

Promoting harmony and renewal: The transformation of peace education within the islamic education curriculum

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Abstract: This article examines the development of peace education within the context of the Islamic education curriculum. This study aims to enhance the concept of peace education by drawing on prior research. This study adopts a qualitative approach, utilizing literature review techniques. Despite being classified as a literature review, the study was conducted in phases to achieve significant results. First, an extensive review of existing literature was conducted. Second, a comprehensive search was performed on Google Scholar to identify relevant scholarly sources. Third, a meticulous screening of documents was carried out to select the most pertinent ones for analysis. Fourth, the process of importing the accumulated material into the Mendeley software and subsequently arranging it in a systematic manner. Fifth, the utilisation of scanning techniques for the purpose of reading books is seen. Sixth, the identification and underlining of words or sentences that serve as indicators of the underlying theme of the study. Seventh, the themes identified in the previous step are to be mapped out in a specific and detailed manner. This study demonstrates that peace education can be implemented in educational curriculum through different approaches, such as curricula centred around dialogue, education that emphasises values, programmes targeting the enhancement of life skills for individuals affected by post-conflict situations, adjustments to the national curriculum, and curricula that promote multiculturalism. The findings of this study enhance the conceptual framework of peace education.

Keywords: Curriculum, Islamic, peace education, transformation

Abstrak: Artikel ini membahas pengembangan pendidikan perdamaian dalam kerangka kurikulum pendidikan Islam. Tujuan utama dari makalah ini adalah untuk menguatkan konsep pendidikan perdamaian melalui pemanfaatan kajian-kajian terdahulu. Kajian ini menggunakan metodologi kualitatif, dengan menggunakan pendekatan kajian literatur. Meskipun dikategorikan sebagai tinjauan pustaka, namun kajian ini dilakukan melalui tahapan-tahapan untuk memperoleh temuan yang bermakna. Pertama, tinjauan ekstensif terhadap literatur yang ada dilakukan. Kedua, pencarian komprehensif dilakukan di Google Scholar untuk mengidentifikasi sumber ilmiah yang relevan. Ketiga, penyaringan dokumen yang cermat dilakukan untuk memilih dokumen yang paling relevan untuk dianalisis. Keempat, proses mengimpor materi yang terkumpul ke dalam perangkat lunak Mendeley dan selanjutnya menyusunnya secara sistematis. Kelima, terlihat pemanfaatan teknik scanning untuk keperluan membaca buku. Keenam, identifikasi dan penggaris bawahan pada kata atau kalimat yang menjadi indikator tema yang mendasari kajian. Ketujuh, tema-tema yang telah diidentifikasi pada langkah sebelumnya harus dipetakan secara spesifik dan rinci. Penelitian ini menunjukkan bahwa berbagai bentuk transformasi pendidikan perdamaian dalam kurikulum pendidikan mencakup kurikulum yang berpusat pada dialog, pendidikan berdasarkan nilai-nilai, program yang bertujuan untuk meningkatkan keterampilan hidup untuk kemajuan ekonomi individu yang terkena dampak situasi pasca konflik, modifikasi kurikulum nasional, dan kurikulum yang didasarkan pada multikulturalisme. Hasil studi ini berkontribusi pada penguatan pendidikan perdamaian pada tataran konsep.

Kata kunci: Kurikulum, Islam, pendidikan perdamaian, transformasi

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INTRODUCTION

Peace education is difficult to conceptualize because various factors are interconnected and complex. Significant obstacles to peace education are presented,

according to Salomon (2011), by divergent historical recollections, conflicting collective narratives, and extreme inequalities. Additionally, the research of Ntawiha et al. (2022) indicates that peace education faces obstacles in the form of inadequate teaching and learning materials that contain contradictory messages. Furthermore, a dearth of student engagement poses a barrier to peace education (Khairuddin et al., 2019). The absence of active participation may impede the successful implementation of peace education. Furthermore, Enaigbe and Igbinohe (2016) underscore the critical nature of problem-solving, cooperation, and communication as essential components in order to effectively implement peace education and prevent the failure to attain its objectives.

