralism insight, PWA develops it in a vision and mission design. Peacesantren is responsible for the rise of attitude waves, bullying, intolerance, arrogance, and radicalism that spread in people's lives. In integrating pluralism, religious tolerance, and peace learning, PWA uses a contributive approach, a 21st-century curriculum education approach, a transformative approach, and a social action approach that focuses on recognizing elements of diversity through various learning contents. Islamists introduce different styles of religious thought or schools of thought that are early introductions to the assessment.

The learning process begins by introducing learning programs and models to the students. Compassion Peaceantren will be a place to develop, grow and achieve the Best Version of yourself, provide provisions, hone skills to become a social entrepreneur and equip 21st-century skills to prepare for the future. The Compassionate Peaceantren explains that the Compassionate Peaceantren is not a magic drum workshop that can improve or change themselves. Still, the students themselves will become pilots for themselves. The place where they study only helps provide a map and accompanies the students' journey toward the future.

The learning model at PWA is the same as other pesantren in general. However, the model discussed previously still uses action-reflection where every teaching related to the inculcation of tolerance education is instilled through reeducation methods, in which the instilling of peace values is repeatedly conveyed. This is intended so that students can understand and apply it sustainably, after which it will become a habit and the character of inclusive PWA students.

Therefore, the learning model always involves forming students with morals and impact. That is, *santri*, as students, must have good morals, following Islamic morals. Students must also provide the broadest possible benefit to the smallest and largest environments. Therefore, a collaborative learning approach is part of the PWA program. The collaboration program, one of the hallmarks of learning at Welas Asih is also carried out with other schools. PWA has a program called collaborative learning to build peace and introduce differences. One of the implementations of this agenda is collaborating with Peace Generation Indonesia (peacegen.id), by holding a program Breaking Down the Walls (BDW). BDW is one of PeaceGen's programs as a platform for meeting two different communities to learn from each other, listen, and create a sense of security for mutual dialogue about the efforts of conflict issues and efforts to resolve them.

Furthermore, at Peacesantren Welas Asih, students are given a project-based learning model to solve real-life problems (project/problem-based learning). By method design for Change, students learn to recognize problems (feel), come up with a solution (imagine), execute solutions (do), and share the solution (share) with society. Apart from that, PWA also has a particular culture, namely learning not only in class. "The universe is our school" (Nurwidya, Interview, June 8, 2022). Therefore, all activities in the school become a learning process. Peacesantren Welas Asih focuses on the three pillars of Islamic boarding school culture, which will help students form empathetic, independent, and courageous characters. Culture in PWA is summarized in three ways: First, positive discipline through formulating life goals with talent mapping and life planning, cultivating discipline without the threat of punishment, and accompanying children with system coaching and mentoring. Second, reflective relationship through implementing peace education and anti-bullying. Here, paying attention to mental well-being with social and emotional learning (SEL) and the collaboration of teachers and parents with collaborative parenting. Third, practical learning through packaging fun learning methods with game-based learning combines the national curriculum with 21st-century skills and focuses learning materials on practice and solving real-life problems (PWA, 2022b).

The educational process at PWA aims not only to have morals but also to have an impact and to produce students who can become problem solvers, critical, creative, communicative, and collaborative. Therefore, at Peacesantren Welas Asih, students learn project-based to solve real-life problems (project/problem-based learning), the use of procedures. Design for Change, where students learn to identify problems (feel), come up with a solution (imagine), execute the split (do), and provide a solution (share) to the general public. One of the implementations of this project-based learning form is applied to peace themes.

For example, this was experienced by a student named Putri, who made a painting made of crayon about the wars in Russia and Ukraine. According to Putri, this painting is a form of empathy and support for the two countries to carry out a ceasefire as soon as possible. Putri considered that war would harm human values in the world. The war in Russia-Ukraine is a conflict that will have consequences for the economy, politics, and relations of countries around the globe (PT, Interview, June 8, 2022).

Picture 1. A Painting on the Russian-Ukrainian War by A Student



Source: Private Documentation, 2022.

According to a student's confession, the reason she did this painting project was because of the conflict or war that was going on in Russia and Ukraine. This gave birth to the idea that a good painting can be used as a solution so that awareness to support the end of war can be echoed. Many people would see the extraordinary painting, and together they would become a symbol of support for the war. The essence of this painting is that it can be disseminated on social media so that support for peace can emerge from any creativity (Interview, June 8, 2022).

