Islam-based peace education: values, program, reflection and implication

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Abstract

There is a gap between ideal Islam and real Islam. Ideal Islam means peace, greeting, safety, salvation, and conceptually means absolute submission to God`s Will. Real Islam resembles unresolved conflicts in some communities and unpleasant meanings to some non-Muslims. To minimize the gap, it is important to socialize peaceful Islamic values in the community through education. This study aims to explain *Pendidikan Perdamaian Berbasis Islam* (PPBI, the Islam-based Peace Education) program initiated by *Pusat Studi Budaya dan Perubahan Sosial* (PSB-PS, the Center for the Study of Culture and Social Change) at *Universitas Muhammadiyah Surakarta* (UMS). This participatory action research is especially to reveal Islamic values identified in the PPBI program in terms of its uniqueness, implementation, reflection, and implication. Based on the *Sirah* of the Prophet and the Al-Qur'an, the PPBI program has identified 15 Islamic values which contribute to peacebuilding. Those values were used as core contents of PPBI's

handbook and classroom program. The program has been implemented through series of activities ranging from seminars, FGDs, workshops, training of teachers, publication of books, and classroom implementation. PPBI program based on nonviolence and peacebuilding assumptions, i.e. to build a culture of peace, is designed as the formal peace education through learning materials and classroom processes either in any existing course or co-curricular activities.

Terdapat jarak antara Islam ideal dan Islam realitas. Islam (ideal) secara harfiah berarti damai, salam, aman, selamat, dan secara konseptual berarti ketundukkan mutlak pada kehendak Tuhan. Sementara itu, Islam realitas tampil dalam bentuk konflik tanpa akhir di beberapa masyarakat dan dalam bentuk makna yang tidak menyenangkan di kalangan non-Muslim. Untuk meminimalisir jarak,tersebut, adalah penting mensosialisasikan nilai-nilai Islam yang damai pada masyarakat melalui pendidikan. Studi ini mencoba menjelaskan program Pendidikan Perdamaian Berbasis Islam (PPBI) yang diinisiasi oleh Pusat Studi Budaya dan Perubahan Sosial (PSB-PS), Universitas Muhammadiyah Surakarta (UMS). Secara rinci, studi yang dilaksanakan dengan riset aksi partisipatori ini bertujuan menemukan terutama nilai-nilai Islam yang teridentifikasi dalam program PPBI dalam hal sebagai keunikannya, pelaksanaannya, serta refleksi dan implikasinya. Program PPBI telah mengidentifikasi 15 nilai Islam yang berkontribusi pada *peacebuilding* dan digunakan sebagai muatan buku dan program pembelajaran kelas. Program PPBI dilaksanakan melalui rangkaian kegiatan sejak dari seminar, diskusi kelompok terfokus, lokakarya, pelatihan guru, penerbitan buku, sampai pembelajaran di kelas. Program PPBI yang berbasis asumsi nir-kekerasan dan *peacebuilding,* yaitu membangun budaya perdamaian, dirancang sebagai pendidikan perdamaian bersifat formal melalui bahan ajar dan proses pembelajaran, baik melalui matapelajaran yang ada (Pendidikan Agama Islam) maupun melalui kegiatan ko-kurikuler.

Introduction

Nowadays Islam, to some non-Muslims, means a large number of "unpleasant" things. Edward Said (a Columbia University professor) states

that "For the right, Islam represents barbarism; for the left, medieval theocracy; for the center, a kind of distasteful exoticism."[1] Concerning the issues of peace and violence, Islam is generally taken into consideration as heavily orientated closer to the previous.[2]

Meanwhile, the word Islam comes from Arabic *salama,* which means is to be calm, to have completed one's duties, to be at ease, to be faithful, and to be at complete peace. The word, according to Amir 'Ali, as reported by Razi Ahmad, does not signify complete obedience to God's Will, but rather a struggle for truth.[3]

There is a gap between the ideal Islam aforementioned on one side, and real Islam which carries unresolved conflicts in some communities and other unpleasant meanings to some non-Muslims on the other side. This gap is strengthened by the fact of Islamophobia and the rising religious extremism that promotes the opinion that violence is taken as an acceptable way of resolving conflict.[4]

To minimize the gap, it is important to socialize peace as an Islamic value to the community. One of the media for the socialization of Islamic peaceful values is education.[5] Socialization of Islamic peace values should bring about a culture of peace. The culture, including that of peace, is very connected to values. The latter grows and develops in the former, widely known as the culture of peace.

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[1]Edward Said, *Covering Islam,* New York: Pantheon, 1981, xv.

[2]Chaiwat Satha-Anand. "Introduction", in Glenn D. Paige, Chaiwat Satha-Anand, and Sarah Gilliat (eds.), *Islam and Nonviolence,* Honolulu: Center for Global Non-Violence, 2001, 1-6.