Peace education involves a diverse array of concepts and methodologies, as demonstrated by the existing literature. It is characterised as a route towards fostering a culture centred on peace, delving into the ethical and intellectual underpinnings, and serving as a means of averting conflict and violence, especially among young children (Khairuddin et al., 2019). Furthermore, peace education is defined as a form of societal intervention aimed at resolving different forms of violence, injustice, and inequality (Schultze-Kraft, 2022). Peace education encompasses the instruction of various subjects such as human rights, gender equality, disarmament, economic and social equality, nonviolence, equitable development, and international laws (Grunewald & Hedges, 2021).

In addition, the author asserts that peace education is interconnected with the examination of development, human rights, and environmental concerns. It also involves acknowledging the perspectives of adversaries and highlighting the importance of avoiding the notion of triumph, which can potentially escalate conflicts (Fuentes & Maestre, 2021). Additionally, it encompasses the process of creating nonviolent resolutions to conflicts and promoting constructive peaceful endeavours (Ay & Gökdemir, 2020). Peace education, with its holistic approach, focuses on preventing conflicts and promoting peace among indigenous communities (Benson, 2023; Mokotso, 2022). Demir (2011) presented many definitions of peace education as articulated by instructors, based on research informants. Peace education is characterised by the principles of love, respect, understanding, non-violence, tolerance, peace, solidarity, happiness, conscience, reconciliation, trust, and harmony. Thus, peace education can be defined as an educational approach that imparts ideals of peace, encompassing concepts such as love, harmony, tolerance, solidarity, and more.

Peace education, as described by the author, encompasses a comprehensive approach that incorporates ethical, philosophical, and pedagogical principles. Its aim is to cultivate peaceful attitudes, promote critical thinking, and encourage active engagement, all while addressing the underlying factors that contribute to violence, inequality, and injustice in society. Furthermore, education should prioritise the cultivation of effective communication and conflict resolution abilities, empowering individuals to negotiate and address differences in a constructive manner, while also upholding human interests and rights. Furthermore, schooling endeavours to cultivate a youthful cohort that possesses not only an understanding of worldwide concerns, but also the determination and competence to actively participate in fostering a more cohesive and all-encompassing community.

The significance of peace education has increased in recent decades and is now widely acknowledged as an essential and obligatory element of a genuinely democratic and progressive society. Multiple studies indicate that peace education is included in the

curriculum of educational institutions. Peace education is included in the curriculum of public schools, as demonstrated by Dewi et al. (2019) who conducted a study on the relationship between diversity and peace education. A case study approach was employed to conduct the research at Sukma Bangsa Pidie School. The study conducted by Santosa et al. (2021) examined the implementation of peace education in high school history classes, employing a case study methodology. Furthermore, madrasahs provide instruction in peace education. Azis (2012) conducted a study on the integration of peace education into Arabic language instruction. Furthermore, Pesantren actively incorporates peace education within its curriculum. As an illustration, Muslihah (2017) conducted a study on the relationship between Islamic boarding schools and the advancement of peace education. The study utilised a case study methodology and focused specifically on the An-Nidzomiyah Islamic Boarding School in Labuan Pandeglang, Banten. Hence, it is necessary to introduce peace education not just in public schools but also in Islamic educational institutions.

The author deems the examination of the transformation of Peace Education in the Islamic Education Curriculum to be quite significant. Studying peace education within the framework of Islamic education is crucial due to Islam's emphasis on peace and tolerance as fundamental teachings of the faith. Furthermore, peace education can aid in transcending a limited perspective of Islam that often solely emphasises the acquisition of religious knowledge, neglecting the importance of fostering connections and effective communication with diverse groups. It also places excessive emphasis on the history of conflicts rather than the endeavours towards peace (Qomaruzzaman et al., 2018).

Peace education can be incorporated into character education to enhance the development of a peace-oriented character in students (Karliani et al., 2021). This argument aligns with endeavours to equip the younger cohort with the ability to comprehend religious disparities harmoniously and assimilate Islamic principles that uphold diversity, all the while upholding robust Islamic values (Mansir, 2022). Furthermore, the principles of peace education can be effectively communicated through visual mediums like comics, which can contribute to the propagation of Islamic da'wah (Fitriani, 2022).

