

## Quickly Building World Peace Through Islamic Peace Education

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### Abstract

A clear disparity exists between the conceptualization of Islam as an ideal and its actual practice. Conceptually, Islam represents total submission to the will of God and is inherently associated with values of peace, safety, and harmony. However, in some contexts, Islam is often perceived as a source of conflict and is viewed negatively by non-Muslims. Therefore, it is essential to disseminate the peaceful values of Islam through education in order to bridge this gap. This study aims to examine the Islamic-Based Peace Education Program (PPBI) initiated at STITNU Al-Farabi Pangandaran by the Pusat Studi Budaya dan Perubahan Sosial (PSB-PS). This research employs a descriptive qualitative method. Data were collected through observation, interviews, and document analysis. The data were analyzed using data reduction, data display, and conclusion drawing. The findings indicate that the program has identified and integrated nine Islamic values that promote peacebuilding into textbooks and the curriculum. The implementation of PPBI includes various activities, such as seminars, group discussions, workshops, teacher training, book publication, and classroom instruction. The program aims to cultivate a culture of peace through formal education, both in compulsory subjects (such as Islamic Religious Education) and extracurricular activities, based on the principles of nonviolence and peacebuilding.

**Keywords:** *Muslim Civil Society; Islamic Values; Peace Education; Nonviolence.*

### Abstrak

Terdapat kesenjangan yang jelas antara konseptualisasi Islam sebagai cita ideal dan praktiknya dalam kehidupan nyata. Secara konseptual, Islam merupakan bentuk penyerahan total kepada kehendak Tuhan serta identik dengan nilai-nilai perdamaian, keselamatan, dan harmoni. Namun, dalam beberapa konteks, Islam sering kali dipersepsikan sebagai sumber konflik dan dipandang negatif oleh non-Muslim. Oleh karena itu, penting untuk menyebarluaskan nilai-nilai damai Islam melalui pendidikan guna menjembatani kesenjangan tersebut. Penelitian ini bertujuan untuk mengkaji Program Pendidikan Perdamaian Berbasis Islam (PPBI) yang diinisiasi di STITNU Al-Farabi Pangandaran oleh Pusat Studi Budaya dan Perubahan Sosial (PSB-PS). Penelitian ini menggunakan metode kualitatif deskriptif. Pengumpulan data dilakukan melalui observasi, wawancara, dan studi dokumentasi. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa program ini telah mengidentifikasi dan mengintegrasikan sembilan nilai Islam yang mendukung pembangunan perdamaian ke dalam buku ajar dan kurikulum. Implementasi PPBI mencakup berbagai kegiatan, seperti seminar, diskusi kelompok, lokakarya, pelatihan guru, publikasi buku, dan pembelajaran di kelas. Program ini bertujuan untuk membangun budaya damai melalui pendidikan formal, baik dalam mata pelajaran wajib



(seperti Pendidikan Agama Islam) maupun kegiatan ekstrakurikuler, dengan berlandaskan pada prinsip non-kekerasan dan pembangunan perdamaian.

**Kata Kunci:** *Masyarakat Sipil Muslim; Nilai-Nilai Islam; Pendidikan Perdamaian; Non-Kekerasan.*

## INTRODUCTION

In the modern era, some non-Muslims often associate Islam with negative connotations. Diverse factions have divergent perspectives toward Islam: the left condemns it as a medieval theocracy, while the right associates it with barbarism, and the middle regards it as a dangerous kind of exoticism.<sup>1</sup> The prevailing consensus regarding Islam is that it exhibits a greater propensity for peaceful rather than violent principles.<sup>2</sup> Islam, a term derived from the Arabic word 'salm', signifies absolute peace, tranquility, duty-fulfillment, convenience, and allegiance. Moreover, the term signifies a quest for truth in addition to absolute submission to the Lord's will.<sup>3</sup>

Islam in practice is characterized by unresolved conflicts in certain communities and a negative perception among non-Muslims, which contrasts with the previously idealized conception of Islam. The burgeoning issues of Islamophobia and religious extremism further widen this divide by fostering the perception that resorting to violence is a satisfactory method of conflict resolution.<sup>4</sup>