[3]Razi Ahmad, "Islam, Nonviolence, and Global Transformation", in Glenn D. Paige, Chaiwat Satha-Anand, and Sarah Gilliat (eds.), *Islam and Nonviolence,* Honolulu: Center for Global Non-Violence, 2001, 39.

[4]Tanembaum, *Islamic Peace Education,* New York: Tanembaum Center for Interreligious Understanding, 2013, 4.

[5]Syamsul Arifin. "Islamic Religious Education and Radicalism in Indonesia: Strategy of De-radicalization through Strethening the Living Values Education", *Indonesian Journal of Islam and Muslim Societies,* Vol. 6, No. 1 (2016), 93.

Besides universal values and indigenous local wisdom, another source of values is religion.[6] Islam as a religion, then, could contribute its values to the development of peace education.[7] This paper tries to find out Islamic values which could contribute to the culture of peace through peace education. When such Islamic values are socialized and applied in the Muslim community through education in its broadest meaning, the tensions, conflicts, and pejorative unpleasant images of Islam and Muslims could be minimized or even eliminated.

Islamic peace education appeared when in the 1980s peace education (PE) had entered a transformational culture (from that of war to that of peace), beginning to seek a more holistic approach[8] and negating the fragmented approach[9] to prevent all forms of violence as well as wars. The holistic approach was suggested in the form of an integrative theory of peace (as a response to the role of PE merely as a mean of more social maintenance than a social change in Cambodia)[10] as well as integrated curriculum—every subject matter and philosophical attitudes should

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[6]Loreta Navarro-Castro and Jasmin Nario-Galace, *Peace Education: A Pathway to a Culture of Peace,* Quezon City: Center for Peace Education, Miriam College, 2010, 49. Other researches on important role of religion or compatibility of religious values in peace education or peacebuilding, see: S. Ayse Kadayifci-Orellana, "Inter-Religious Dialogue and Peacebuilding", in Catherine Cornille (ed.), *The Wiley-Blackwell Companion to Inter-Religious Dialogue,* Chichester: John Wiley and Sons, Ltd., 2013, 149-167; Ram Mohan Kesherwani and Asheesh Srivastava, "Educational Value and Peace Education in Bhagavadgita", *The Signage,* Vol. 2, No. 2 (2014), 30-37; Mohammed Abu-Nimer: "Religion and Peacebuilding: Reflections on Current Challenges and Future Prospects", *Journal of Inter-Religious Studies,* Issue 16, (2015), 14-29; and Mohammed Abu-Nimer and Renata Katalin Smith, "Interreligious and Intercultural Education for Dialogue, Peace and Social Cohesion", *International Review of Education,* Vol. 62, Issue 4 (2016), 393-405.

[7]Mohammed Abu-Nimer, *A Framework for Nonviolence and Peacebuilding in Islam,* Singapore: Majlis Ugama Islam (Islamic Religious Council), 2008, 3.

[8]Tanembaum. *Islamic Peace Education...,* 3.

[9]As it was critized by Hilary Cremin, "Peace Education Research in the Twenty First Century: Three Concepts Facing Crisis or Opportunity?", *Journal of Peace Education,* Vol. 13, Issue 1 (2016), 9.

[10]Ki-Sung Oh, "Peace Education in Cambodia: Focusing on Peace Education in Elementary School", *The Journal of Peace Studies,* Vol. 20, No. 2 (2019), 149.

contribute to building PE (as a solution to the role of PE as a means of national development in Nigeria).[11]

This integration approach is a further development step of the PE approach. There are three development steps of the PE approach: instrumentalization, compartmentalization, and integration.[12] The roles of religious actors (leaders and institutions) in these three steps are different. In the instrumentalization model, their role is just for the legitimation of secular programs. In the compartmentalization model, their role is just as partners offering new religious literacy courses to build the officers' capacity of the national political and diplomatic institutions and even international agencies. Meanwhile, in the integration model, the role of religious actors is as an integral part of the structure, but, according to Abu-Nimer, it is difficult to look for examples and practices in the international and national program.[13]

Whatever approach conducted, some initiatives in Islamic peace education (IPE) are motivated to counter the spread perception of Islam as the religion of violence and intolerance,[14] especially after phenomena of violent extremism promoted by groups such as Taliban, Al-Qaeda, Al-Shabab, Daesh, and Boko Haram.[15] The IPE programs have examined

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[11]Abdulganiy Aremu Sulyman, Abiodun Jubril Olaniyi, and Surajudeen Ajao Eliasu, "Critical Analysis of Peace Education as a Vital Tool for National Development in Nigeria", *Educational Thought*, Vol. 10, No. 2 (2020), 137.