This study summarises the results of an extensive literature review conducted on multiple scholarly publications related to the topic of peace education. This essay focuses on the specific topic of modifying the pedagogical approach used in teaching peace education inside educational institutions. The primary objective of this study is to improve the notion of peace education by incorporating the findings from prior research.

METHOD

This paper is the outcome of a comprehensive analysis of scholarly literature, with a specific emphasis on digital data collected from the internet. Fink (2014) suggests that incorporating data-driven investigations on the internet is a beneficial approach. Online databases provide users access to a vast array of noteworthy publications, including those of paramount significance. Furthermore, the vast majority of scientific journals may be easily accessed without any charge through an internet connection. However, it is crucial to recognise that not all information can be considered trustworthy because of its dubious credibility. Therefore, researchers must carry out a thorough screening procedure in order to find and choose pertinent literature that could potentially be employed as data (Fink, 2014).

This study employed a multi-stage data collection process, which involved many distinct phases. First, an extensive review of existing literature was conducted. Second, a comprehensive search was performed on Google Scholar to identify relevant scholarly sources. Third, a meticulous screening of documents was carried out to select the most pertinent ones for analysis. Fourth, the process of importing the accumulated material into the Mendeley software and subsequently arranging it in a systematic manner. Fifth, the utilisation of scanning techniques for the purpose of reading books is seen. Sixth, the identification and underlining of words or sentences that serve as indicators of the underlying theme of the study. Seventh, the themes identified in the previous step are to be mapped out in a specific and detailed manner. In the subsequent section, the outcomes of the conducted study will be presented, followed by an in-depth exploration of the emerging themes.

RESULTS AND DISCUSSION

The transformation of peace education within the Islamic education curriculum

In this section, the author analyses multiple approaches for integrating peace education into the Islamic education curriculum. The categorization of transformational forms that is being discussed here is founded on previous academic inquiries that have focused primarily on the integration of peace education into academic environments. The author identified five approaches for incorporating peace education into the Islamic curriculum.

First, curriculum based on dialogue

A dialogue-based approach to education is an essential factor to consider when incorporating peace education into the curriculum. At the Latansa Modern Islamic Boarding School, the dialogue approach aims to unite students (*santri*) from diverse conflict zones in Indonesia, including Papua, Maluku, West Java, Central Java, and East Java. In an effort to promote world peace, the arrangement of students in the same room is designed to foster a sense of reconciliation and empathy among those of different ethnic backgrounds. The central emphasis of this dialogue process is symbolic interaction. By means of social, religious, and cultural exchanges in their respective quarters, the students covertly address their differences. By means of dialogue-based education, it is expected that students will develop the capacity to acknowledge and understand the unique life experiences of their peers (Sukendar, 2011).

Notwithstanding its potential to offer students a safe haven, sustaining such an atmosphere proves to be a more challenging endeavour than it initially appears (Gürsel-Bilgin, 2020). On a regular basis, a multitude of barriers hinder the discourse among all the students. Predicted variations might include psychological, cultural, and social attributes, in addition to religious and ethnic affiliations, among children who have been forced to endure conflict. Among youth from regions afflicted by conflict, this may spark additional disputes. So as to achieve this, oversight, curriculum planning, strategy, and quantifiable implementation are necessary.

In the context of peace education, the use of dialogue is essential to foster understanding and reconciliation. Gürsel-Bilgin (2020) emphasizes the importance of dialogue in peace education, particularly based on the work of Paulo Freire, whose dialogue

pedagogy is seen as promising for grassroots peace efforts in conflict-ridden regions. Gürsel-Bilgin (2020) also highlights the need for facilitated dialogue in conflict-torn regions to address the crippling impact of perpetrator-victim narratives, demonstrating the potential for dialogical approaches in addressing deep-rooted conflicts (Bekerman & Zembylas, 2010). The previous studies presented show the importance of dialogue as a pedagogical tool in peace education, especially in contexts characterised by conflict and tension. Scholars advocate the use of dialogue to address divisive narratives and enhance understanding, making it a fundamental aspect of peace education.