Internalization Through Inculcating Behavior

I Message Card

I Message Card (My Letter Card) is one of PWA's efforts to internalize the values of peace that every santri must carry out. This program is an activity where a student can send letters to other students when he wants to get to know each other. In addition, this letter-sending program allows students to chat with other students, discussing complaints, sadness, lack of self, and confusion. Based on interviews with teachers at PWA, this program was held because many students were still not confident about anything. Therefore, this program is maintained so that a santri can tell stories without knowing his identity or worrying that his problems will be known to many people.

According to a PWA student, DM (14 years), who is also part of the team that responds to students' letters, this program is very beneficial for developing students' attitudes. Many students write letters of disbelief in their potential, and even many students are often prejudiced against themselves (DM, interview, June 9, 2022). They do not feel confident telling stories, so they use this mailing media as a solution. As a result, after all this time, many students have begun to open up without any fear or prejudice about themselves. Meanwhile, according to KT, a PWA teacher, this program helps schools discover each student's characteristics and problems to handle them further (KT, Interview, June 8, 2022).

Instilling attitudes through this program is also part of implementing the 12 values of peace, namely the first and second points, namely self-acceptance and eliminating prejudice. This is very suitable for students, mainly because they are still teenagers who have not yet found their confidence. Liesna, a teacher at PWA, admitted that before the students entered and conducted an interview with the parents, it was concluded that most prospective students could not be confident about their character, attitude, and behavior. Hence, programs *I Message Card* become a solution that will continue to be maintained by PWA (Liesna, Interview, June 8, 2022).

Peace Camp

Peace camp is one of the many programs in PWA. It is hoped that this peace camp will attract students interested in peace issues so that students can become peace activists who dare to fight for the values of peace. This activity is an effort to correct the display of experience, changing the mindset from narrow to broad, namely from intolerant to tolerant, from non-fraternal to fraternal. At this event, the students will get to know other students more closely, including explaining the patterns of interaction between fellow students. This peace camp is routinely

held when new students enter or before the new school is held. Everything that will have a negative impact is explained at this event, such as bullying, hate speech, blasphemy, and downright narratives. These behaviors are always conveyed to new students, so they do not do this.

Learning at PWA boarding school must be based on collaboration between students and parents to practice getting used to several attitudes, one of which is positive discipline. PWA applies a positive discipline attitude, namely, discipline that comes from self-awareness, not because of outside control. No punishment or reward is imposed, only logical consequences and encouragement (Amalee, 2021). This joyous discipline process is internalized in every student through learning activities at school.

In the book *Positive Discipline* by Amalee (Amalee, 2021), seven principles can be applied to students or students so that they grow and become part of a brilliant generation. *First*, internal awareness is not controlled from the outside. *Second*, Logical consequences are not punishments. *Third*, support is not a gift. *Fourth*, connection before correction. *Fifth*, understand, not judge. *Sixth*, control yourself, not prevent others. *Seventh*, soft yet firm. These seven principles are manifested in every student activity at PWA. For example, in the first principle, consciousness comes from within oneself, not consciousness taught or ordered by others. When doing anything such as studying, the students at PWA are not forced by their teachers to research but are accustomed to growing this awareness coming from themselves. Therefore, every activity carried out by the students is always based on the consequences of each action, which is on the second principle. Every student is given an understanding of every consequence that will be faced when doing or not doing something. As a result, no punishment is imposed in PWA; every action must be realized as part of the consequences. If the santri does not want to learn, he must accept the consequences of becoming someone who will not know (NAN, Interview, June 8, 2022). This also applies in peace education taught in PWA, that every difference will have the potential to become a conflict as a logical consequence. Therefore, students are encouraged to become *peacemakers* within the community to provide solutions.

In addition, other principles are also implemented in PWA as part of the practice of positive disciplinary behavior. The third and fourth principles are related to support and correction in every action. The students at PWA are accustomed to interpreting support as gifts or materials given and as long-term appreciation. The support is comprehensive, including moral or psychological support and a form of gratitude. Then, the principle of correction is also always ruled out because connections must be prioritized before correction. In any activity, the students are used to communicating first before deciding that one problem is wrong. Likewise, establishing relationships with other students prioritizes relationships or communication before correcting each other. Therefore, the fifth principle is being active, namely giving birth to an attitude of understanding one another, born without judging other people's actions or problems.