[12]Mohammed Abu-Nimer, "Alternative Approaches to Transforming Violent Extremism: The Case of Islamic Peace and Interreligious Peacebuilding", in Beatrix Austin and Hans J. Giessmann (eds.), *Transformative Approaches to Violent Extremism*, Berghof Handbook Dialogue Series No. 13. Berlin: Berghof Foundation, 2018, 7-8.

[13]Mohammed Abu-Nimer, "Alternative Approaches to Transforming Violent Extremism"…, 8-9.

[14]Qamar-ul Huda, "Peace Education in Muslim Societies and in Islamic Institutions", *Die Friedens-Warte*, Vol. 83, No. 3 (2010), 77.

[15]Mohammed Abu-Nimer, "Alternative Approaches to Transforming Violent Extremism"…, 2-4.

curriculum, advanced modules, manuals, and teacher training courses,[16] and recontextualized peace education.[17] They also have faced some problems such as poor evaluation, weak mechanisms,[18] lack of a trusting relationship with community leaders and school authorities, and failure to examine the cultural context.[19]

This paper is going to report one of the rare examples of the integration model. The next part of this paper will first describe the conception of peace, (Islamic) peace education, then follow—through participatory action research—values of peace in Islam identified in the program of "Islam-based Peace Education" (Pendidikan Perdamaian Berbasis Islam, PPBI) and its implementation held by Pusat Studi Budaya dan Perubahan Sosial (PSB-PS, the Center for the Study of Culture and Social Change), Universitas Muhammadiyah Surakarta (UMS), Indonesia.

The meaning and process of peace, and the role of civil society

Over the past few decades, peace activists have affirmed that peace is not always honestly a lack of conflict or nonviolence; however, peace means the eradication of any aspects of injustice.[20] The word "peace" does not simply mean the "absence of violence" (Johan Galtung called it "negative peace"). It additionally encompasses the 'presence of social justice' (equal distribution of power and resources; Johan Galtung named it 'positive peace'). The absence of violence is not merely private or direct but also structural or indirect.[21] According to UNICEF, 'structural violence' is used

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[16]Qamar-ul Huda, "Peace Education in Muslim Societies"..., 71.

[17]Siti Rohmah, M. Syukri Ismail, Moh. Anas Kholish, and Mona Novita, "The Recontextualization of Islamic Peace Education: A Study of the Theory of Mohammed Abu-Nimer in the Indonesian Context", *Fieldwork in Religion*, Vol. 13, No. 2 (2018), 183–202.

[18]Qamar-ul Huda, "Peace Education in Muslim Societies"..., 73.

[19]Mohammed Abu-Nimer and Ilham Nasser, "Building Peace Education in the Islamic Educational Context", *International Review of Education*, Vol. 63, Issue 2 (2017), 153–167.

[20]Loreta Navarro-Castro and Jasmin Nario-Galace, *Peace Education...*, 18.

[21]Loreta Navarro-Castro and Jasmin Nario-Galace, *Peace Education...*, 18-20.

to consult injustices (e.g. discrimination, poverty, and unequal get entry to possibilities) which might be at the basis of many conflicts. Structural violence is probably the most fundamental handicap to peace, which by way of definition cannot occur in a society where basic human rights are violated.[22] Peace, then, is an active state, to be created and nurtured by individuals, societies, and countries through alternatives to violence and conflict. As an action, peace is absolutely to act non-violently.[23]

Based on the United Nations' experience, there are three processes of peace: (1) peacekeeping; (2) peacemaking; and (3) peacebuilding. "Peacekeeping" is the activity of preserving the peace by using navy forces, specifically while international military forces impose a truce between hostile groups or nations, and provide a suitable atmosphere for negotiations of a peace agreement. Because this process needs a long and difficult way to peace, "peacemaking" is developed as another step in this way. It concentrates upon applying diplomatic means for persuading the parties concerned to stop hostilities and deciding peace agreement. But neither peacekeeping (focusing on military approach) nor peacemaking (focusing on structural/diplomatic approach) can prevent the recurrence of hostilities and conflicts. Then, comes to existence a concept of "peacebuilding", which is the last link of transition chain from war to peace and reflects the UN's attention to roots of occurrence of conflicts, emanating from new approaches to peace and security: "culture of peace" and "human security". Peacebuilding is the act of those individual and collective choices to create or maintain peace. It is also the art of conflict resolution applied to systemic, larger-scale, often factional conflicts. Peacebuilding, then, focuses on the cultural approach paying attention

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[22]Susan Fountain, *Peace Education in UNICEF*, New York: United Nations Children's Fund, 1999, 3.

[23]Chaiwat Satha-Anand, "Introduction"..., 25.

to attitude, sentiment, emotion, and moral obligation.[24]

From the three processes aforementioned, civil society as one of three significant actors in the (political) society—besides the state and the market,[25] can play its role in peacebuilding. Civil society encompasses the broad range of human activity outside the state and the market, although it eventually influences and is influenced by both. The United Nations Development Programme (UNDP) argues that a civil society organization, i.e. "academic and research institution", for example, can initiate to carry out peace education which promotes understanding, friendship, and tolerance, among all nations, religious or racial groups, and resolve conflicts in ways respecting the dignity and rights of all involved.