It is critical that the community promote peace as a fundamental Islamic value in order to narrow the gap. An avenue through which peaceful Islamic values are disseminated and brought to light is through education.<sup>5</sup> A culture centered on peace could be produced by promoting the incorporation of Islamic peace values into society. Values are inextricably linked to culture, which comprises components like peace. A broader framework, commonly known as a "culture of peace," is where the formation of these values occurs.<sup>6</sup>

In the 1980s, during a transition from a culture of war to a culture of peace, Islamic peace education (PE) rose to prominence.<sup>7</sup> This transformation aims for a holistic approach,

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<sup>1</sup> Y M Pochta, "Islamist Terrorism in the Context of Contemporary Hybrid Wars," *Vestnik RUDN. International Relations* 21, no. 4 (2021): 734–746.

<sup>2</sup> Matteo Benussi, "'Sovereign' Islam and Tatar 'Aqīdah': Normative Religious Narratives and Grassroots Criticism amongst Tatarstan's Muslims," *Contemporary Islam* 14, no. 2 (July 24, 2020): 111–134.

<sup>3</sup> Foyasal Khan and Mohamed Aslam Haneef, "Religious Responses To Sustainable Development Goals: An Islamic Perspective," *Journal of Islamic Monetary Economics and Finance* 8, no. 2 (2022): 161 – 179.

<sup>4</sup> Daniel Gil-Benumeya, "The Consent of the Oppressed: An Analysis of Internalized Racism and Islamophobia among Muslims in Spain," *Sociological Perspectives* 66, no. 6 (2023): 1146 – 1164.

<sup>5</sup> Syarif, "Moderate Islam (Wasathiyah) in Indonesia: A Contribution for Islamic Countries in the World," *International Journal of Advanced Science and Technology* 29, no. 3 Special Issue (2020): 1373 – 1384.

<sup>6</sup> abbas Yazdani, "The Culture of Peace and Religious Tolerance from an Islamic Perspective," *Veritas*, no. 47 (2020): 151 – 168.

<sup>7</sup> Basma Hajir and Kevin Kester, "Toward a Decolonial Praxis in Critical Peace Education: Postcolonial Insights and Pedagogic Possibilities," *Studies in Philosophy and Education* 39, no. 5 (2020): 515 – 532.

moving away from fragmented strategies to prevent all forms of violence, including war.<sup>8</sup> An integrative theory of peace was proposed, emphasizing an integrated curriculum in which each subject and philosophical attitude contributes to peace education.<sup>9</sup> As a consequence of the function of PE as a method of social maintenance, this strategy developed.

Implementation, compartmentalization, and integration comprise the three phases of PE method development. The instrumentalization approach posits that religious actors' sole function is to lend legitimacy to secular agendas. They function as collaborators in compartmentalization, providing novel religious literacy programs with the aim of enhancing the capabilities of political and diplomatic organizations at the national and global levels.<sup>10</sup> Conversely, the integration model regards religious actors as intrinsic components of the framework; however, instances and implementations in domestic and international programs are challenging to ascertain.

In light of the emergence of violent extremism exemplified by the Boko Haram, Taliban, Al-Shabab, Daesh, and Al-Qaeda, the Islamic peace education program seeks to dispel the popular notion that Islam is a violent faith.<sup>11</sup> The aforementioned programs encompass activities such as evaluating curricula, creating modules and manuals, providing teacher training, and reorienting peace education. Tolerance is a major principle that is emphasized in Islamic education curricula throughout all grade levels.<sup>12</sup> However, challenges such as poor evaluation, weak mechanisms, lack of trust relationships with community leaders and school authorities, and failure to consider cultural context have been faced.

This research holds significant importance as it has the potential to mitigate or eradicate animosities, disputes, and detrimental generalizations linked to Islam and Muslims. In addition, this research is important because it integrates Islamic values into the wider scope of education. This research holds significant importance as it has the potential to mitigate or eradicate animosities, disputes, and detrimental generalizations linked to Islam and Muslims. In addition, this research is important because it integrates Islamic values into the wider scope of education in the Muslim community and has the potential to be realized. Therefore, this research aims to identify Islamic values that can build peace through Islamic education. in the

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<sup>8</sup> Kevin Kester, "Global Citizenship Education and Peace Education: Toward a Postcritical Praxis," *Educational Philosophy and Theory* 55, no. 1 (2023): 45 – 56.