Therefore, the sixth principle understands the importance of controlling oneself, not influencing others. In this principle, students are taught not to interfere in other people's personal affairs that have nothing to do with them. The students at PWA must prioritize self-control to become noble individuals in morals and knowledge. While with good morals, the students are also instilled with a gentle but firm attitude. In facing life, students must still face it with a gentle but firm attitude toward the right choice and path. For example, students must be able to firmly refuse invitations to misbehavior while gently providing an understanding of the logical consequences that will be received if the behavior is carried out.

Furthermore, to apply this positive discipline concept, the teachers or *coach* commonly called *Abah* and *Ambu*, apply a learning method called TANDUR (*Tumbuhkan minat, Alami prosesnya, Namai inti pelajarannya, Demonstrasikan dengan contoh konkret, Ulangi untuk memperkuat pemahaman, dan Rayakan atau syukuri atas semua proses yang telah dilewati*), namely Grow interested, Experience the process, Name the core of the lesson, Demonstrate with concrete examples, Repeat to strengthen understanding, and Celebrate or be grateful for all the techniques that have been passed, the teacher is a facilitator. This learning method is also part of implementing students' positive discipline to achieve maximum learning success according to the logical consequences they understand.

There are two significant supporting factors in instilling peace values in the Compassionate Peace Santren. *First*, PWA has a program named Welas Asih Abah Ambu Academy, namely training teachers and educators regarding creative and interactive learning methods that will be applied. This program is an effort to explore creative values in teachers to find new teaching methods that are not the same as previous methods. Through this program, teachers or educators must conduct in-depth research on problems occurring in PWA, especially learning practices, to find a solution. In addition, this program is also made so that students can imitate what the teachers do regarding creativity in education.

Second, the involvement of the parents and guardians of students becomes part of the curriculum (blended learning). Before their students join PWA, parents of students are required to commit to being part of their child's learning process jointly. Commitment and cooperation between schools and parents are the supporting factors for the success of the learning process. Mutualism symbiosis is grown, and big ideas are embodied in collaborative parenting to achieve optimal student progress; the students become helpful human beings. Education-cooperative parenting is the cooperation of schools and parents in educating the students because educating is a joint task. This collaboration is called WAABA (*Welas Asih Ayah Bunda Academy-- Compassion Father Mother Academy*). Specifically, this program forms a partnership in developing students between PWA as a school and students' parents. Every week PWA will report the latest conditions or conditions regarding students to parents. This report is followed by appreciation or evaluation if needed. After that, if there are problems or problems with the attitudes and or behavior of the students, parents will be invited to the school to solve them. In addition, when schools are closed, parents are also obligated to report each student's progress to the school. The relationship between school and parents has created a favorable climate for students because parents are involved in students' education.

By instilling peace values from an early age, educational institutions can cultivate a generation committed to nonviolence and social justice. Programs that focus on experiential learning—such as those implemented in post-conflict settings—demonstrate the effectiveness of peace education in fostering resilience and promoting healing within communities (Pineda et al., 2019; Pugh & Ross, 2019). The commitment to peace education must be sustained through continuous evaluation and adaptation of programs to meet evolving societal needs (Adams, 2018; Jäger, 2015). This ensures that educational practices not only address immediate conflicts but also contribute to long-term societal transformation (Andreasen & Ydesen, 2015; Wilson et al., 2016). In short, the internalization of peace education values within established educational institutions is essential for nurturing a culture of peace globally (Rosyad et al., 2022; Webel & Galtung, 2007). This approach not only enhances individual student development but also strengthens community resilience against conflict and promotes sustainable development.

4. CONCLUSION

The 12 values of peace initiated by Irfan Amalee and Eric Lincoln are the main concepts used by Peacesantren Compassion as the primary basis for developing schools based on values of peace. Every activity and program carried out by the school always leads to the application of the 12 values of peace. Proven by conclusion *second*, several forms of programs at Peacesantren Welas Asih are carried out to internalize the values of peace to the students, namely programs through project-based learning models and behavioral inculcation programs such as *I Massage Card*, Positive Discipline, and *Peace Camp*. The program *I Massage Card* and Positive Discipline are part of behavior development, especially internalizing the value of peace in individual settings. At the same time, the Peace Camp program is an example of internalizing the value of peace in social forms or between individual students. Some of these programs have proven successful in making Peacesantren Compassionate students empathetic, morally strong, and have the soul of problem solvers. In addition, there is good cooperation between the school and the parents of the students making the programs at Peacesantren Welas Asih a success.