Peacebuilding and peace education

Paying back attention to the three processes of peace mentioned above, peace education has a strong relation to peacebuilding because of its cultural approach. Peace education is even considered as one kind of peacebuilding. Consistent with UNICEF, peace education is considered as a system of promoting the knowledge, attitudes, values, as well as skills which are needed to result in any behavior changes which can equip children, youth and adults to avoid either conflict or violence, both overt and structural; to find a solution to solve conflict without any other violence; and to build the conditions conducive to peace, either at an individual, intergroup, national or international level.[26] UNICEF defines peace education as forms of schooling and other educational programs

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[24]Ebrahimgol A.R., "Evolution of Peacekeeping in United Nation[s]: Peacekeeping, Peacemaking, Peacebuilding", *Revue de Recherche Juridique*, No. 47, (2008), 225.

[25]Kamal Maholtra. "Development Enabler or Disabler? The Role of the State in Southeast Asia", in C.J.W.L. Wee (ed.), *Local Cultures and the "New Asia": The State, Culture, and Capitalism in Southeast Asia.* Singapore: Institute of Southeast Asian Studies [ISEAS], (2002), 44.

[26]Isaac Olawale Albert, and Oluremi Albert, "Strategies for Peace Education Integration in ECOWAS Member States' Tertiary School Curricula", *Conflict Trends,* Vol. 2008, Issue 3 (2008), 11-17.

of which function is as 'zones of peace' where children are safe from any violent conflict, where the basic rights of those children as outlined in the CRC (Convention on the Rights of the Children) are enforced, a climate that promotes respectful and peaceful behavior within all members of the learning community, and administrative policies that demonstrate non-discrimination and equality are *demonstrated*. Furthermore, they describe the societal understanding of peacebuilding, including effective, nonviolent, and rooted in local culture means of relating to the conflict, resolve conflicts in ways that respect the dignity and rights of all parties involved, integrate an understanding of peace, social justice, human rights, and global issues throughout the curriculum whenever possible, and create a forum for the open discussion of values of peace and social justice. Furthermore, they employ learning and teaching methods that emphasize participation, collaboration, problem-solving, and respect for differences, allowing children to put peace-building into practice both in the classroom and in the wider community, and eliciting opportunities for all educators to engage in continuous reflection and professional development on issues of peace, rights, and justice.[27]

Peace education, then, is dedicated to the complete development of the human personality as well as the reinforcement for human rights and fundamental freedoms. It encourages international understanding, friendliness, and tolerance among all nations, religious or racial groups, as well as the United Nations efforts to keep the peace.

Based on what is described above, peace education can be offered in two main forms: in an independent course; and as learning materials either in any existed course or co-curricular/extra-curricular activities. As described by Albert and Albert, peace education occurs in formal, non-formal, and informal settings. Firstly, formal peace education encompasses

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[27]Susan Fountain. *Peace Education...*, 5-6.

the knowledge, skills, and training received in elementary, secondary, and tertiary institutions such as schools, colleges, and universities. Secondly, non-formal peace education is generally of quick-time period; it is geared toward the upgrading of competences and introducing new knowledge. Thirdly, informal peace education relates to any form of learning or training, for anyone in a dependent or independent setting.[28]

Peace education using Islamic values, however, brings about the curiosity of Islamic peace education and its development. The following tries to answer such a curiosity.

Islamic Peace Education

Within peace education, Islamic peace education is a relatively new field. It attracts the effort of some growing groups of Islamic peace scholars and practitioners from different backgrounds, who reexamine and reinterpret Islamic resources, traditions, and practices on nonviolence and peacebuilding.[29]

According to Qamar-ul Huda, there are three arguments for the establishment of Islamic peace education. Firstly, in the last two decades, Muslim NGOs in education have generally worked with private and public schools and omitted the Islamic seminary (*madrasah* and *pesantren*). Some of them have argued that this omission may become an example of the secular bias of the NGOs and/or the secular nature of the NGOs or the design of the peace education textbooks.. Secondly, political elites in Muslim societies and the West viewed Islamic seminary graduates as incapable of integrating their knowledge and skills into society. In other words, their religious education did not prepare them for other vocational skills nor did it provide critical-thinking skills needed for major employment sectors. As

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[28]Isaac Olawale Albert, and Oluremi Albert, "Strategies for Peace Education"..., 11-17.