To promote reconciliation and comprehension within the framework of peace education, dialogue is an indispensable tool. Particularly drawing on the work of Paulo Freire, whose dialogue pedagogy is regarded as promising for grassroots peace initiatives in conflict-ridden regions, Gürsel-Bilgin (2020) emphasises the significance of dialogue in peace education. In order to mitigate the debilitating effects of perpetrator-victim narratives, Gürsel-Bilgin (2020) highlights the necessity of facilitated dialogue in conflict-affected areas. This demonstrates the capacity of dialogical approaches to confront entrenched conflicts (Bekerman & Zembylas, 2010). The author's studies demonstrate the significance of dialogue as an instructional instrument in peace education, particularly in environments marked by strife and discord. Academics endorse dialogue as a critical component of peace education due to its capacity to counter divisive narratives and foster mutual comprehension.

Second, values based education

Values-based education in this context is to prioritize the teaching and practice of peace values. According to Azhar et al. (2020) the instillation of peace values helps learners develop skills to overcome conflicts, create a safer and more peaceful life. Peace education is considered a learning effort that contributes to shaping good citizens in the world. In this case, Azhar et al. (2020) recommend that peace values should be integrated in the learning curriculum by teaching 12 peace values. This aims to form the character of students who are empathetic, independent, courageous, critical, creative, communicative, collaborative, and act as peacemakers and changemakers. Supporting factors that must also be considered are improving the quality of teachers and collaborative training with parents. Meanwhile, Sananul Huda Islamic Boarding School instills values such as the prohibition of tyranny, equality, justice, freedom, living in harmony and mutual help, tolerance, social solidarity, and forgiveness. Sananul Huda Islamic Boarding School introduces the values of peace to its students from the beginning of their entry into the pesantren (Ngaini & Salim, 2023). Ngaini and Salim (2023) added that Sananul Huda Islamic Boarding School implements five of them, including ma'ruf strategies, integration in lessons, ways of infusion, discourse dissemination, and real practice or actualization. The author finds that Islamic educational institutions can choose the values that are prioritized to be applied. Educational institutions can also program values according to the peculiarities of the institution.

In the context of implementation, Hasudungan et al. (2019) recommend that the cultivation of peace values be carried out by integrating aspects of local wisdom, social interaction, and holistic approaches in education, to promote peace and harmony among various community groups. Pela Gandong's Local Wisdom-Based Education activities include the transformation of pela values. The values of Peace Education in "*Pela Gandong*"

include the concept of harmonization between communities. “Pela” and “Gandong” as social institutions and glue social relations. Regulation of the social interaction system of indigenous peoples. *Pela Gandong* as a model of friendship or a system of fellowship between indigenous people from two or more countries (Hasudungan et al., 2019). The author argues that local wisdom can be considered to be one of the media in instilling peace values because local wisdom contains strong local virtue values in a community.

Third, programme on life skills for post-peace economic development

In contrast to focusing on achieving peace, peace education must establish long-term educational objectives. Peace education alone is insufficient to achieve a state of peace; it must also include instruction on how to maintain peace. Post-peace continuity exists. Therefore, the author agrees with the programme offered by Latansa Modern Islamic Boarding School, which is a programme that teaches life skills.

The management team of Latansa Modern Islamic Boarding School is cognizant of the fact that students who have been displaced due to conflict will no longer receive institutional support. It is necessary to anticipate that by the future they will be capable of living independently. In Islamic residential schools, they are instructed in a variety of skills that readapt them to live independently. International boarding schools collaborate with a range of stakeholders, including the district administration, in order to achieve this goal. In addition to other subjects, students from conflict zones are instructed in animal husbandry, agriculture, fish aquaculture, screen printing, and sewing. These concepts derive from the notion that the functioning of life necessitates a fair and prosperous economic system for peace to endure (Sukendar, 2011). Therefore, the preconditions for post-conflict prosperity must be met immediately so that students can exist independently economically

Halik et al. (2023) recommend that life skills be taught within the framework of peace education by focusing on three main aspects: cognitive, psychomotor, and affective domains. The cognitive domain includes self-awareness, understanding of conflict resolution, and awareness of global issues such as environmental issues, justice, and human rights. The Psychomotor domain involves teaching practical skills such as effective communication, empathy, critical thinking, and conflict resolution techniques. Meanwhile, the affective domain is the values instilled through peace education including ecological awareness, tolerance, and a sense of citizenship.