This research proves that the role of Islamic boarding schools in Indonesia must continue to be carefully considered, as their focus is not only on modernizing Islamic education. Peacesantren Welas Asih is an example of a pesantren-based school whose role is significant in creating human resources caring about national and global peace. In addition to developing a skill-based education according to the 21st century, Peaceantren Compassion also internalizes the values of peace in every activity and learning program. The conclusion that pesantren-based education should focus not only on modernizing Islamic teachings but also on social-community roles underscores the potential for these institutions to contribute significantly to societal peace and harmony.

REFERENCES

- Adams, D. (2018). Education for a culture of peace: the culture of peace news network as a case study. In *Peace Education* (pp. 109–120). Routledge.
- Ainscow, M. (2020). Inclusion and equity in education: Making sense of global challenges. *Prospects*, 49, 123–134.
- Alam, M. (2020). A collaborative action in the implementation of moderate islamic education to counter radicalism.

- International Journal of Innovation, Creativity and Change*, 11(7), 497–516.
- Anam, S. (2019). The moral education and internalization of humanitarian values in pesantren. *Journal for the Education of Gifted Young Scientists*, 7(4), 815–834. <https://doi.org/10.17478/jegys.629726>
- Andreasen, K. E., & Ydesen, C. (2015). Educating for peace: The role and impact of international organisations in interwar and post-war Danish school experiments, 1918–1975. *Nordic Journal of Educational History*, 2(2), 3–25.
- Buchori, S. (2021). Developing a framework peace education for primary school teachers in Indonesia. *International Journal of Learning, Teaching and Educational Research*, 20(8), 227–239. <https://doi.org/10.26803/IJLTER.20.8.14>
- David, M., Susanti, D., & Kurniasih, R. (2020). Pedagogical Use of Dramatic Performance Through Science Subject for Peace Education in Paraguay. *INSECTA Integrative Science Education and Teaching Activity Journal*, 1(2), 111–120.
- Duckworth, C. L. (2015). International and peace education in the twenty-first century: Acknowledging differences, optimizing collaboration. *The SAGE Handbook of Research in International Education*, 351–367.
- Hayashi Jr, P., Abib, G., & Hoppen, N. (2019). Validity in qualitative research: A processual approach. *The Qualitative Report*, 24(1), 98–112.
- Hymel, S., & Darwich, L. (2018). Building peace through education. *Journal of Peace Education*, 15(3), 345–357.
- Jäger, U. (2015). *Peace education and conflict transformation*. Berghof Foundation Operations GmbH.
- Ma'Arif, S. (2018). Education as a foundation of humanity: Learning from the pedagogy of pesantren in Indonesia. *Journal of Social Studies Education Research*, 9(2), 104–123. <https://doi.org/10.17499/jsser.58854>
- Maksum, M. N. R., Asy'arie, M., & Aly, A. (2020). Democracy education through the development of pesantren culture. *Journal Humanities & Social Sciences Reviews*, 8(4), 10–17.
- Ni'am, S. (2015). Pesantren: The miniature of moderate Islam in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 5(1), 111–134. <https://doi.org/10.18326/ijjms.v5i1.111-134>
- Pineda, P., Celis, J., & Rangel, L. (2019). The worldwide spread of peace education: discursive patterns in publications and international organisations. *Globalisation, Societies and Education*, 17(5), 638–657.
- Pugh, J. D., & Ross, K. (2019). Mapping the field of international peace education programs and exploring their networked impact on peacebuilding. *Conflict Resolution Quarterly*, 37(1), 49–66.
- Rosyad, R., Rahman, M. T., Setia, P., Haq, M. Z., & Pr, R. F. B. V. (2022). *Toleransi dan Perdamaian di Masyarakat Multikultural*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.
- Thompson, S. (2015). *Links between education and peace*. GSDRC Helpdesk Research Report.
- Upadhyaya, P. (2020). Building Peace through Education and Culture: Evolving UN Perspectives. *Strategic Analysis*, 44(5), 429–437.
- Wahyudin, D. (2018). Peace education curriculum in the context of Education Sustainable Development (ESD). *Journal of Sustainable Development Education and Research*, 2(1), 21–32.
- Webel, C., & Galtung, J. (2007). *Handbook of peace and conflict studies*. Routledge.
- Wilson, M., Davis, D. R., & Murdie, A. (2016). The view from the bottom: Networks of conflict resolution organizations and international peace. *Journal of Peace Research*, 53(3), 442–458.
- Winarwati, I. (2021). Peace Education and Learning on Marine Law in Social Conflict Handling. *Journal of Social Studies Education Research*, 12(4), 344–364.