[29]Tanembaum, *Islamic Peace*..., 5.

an implication, seminary graduates were vulnerable to unchecked radical ideologies and easily exploited by jihadist movements. Thirdly, the growing demand for peace education in elites of leading seminaries themselves. Global and domestic pressure to diversify the curriculum was experienced and felt by them. This inner demand by Islamic seminaries is also because of a consciousness by Seminary Education Boards that the current static curriculum does not allow their students to become so competitive in a world of globalization.[30]

It is essential to explain the assumptions used by scholars and practitioners which may influence the establishment of Islamic peace education. These assumptions can be found in contemporary published studies that concentrate on whether and how Islam as a religion supports fundamentals and values of peace, nonviolence, and war. These studies can be classified into three main categories: (1) studies of *jihad* and war ; (2) studies of peace and war; (3) studies of nonviolence and peacebuilding. Each category has its perspectives, research issues, and interpretations of Islamic religion and tradition. [31]

The studies of "*jihad* and war" strive to supply endorsement for the hypothesis that Islamic religion and tradition lend themselves simply and in a unique way to the justification of violence and war as the primary means of resolution of conflicts. According to some writers in this group, Islam is a religion of "war," and violence is an integral part of the Islamic religion and tradition; and conversely, "pacifism" or nonviolence are foreign concepts to Islam.[32]

The studies of "peace and war" hypothesize that Islam as a religion and tradition justifies the use of force and violence only in certain limited and well-defined contexts. Writers and scholars in this group have concentrated

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[30]Qamar-ul Huda, "Peace Education in Muslim Societies"..., 76.
[31]Mohammed Abu-Nimer, *A Framework for Nonviolence...*, 4.
[32]Mohammed Abu-Nimer, *A Framework for Nonviolence...*, 4.

on the situations and conditions in which Islamic religion and tradition have allowed the use of force and violence to resolve conflicts or as a way of dealing with others. They emphasize exceedingly on the struggle for justice and apprehend the discussion of nonviolence as a means to an end and accordingly secondary in its importance in Islam.[33]

The studies of "nonviolence and peacebuilding" view and emphasize the great potential for nonviolence as a philosophy in Islam. Some principles and values that make such a claim possibly are identified, such as basic belief of Islam in the unity of humankind, the supreme love of God, the obligation of mercy, and Muslims' duty of submission of their passions and responsibility for all actions. Although a few of these writers justify the use of restrained violence under certain strict conditions, but, without exception their overall perspective is based on the potential pacifist and nonviolent nature and traits of Islamic religion and tradition.[34]

The problem in the Islamic peace education program is how to find out Islamic values. The following tries to solve such a problem, based on *Islam-based Peace Education* held by the Center for the Study of Culture and Social Change at Universitas Muhammadiyah Surakarta.

Lessons learned from the Prophet Muhammad (PBUH) with the clans of Mecca

Muhammad (PBUH) faced several problems throughout his 63-year life, which affected his level of relationship as well as his governmental and international issues. In this aspect, the introduction of a new religion added to the complexity. All of these issues were dealth with by Prophet (PBUH) using a novel approach that astounded people of his time and even today. His efforts, which took place around 1400 years ago, were so scientific that Islamic philosophers see them as historical evidence of

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[33]Mohammed Abu-Nimer, *A Framework for Nonviolence...*, 5.

[34]Mohammed Abu-Nimer, *A Framework for Nonviolence...*, 8.

conflict settlement. His eminence is further explained by recent research on peace and conflict studies.[35]

Mustafa Monjur found out six conflicts could be solved by the Prophet: (1) The Battle of Fijar (580-590); (2) Rebuilding of Kabah (605); (3) Quraish boycott (618-620); (4) Conflict between Aus and Khazraj (620-622); (5) Medina Charter (622); and (6) Hudaibiyya Truce (628).[36]

The following is a brief description of the conflict that happened in rebuilding the Kabah. In 605, when Muhammad was at the age of 35, 'Kabah' was in urgent need of rebuilding due to a violent flood that had destroyed it, and an incident of robbery of the treasures of 'Kabah' for the absence of ceiling and the height of its wall—simply above that of a man. In this situation, 'Quraish' along with the other tribes of Mecca determined to reconstruct 'Kabah' and the project works were divided similarly among the tribes. After finishing the main reconstruction, there arose a dispute in resetting the holy Black Stone in place. Each tribe claimed their special right to have this honor and no tribe was ready to sacrifice their right in this prestigious event. Finally, a long battle should be supposed to break out. 'Banu Abdud Dar', followed by 'Banu Adi', brought a bowl of blood. Meanwhile, 'Banu Ka'ab' and 'Banu Lu'ay' took a pledge to fight unto demise for this honor and puncture their arms into the blood. In such a pivotal condition, the construction works were delayed for four or five days. Eventually, after long conservation, Abu Umayah ibn Mugirah proposed a solution and said, "While we are all standing here, let the very first one pass through the gate of al-Suffah be our arbitrator in this dispute". This suggestion was accepted and the first person who entered through the gate was Muhammad (PBUH). Looking at him as their arbitrator,

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[35]Mustafa Monjur, "An Analysis on the Practices of Prophet Muhammad (pbuh) in Resolving Conflicts", *Journal of the Bangladesh Association of Young Researchers (JBAYR)*, Vol. 1, No. 1 (2011), 113.