<sup>9</sup> Sean Higgins and Mario Novelli, "Rethinking Peace Education: A Cultural Political Economy Approach," *Comparative Education Review* 64, no. 1 (2020): 1 – 20.

<sup>10</sup> Jelena Ćuković and Miloš Milenković, "Intangible Cultural Heritage as a Resource for 'Self-Stakeholderisation': Fieldwork among Politically Active Civil Society Stakeholders in the Province of Vojvodina, Serbia," *International Journal of Intangible Heritage* 18 (2023): 50 – 62.

<sup>11</sup> Reza Eltiaminia and Dariush Qanbari, "Ethnic Politics in Russia and Its Impact on Extremism in the North Caucasus; [سیاستهای قومی در روسیه و تأثیر آن بر گسترش افراطگرایی در قفقاز شمالی]," *Central Eurasia Studies* 15, no. 2 (2023): 49 – 71.

<sup>12</sup> Mariam Alhashmi, Naved Bakali, and Rama Baroud, "Tolerance in Uae Islamic Education Textbooks," *Religions* 11, no. 8 (2020): 1 – 13.

Muslim community, and the potential to be realized. Therefore, this research aims to identify Islamic values that can build peace through Islamic education.

## RESEARCH METHOD

The methodology employed in this study is qualitative descriptive research. The qualitative research method employs the researcher as the primary tool to investigate the natural state of objects. The objective of qualitative descriptive research is to provide descriptions and depictions of established phenomena, encompassing both natural and human engineering. This approach places greater emphasis on the qualities, attributes, and interconnections among activities.<sup>13</sup> Data collection techniques used are observation, interviews and literature / documentation studies. As for the selection of informants, purposive sampling methods are used. Purposive sampling is an approach to sampling that is not predicated on stratification, geography, or randomness, but rather on factors that concentrate on specific objectives.<sup>14</sup> When identifying issues that need more investigation and when researchers want to get more in-depth knowledge from informants, interviews are used as a data gathering method.<sup>15</sup> Researchers Data collection techniques used are observation, interviews, and literature and documentation studies. As for the selection of informants, purposive sampling methods are used. Purposive sampling is an approach to sampling that is not predicated on stratification, geography, or randomness, but rather on factors that concentrate on specific objectives. Performed comprehensive interviews with three individuals for this study: students, the Chairman, and the Secretary of the Center for Cultural Studies and Social Change (PSB-PS) at Nahdatul Ulama Tarbiyah College (STITNU) AlFarabi Pangandaran. Through this interview, researchers will find out more about the activities of the Islamic-Based Peace Education Program (PPBI) at the Center for Cultural Studies and Social Change (PSB-PS) at the Nahdatul Ulama Tarbiyah College (STITNU) AlFarabi Pangandaran. Through observation, researchers learn about behavior, and the meaning of that behavior. In making observations, researchers observed the course of organization at the Center for Cultural Studies and Social Change (PSB-PS) at the Nahdatul Ulama Tarbiyah College (STITNU) AlFarabi Pangandaran. procedures for collecting data by doing a literature review of relevant books, articles, papers, and notes that pertain to the issue at hand. This method is used to get fundamentals and viewpoints in writing by examining a variety of books pertinent

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<sup>13</sup> Nicole Vitellone, "Sociology and the Problem of Description," *Qualitative Research* 21, no. 3 (2021): 394 – 408.

<sup>14</sup> Steve Campbell et al., "Purposive Sampling: Complex or Simple? Research Case Examples," *Journal of Research in Nursing* 25, no. 8 (2020): 652 – 661.