Furthermore, Halik et al. (2023) explained their findings that interactive learning techniques are used to develop these skills, attitudes, and knowledge. This approach creates an environment of tolerance and respect, where teachers and students collaborate actively. Peace education, in this way, not only enriches the well-being of learners but also promotes justice, equality, and instils a strong sense of individual and social responsibility.

The author agrees that life skills related to peace issues should be included in the curriculum of Islamic education. Life coverage can train students how to communicate effectively, which is important for resolving conflicts and understanding diverse perspectives. Effective communication skills help in expressing thoughts, feelings, and needs clearly and listening to others, fostering mutual understanding and respect. In addition, life skills education encourages tolerance, respect for diversity, and understanding of human rights, which are fundamental to peaceful societies. Students learn to appreciate

different cultures, religions, and points of view, which is especially important in an interconnected world.

Forth, modifying the national curriculum

According to Nurfalalah's research, a suggested approach for implementing peace education in the education curriculum involves making modifications to the national curriculum. This study is grounded in a comprehensive examination of relevant literature, specifically centering on mentorship initiatives conducted by Marginalised Communities Studies (CMARs) and Akar Teki, non-governmental organisations dedicated to providing support to the Sampang Shia community. The two non-governmental organisations (NGOs) established a programme known as the "Nationality School" at the Sampang Shiite refugee camp. Through the use of a psychological framework, both educational establishments made adaptations to the National Curriculum with the intention of catering to the diverse needs of students, particularly those with unique educational requirements (Nurfalalah, 2019).

It is imperative to incorporate psychological approaches while developing peace education curricula. In his research, Danesh discovered that student participants exhibited a lack of preparedness at a psychological level when confronted with topics like as tolerance, democracy, and human rights. In order to effectively address this potentially distressing and perplexing issue, individuals must engage in comprehensive preparation. This phenomenon was applicable not alone to students, but extended to their parents and professors, who were profoundly affected by their direct involvement in the preceding conflict, a mere half-decade ago (Danesh, 2006).

The peace curriculum design implemented by the non-governmental organisations CMARs and Akar Teki at the "National School" for Sampang Shiite children encompasses:

- 1) Reform the curriculum. In this instance, curriculum reform entails establishing a national curriculum as a basic reference for determining children's basic competencies, which is founded on children's psychological needs. For instance, fundamental reading and writing skills are taught to lower-class children in order to correctly spell the names of national symbols, the foundation of the country, the symbol of the Indonesian state, and symbols of the grandeur of the Indonesian nation. In the meantime, the process of learning to count incorporates symbols of ethnic diversity, language, and the national wealth of Indonesia.
- 2) The education curriculum should incorporate the principles of social justice, equality, and the fulfilment of fundamental human rights. The mastery and enjoyable learning method can be utilised for the learning process. Learning should be as entertaining as feasible. Consequently, this method of education incorporates a variety of entertaining and instructive activities.
- 3) Integration by adoption of the values of forbearance, gender equality, and tolerance. Frequently, refugee children employ violent language. When offended, they are accustomed to saying "I will kill you, I will carve you" Education in patience is also imparted through activities or humorous expressions, such as joking with refugee students without demeaning them. In order to eliminate student stereotypes, students are taught to assimilate by performing community service and other acts of philanthropy. Students are also encouraged to visit tourist attractions and interact with

other tourists. As a result of this strategy, a large number of individuals expressed compassion and were moved to donate food and funds for the benefit of children impacted by the conflict.

- 4) Include instruction in life skills and the cultivation of talents and interests in the curriculum. CMARs realises that children who are victims of the Sampang Shia conflict will one day live independently without caring from the CMARs institution as a support institution. Consequently, they must also be taught a number of skills that prepare them to live independently. Developing talents in singing or painting, chicken and fish farming, etc. (Hamdi, 2014).