[36]Mustafa Monjur, "An Analysis on the Practices...", 113-122.

people spontaneously gave their agreement to this verdict. After fully comprehending the situation, Muhammad (PBUH) donned a gown and place the Black Stone in the center of the garment. The elders of each tribe then took the brink of the gown and carried it to the 'Kabah', where Muhammad (PBUH) himself place the holy stone in the location. Everyone was happy, therefore the construction was resumed and finished.[37]

From this event, there are nine values which can be identified for peace education: (1) *Ḥusnuzzann* (positive thinking) of all tribes to the proposal of Abu Umayyah ibn Mugirah; (2) *Ṣabr* (patience) of all tribes in solving the dispute by receiving proposed solution of Abu Umayyah; (3) *Iṣlāḥ* (reconciliation) of all tribes from their conflict arising in resetting the holy Black Stone in its place; (4) *Tafāhum* (mutual understanding) of especially Muhammad to the whole matter of conflicting tribes; (5) *Takrīm* (mutual respect) of especially Muhammad to humanity by suggesting the elders of each tribe took the brink of the gown and carried that to the 'Kabah'; (6) `*Afw* (forgiveness) of each tribe to others concerning their claim of their special right to have the honour in resetting the holy Black Stone in its place; (7) *Iḥsān* (co&pro-existence) of all tribes through their cooperation in taking the edge of the robe; (8) *Fastabiqul-khayrāt* (fair competition) of all tribes in goodness, such as their receipt of Abu Umayyah's proposal and Muhammad's suggestion, and their cooperation in taking the edge of the robe; (9) *Tasāmuḥ* (tolerance) of all tribes to the solution by which Muhammad himself set the holy stone in its place.

All nine values above are related to the attitude and behavior of peacebuilding. From them, the core values as bases of peace education can be identified deductively. Such core values are *tawḥīd* (the unity of Godhead for the unity of humankind), *raḥmah* (love as the base of relation with each other and nature), and *musāwah* (egalitarianism—all humans

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[37]Mustafa Monjur, "An Analysis on the Practices..., 114-115.

are equal before Allah). Besides, from the nine values, it is also possible to identify teleological values of peace education—what for it is applied. Such values are `adl (justice—social equilibrium), lyn (non-violence), and salām/ṣilāḥ(peace).

God's guidance from the Quran

As Islamic teachings, such 15 values for peace education have been strengthened by God's guidance from the Quran, namely (1) توحيد (tawḥīd) which can be seen from several verses in the Quran, for example Yāsin/36:58: سلام قولا من ربّ رحيم; (2) مساواة (musāwah) which can be seen, for example in Al-Ḥujurāt/49: 13; (3) رحمة (raḥmah) as we can see, for example, in Al-Anbiyā'/21:107; (4) حسن الظنّ (husnuẓẓann) as in Al-Ḥujurāt/49:12 (5) صبر (ṣabr), for example in Āli `Imrān/3: 200; (6) إصلاح(iṣlāḥ) for example inAl-Shūrā/42:40; (7) تفاهم (tafāhum): for example in Al-Ḥujurāt/49:13 (see no. 2); (8) تكريم (takrīm): for example in Al-Ḥujurāt/49:11; (9) عفو (`afw): Al-Shūrā/42:40 (see no. 6) dan Al-Tagābūn/64:14; (10) إحسان (iḥsān): for example in Al-Qaṣaṣ/28:77; (11) فاستبقوا الخيرات (fastabiqū al-khairāt): for example in Al-Mā-idah/5:48 ; (12) تسامح (tasāmuḥ): as in Al-Kāfirūn/109:6 and Al-Rūm/30:22; (13) عدل (`adl): as in Al-Māidah/5:8; (14) لين (līn): as in Āli `Imrān/3:159; (15) سلام/صلاح (salām/ṣilāḥ): as in Al-Furqān/25:63.[38]

Categorization of Islamic values for Peace Education

The identified Islamic values for peace education are finally categorized as the following. The first is core values containing three values such as tawḥ id (the unity of Godhead for the unity of humanity), raḥmah (love), and musāwah (egalitarianism—all humans are equal before Allah). The tawḥīd

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[38]"For studying the Qur'anic verses and their translations, see Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an*, New Edition with Revised Translation and Commentary. Brentwood: Amana Corporation, 1992.

value is aimed at realizing the unity of God in human relationship; God is the Creator of all human beings, therefore humanity is one (*ukhuwwah bashariyyah*). The *raḥmah* (love) value implies manifesting attributes of God, the Gracious, and the Merciful; humankind are created by God to relate with one another and nature based on the spirit of love and attention. The *musāwah* value means all humans are equal before Allah although race, gender, color, and religion are different; every single soul has similar access to be a resident of this universe, lives side by side, and binds social ties.