<sup>15</sup> Melissa DeJonckheere and Lisa M Vaughn, "Semistructured Interviewing in Primary Care Research: A Balance of Relationship and Rigour," *Family Medicine and Community Health* 7, no. 2 (March 8, 2019): 57.

to the issue under investigation. The data will be evaluated in the interim using the following procedures: (1) data reduction; (2) data display; and (3) verification or conclusion.<sup>16</sup>

## RESULTS AND DISCUSSION

### Islamic Education for Peace

Islamic peace education is an emerging field of study that is presently being acknowledged as an autonomous academic discipline. This particular topic has captivated an expanding community of Islamic peace academics and practitioners who originate from diverse cultural and historical backgrounds.<sup>17</sup> These individuals are dedicated to reevaluating and reinterpreting Islamic resources, traditions, and practices concerning nonviolence and peacebuilding.<sup>18</sup>

Three fundamental reasons in support of the creation of Islamic peace education are delineated by Qamar-ul Huda. In the first place, throughout the last two decades, Muslim non-governmental organizations (NGOs) in the field of education have tended to engage largely with private and public schools, while ignoring Islamic seminaries (madrasah and pesantren).<sup>19</sup> Some argue that this omission may reflect a secular bias within NGOs or the inherently secular nature of their approach to peace education.<sup>20</sup> Secondly, there is a perception among political elites in both Muslim societies and the West that graduates of Islamic seminaries cannot integrate their knowledge and skills into a broader society. This view contends that traditional religious education fails to equip students with vocational skills and critical-thinking abilities essential for employment in various sectors, making them susceptible to radical ideologies.<sup>21</sup> Thirdly, there is an increasing demand for peace education under the leadership of prominent seminaries. Global and domestic pressures to diversify the curriculum are prompting a reevaluation of the static educational frameworks, driven by an awareness that existing models may hinder students' competitiveness in a globalized world.<sup>22</sup>

Academics and professionals engaged in the implementation of Islamic peace education function on the foundation of certain presumptions. Current research that examines the

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<sup>16</sup> Hsiu-Fang Hsieh and Sarah E Shannon, "Three Approaches to Qualitative Content Analysis," *Qualitative Health Research* 15, no. 9 (2005): 1277 – 1288.

<sup>17</sup> Wail Ismail, Mahfouda Mushaiqri, and Li Haiyan, "Inclusion Of Islamic Peace Concepts In School Curricula," *Journal of Dharma* 46, no. 4 (2021): 499 – 514.

<sup>18</sup> Nicole Jene Phillips and Alexander Cromwell, "Building Bridges in Police-Youth Relations through Experiential Peacebuilding: How Reduced Threat and Increased Humanization Impact Racialized Structural and Direct Violence in Baltimore," *Journal of Peace Education* 17, no. 3 (2020): 324 – 345.

<sup>19</sup> Siti Rohmah et al., "The Recontextualization of Islamic Peace Education: A Study of the Theory of Mohammed Abu-Nimer in the Indonesian Context," *Fieldwork in Religion* 13, no. 2 (2018): 183 – 202.

<sup>20</sup> Alhashmi, Bakali, and Baroud, "Tolerance in Uae Islamic Education Textbooks," *Religion* 11, no.8 (2020): 1-3

<sup>21</sup> Robert Skinner, "Contesting Forms of Capital: Using Bourdieu to Theorise Why Obstacles to Peace Education Exist in Colombia," *Journal of Peace Education* 17, no. 3 (2020): 346 – 369.

<sup>22</sup> Kamiya Kumar, "Human and Integral Education: Educational Paradigms from the Indian Context Expanding Meanings of Peace and Conflict," *Journal of Peace Education* 19, no. 3 (2022): 351 – 372.

Islamic position on conflict, nonviolence, and peace provides clarification on these assumptions. In a general sense, these studies may be classified into three categories: (1) those that investigate jihad and warfare; (2) those that examine peace and conflict; and (3) those that explore nonviolence and peacebuilding. Every category presents unique viewpoints, study objectives, and elucidations of Islamic heritage and religion..