It appears that the third and fourth curriculum designs are also being implemented at Latansa Modern Islamic Boarding School, albeit through a variety of activities. Therefore, designing peace education can be accomplished through curriculum reform, the instruction of social justice principles, the development of curriculum competencies, and the implementation of equality pedagogy (Nurfalah, 2019). According to Nurfalah (2019), the results of CMAR institutions' peace education programmes are substandard. Students lack support from parents and religious leaders in the Shiite sect, among other factors. The number of students actively participating in peace education demonstrates this. Only 40-45 of the 76 students participated actively in peace education activities (Nurfalah, 2019). Nonetheless, Nurfalah concluded that the CMARs' peace education was a great fit for the Shiite refugee children of Sampang Madura (Nurfalah, 2019). Moreover, there exists a prevailing inclination towards altering the mindset of youngsters who have been affected by the Sampang Shiite conflict. Nevertheless, significant barriers arise from familial and authoritative individuals. One significant challenge arises from the community's prevailing negative perception of public-school materials, leading to a prioritisation of religious institutions. Consequently, Shia leaders assume the exclusive role of information providers (Nurfalah, 2019).

Fifth, multiculturalism-based curriculum

The transformation of peace education can also be observed in a curriculum that is rooted in multiculturalism. According to Unwanullah (2012), the objective of implementing educational transformation from a multicultural perspective is to address the frequent disputes that arise within mixed cultures. The present state of multiculturalism in Indonesia might be metaphorically compared as a smouldering fire within the chaff, with the potential to incite conflicts at any given moment. In addition, considering the unpredictable nature of political, religious, and socio-cultural advancements (Unwanullah, 2012).

In order to achieve a multicultural-oriented transformation of peace education within the educational curriculum, it is anticipated that the process of educational transformation will yield valuable contributions, resolutions, or remedies in fostering peace. In the development of a multicultural-oriented peace education curriculum, it is imperative to take into account various factors. These include guidelines for the creation of instructional resources, the selection of appropriate pedagogical approaches, and the incorporation of curriculum materials that foster an understanding of the pressing need for tolerance and mutual respect towards racial, religious, ethnic, and cultural diversity. The topic of discussion pertains to the cultural and societal aspects of living in Indonesia (Unwanullah,

2012). Hence, Gorski proposes three essential changes that should be implemented in the field of multicultural education. These changes encompass the transformation of schools, the alteration of teaching and learning methods inside educational institutions, and the broader transformation of society as a whole (Unwanullah, 2012).

In the realm of peace education, Unwanullah (2012) delineated six objectives of multicultural education with the aim of mitigating the likelihood of societal conflict. These objectives encompass the following: firstly, fostering comprehension of one's own background as well as that of various community groups; secondly, cultivating respect and appreciation for the diverse ethnic, cultural, and socio-historical aspects; thirdly, eradicating ethnocentric attitudes and prejudiced beliefs; Fourth, in order to comprehend the factors contributing to ethnic polarisation, it is imperative to examine the economic, social, psychological, and historical dimensions involved. Fifth objective aims to enhance the development of critical analysis abilities pertaining to commonly encountered societal concerns. Sixth, it is imperative to adopt a discerning approach toward democratic concerns by embracing a more equitable and liberated perspective. Additionally, one should strive to cultivate their individuality in order to become a more impactful and influential figure within society (Unwanullah, 2012). It is imperative to take into account these objectives while developing a curriculum for peace education that is rooted in multiculturalism.

The implementation of a curriculum that embraces multiculturalism has a significant impact on mitigating social and religious tensions within the Indonesian society, particularly in the setting of pluralism throughout different periods and regions. Nevertheless, while a curriculum centred around multiculturalism may be beneficial, it is imperative to incorporate it in conjunction with alternative models or methods, such as the dialogical consensus model (Ibrahim, 2008). Dialogical consensus can be conceptualised as a shared understanding that is achieved via the process of dialogue. In this particular instance, it is imperative that the curriculum content encompasses the necessary components pertaining to the implementation and execution of dialogical consensus.

CONCLUSION

Based on the research questions raised, this study can be concluded that the approach to transforming peace education into the Islamic education curriculum can be implemented through five approaches, viz: first, curriculum-based based on dialogue; second, values-based education; third, program on life skills for post-peace economic development; fourth, modifying the national curriculum; and fifth, multiculturalism-based curriculum.

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