The second is behavioral values compiling nine values such as *ḥusnuz zann* (positive thinking), *tasāmuḥ* (tolerance), *takrīm* (mutual respect), *tafāhum* (mutual understanding), *iḥsān* (altruism), *fastabiqul khayrāt* (fair competition), *ṣabr* (patience), `*afw* (forgiveness), and *iṣlāḥ* (reconciliation). The *ḥusnuẓẓann* (positive thinking) value means to be careful in valuing someone and to try to find clarification first from the trusted sources. The *tasāmuh* (tolerance) value implies acknowledging and accept socio-religious diversity and freedom of expression and respecting different cultural perspectives. The *takrīm* (mutual respect) value is aimed at the ability to listen to different voices and views, to respect the dignity of a variety of individuals and groups, and to maintain mutual trust in human relationship . The *tafāhum* (mutual understanding) value means consciousness that their values and ours are distinct and unique, yet bear similarities and sameness; we may complement one another to contribute to dynamic relations; dialogue on a common platform is imperative to forge a commitment to achieve common goals. The *iḥsān* (altruism) value is aimed at the awareness and readiness to live together with other citizens of different cultures, ethnic groups, and religions, in order to extend social horizon, to cooperate, take and give (co-existence), and to do good deeds to others (altruism). The *fastabiqul khayrāt* (fair competition) value means equality in diversity promotes competition and communication in a

good manner among individuals and groups to achieve better quality and prestige in all aspects of social life. The ṣabr (patience) value means steadfast, mindfulness, disciplined, resilience, and perseverance in facing challenges of daily life, and restraining from wrongdoing, anger, and revenge. The afw (forgiveness) value is aimed at transforming woundedness, trauma, victimhood feelings, and intention to revenge into understanding the other side to give pardon and provide sources of reconciliation and peace. The iṣlāḥ (reconciliation) value implies the peaceful means to collect concepts of truth, justice, and mercy after violence and wrongdoing were taken place.

The third is teleological values containing `adl (justice), lyn (non-violence), and ṣilāḥ/salām (peace). The `adl (justice) value implies social equilibrium that can be achieved through caring and sharing with others, especially the disenfranchised and the disempowered. The lyn (non-violence) value means thoughts, sayings, attitudes, behaviors, actions, various structures, and systems that protect the environment and human security. The ṣilāḥ/salām (peace) value is aimed at continuing commitment and efforts for peacekeeping, peacemaking, and peacebuilding.

The implementation of Islam-based Peace Education

According to the more practically useful and understandable concept of civil society, constructed by the UNDP—as quoted by Kamal Maholtra, one of the forms of the civil society organizations (CSOs) is an academic and research institution. *Pusat Studi Budaya dan Perubahan Sosial* (*PSB-PS, The Center for the Study of Culture and Social Change*) at Universitas Muhammadiyah[39] Surakarta (UMS), falls under the category of academic and research institution. PSB-PS UMS has tried to develop such 15 Islamic values as the materials of peace education, named *Pendidikan Perdamaian*

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[39]Muhammadiyah itself is a well-known Indonesian civil society organization based on religious grouping.

Berbasis Islam (PPBI, Islam-based Peace Education).

The PPBI program is a process to help to change the knowledge, attitude, and behavior (cognitive, affective, and psychomotor) of junior high school students concerning peace issues. PPBI aims to instill core values of peace, non-violent act, and justice, based on unity and egalitarianism of human beings, the spirit of loving each other, spirit to live together, side by side, and forge social coherence through cultivating values of positive thinking, willing to listen and learn from others, respect to humanity, implement co-and-pro-existence through tolerance, cooperation, competition in achievement and willing to make reconciliation, forgiveness and conflict resolution.

The PPBI program was designed through series of activities ranging from seminars, FGDs, workshops, training of teachers, publishing books, and classroom implementation. Four junior high schools, consisting of two public/state and two private ones, were involved in this program. They were varied in their characteristics and the length of hours in teaching *Pendidikan Agama Islam* (PAI, Islamic Education): the multifaith/ government-funded school offers Islamic education classes two hours per week, and the *madrasah* (Islamic government-funded school) and two private Islamic schools offer Islamic education classes in between 10-14 hours per week. The four schools—their names are changed into pseudo names here to protect their real identities in accordance with codes of human research ethics—were: (1) *Madrasah Tsanawiyah Negeri* AB (MTsN AB: Islamic affiliation, public/government-funded, non-boarding school); (2) *Madrasah Tsanawiyah* CD (MTs CD: Islamic affiliation, private/ community-funded, boarding/*pesantren*); (3) *Sekolah Menengah Pertama* EF (SMP EF: Islamic affiliation, private/community-funded, non-boarding school); and (4) *Sekolah Menengah Pertama Negeri* GH (SMPN GH: multi-faiths, public/state-funded, non-boarding school).

The reason why the PPBI program chooses the middle educational level because, as developmental psychology literature suggests, students in junior high school are still in the age of formative years albeit in its final stage; it is regarded as the foundation for future character development.

The PPBI book published in this program targets the aforementioned beneficiaries. They are the youth studying Islamic education in junior high schools of which those are teenage students. The PPBI book then is strategically designed and developed in the form of a comic book to make it interesting to read by teenagers. The PPBI book also indirectly targets the community surrounding the schools, comprising of parents, teachers, community leaders, and the relevant institutions in the educational system.

The PPBI book is structured into five elements: introduction, stimulus, discussion, input, test, and daily task. Introduction as the first element comprises abstract of material learning, standards of competency, and their indicators. Meanwhile, the input consists of enrichment and glossary.

Based on the aforementioned theoretical and practical description, PPBI can be categorized as the implementation of peacebuilding for its concern in developing a culture of peace through internalization of Islamic values as well as the formal peace education that encompasses the knowledge, skills, and training acquired in general public secondary schools as well as Islamic seminary (*madrasah* and *pesantren*) through learning materials either in any existing course or co-curricular activities. The identified 15 Islamic values are deducted genuinely through FGD from the *Sirah* of the Prophet and the Quran.

Besides, the PPBI program has responded to the first reason of developing peace education in the Muslim communities and Islamic foundations (introduced by Qamar-ul Huda) through positive response, i.e. collaboration with public and private schools as well as Islamic seminary (*madrasah* and *pesantren*), avoiding the secular bias of the NGOs and/

or the secular nature of the design of the peace education textbooks. Furthermore, the PPBI program also can be categorized in the group of "studies of nonviolence and peacebuilding", rather than the group of "studies of *jihad* and war" or "studies of peace and war".

Finally, with the PPBI program, the Muslim civil society organization, that is Muhammadiyah in general and PSB-PS UMS, in particular, has proven to play its roles as peacebuilder to improve social harmony among multireligious and multifaith society as an arbitrator between major interests, to prevent the state from dominating and atomizing the multicultural of society.

Reflections and policy implication

The Islam-based Peace Education (PPBI) has been implemented formally by and through the collaboration of various civil society organizations successfully through participatory approaches from the ground up initiated by Muhammadiyah Study Centre of PSB-PS. In reflections, the success story of PPBI may be attributed to several following factors:

1) the researchers-activists involved in the PPBI were locals who understand well the indigenous context of the societal tensions and conflicts needing the intervention of context-tailored peace education, participants were familiar with; 2) The ground-up approach and power-sharing through the participation of school Islamic education teachers to perform as co-writers of PPBI handbook together with Muhammadiyah university's lectures and editors proven to empower local resources; 3) the participatory model includes training of teachers that provides a strong foundation for school teachers in delivering the content of PPBI handbook to students in their classrooms.

Noting the success of the participatory action research of PPBI in the aforementioned four junior high schools as a pilot project, it could be suggested the following recommendations. Firstly, the participatory

action research of PPBI should be continued and extended to include other schools, cities, and provinces, through collaborative supports from the Central Board of Muhammadiyah in particular, together with the Ministry of National Education and Culture (Kementerian Pendidikan dan Kebudayaan) and Ministry of Religious Affairs (Kementerian Agama).

Secondly, other forms of formal Islam-based peace education may also be developed in other levels of schools and the *madrasas* (Islamic schools), i.e. the kindergartens, primary schools, high schools, and tertiary educational institutions such as universities and colleges. Thirdly, the content of the PPBI handbook needs revising for better quality and relevance according to the increased popularity of the current digital age. At the same time, some parts of the curriculum of Islam-based Peace Education may be adapted and then incorporated into certain relevant subjects in schools, colleges, and universities, such as the compulsory Pancasila and Civic Education subjects.

Conclusion

PPBI as Islam-based Peace Education is one of the models for peacebuilding endeavors aimed at developing a culture of peace through formal education using the comic-like illustrated handbook, based on Islamic values deducted independently from Islamic basic sources and on studies of non-violence, involving local resources (teachers, researchers-activists, religious leaders, school authorities). These findings strengthen the Abu-Nimer's theory on the Islamic peace education approach, especially the integrative approach, to be developed in other schools and levels of education. For further research, it is recommended to evaluate the content of the PPBI handbook for better quality and relevance with challenges of the current digital age and to adapt some parts of the PPBI handbook and then incorporate them into certain relevant subjects in schools, colleges, and universities.

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