Studies of "jihad and war" aim to support the idea that Islam inherently justifies violence and war as primary conflict resolution methods. Some argue that Islam is a religion of "war," asserting that violence is integral to its core, while concepts like "pacifism" or nonviolence are considered foreign.<sup>23</sup>

Studies of "peace and war" propose that Islam sanctions the use of force and violence only in specific, well-defined contexts. Scholars in this group focus on instances where Islamic tradition permits force and violence to address conflicts, emphasizing the pursuit of justice and positioning nonviolence as secondary in importance within Islam.<sup>24</sup>

Research on "nonviolence and peacebuilding" underscores the possibility of nonviolence serving as a foundational tenet within the Islamic faith. This group of scholars delineates Islamic values and concepts, including the conviction in the oneness of humanity, the transcendent love of God, the duty of mercy, and the necessity to restrain passions. Although certain academics concede the potential for restrained violence in extreme circumstances, the prevailing viewpoint underscores the pacifist and nonviolent characteristics of Islamic culture and faith.<sup>25</sup>

The challenge within the Islamic peace education program lies in determining Islamic values. The approach to addressing this challenge is outlined in the Islam-based Peace Education program conducted by the Center for the Study of Culture and Social Change at STITNU AlFarabi.

### **Teachings from the Prophet Muhammad (PBUH) on the Meccan tribes**

Muhammad (PBUH) encountered numerous challenges throughout his 63-year life, impacting his personal relationships, governance, and international affairs. The introduction of a new religion further added to the complexity of these issues. The Prophet's (PBUH) approach to addressing these challenges, considered groundbreaking even today, is seen as a

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<sup>23</sup> Laura Sani, "When the Secular Meets the Sacred: Islamic Peace Model for Post-COVID Muslim-Majority War-Torn Contexts," *International Journal of Religion and Spirituality in Society* 12, no. 2 (2022): 15 – 28.

<sup>24</sup> Andrekos Varnava, "Yusuf Islam (Aka Cat Stevens) and His Anti-War and pro-Peace Protest Songs: From Hippy Peace to Islamic Peace," *Contemporary British History* 33, no. 4 (2019): 548 – 572.

<sup>25</sup> Kathy Bickmore, Ahmed Salehin Kaderi, and Ángela Guerra-Sua, "Creating Capacities for Peacebuilding Citizenship: History and Social Studies Curricula in Bangladesh, Canada, Colombia, and México," *Journal of Peace Education* 14, no. 3 (September 2, 2017): 282–309.

historical example of conflict resolution by Islamic philosophers and recent research in peace and conflict studies.<sup>26</sup>

The Prophet successfully resolved the following six conflicts, according to Mustafa Monjur: (1) The Fijar Battle (580–590); (2) The Reconstruction of Kabah (605); (3) The Quraish Blitz (618–620); (4) The Aus-Khazraj Conflict (620–622); (5) The Medina Charter (622); and (6) The Hudaibiyya Truce (628).<sup>27</sup>

One specific conflict, the rebuilding of the Kabah in 605, exemplifies the Prophet's unique approach. The Kabah needed urgent reconstruction after a violent flood, coupled with the robbery of its treasures due to a lack of a ceiling and a wall height above that of a man. The tribes of Mecca, including the Quraish, collectively decided to rebuild it. However, a dispute arose over resetting the holy Black Stone, with each tribe claiming a special right to the honor.

Facing the imminent threat of a prolonged battle, Abu Umayyah ibn Mugirah proposed a solution. He suggested that the first person passing through the gate of al-Suffah would serve as the arbitrator. Muhammad (PBUH) became the chosen arbitrator, and upon entering, he resolved the conflict. He wore a gown, placed the Black Stone in the center, and had elders from each tribe carry the gown to the Kabah, where he personally positioned the holy stone. This resolution brought joy, and construction resumed and concluded successfully.

From this event, nine values essential for peace education can be identified: (1) Husnuz-zann (positive thinking); (2) Sabr (patience); (3) Islah (reconciliation); (4) Tafa'hum (mutual understanding); (5) Takrim (mutual respect); (6) 'Afw (forgiveness); (7) Ihsan (cooperation); (8) Fastabiqul-karat (fair competition); and (9) Tasamuh (tolerance). These values reflect attitudes and behaviors crucial for peacebuilding.<sup>28</sup>

The fundamental principles that underpin peace education are, deductively speaking, Tawhid (the unity of the divine beings for the betterment of humanity), Rahmah (love as the foundation of relationships), and Musawah (egalitarianism—the belief that every human being is equal in the eyes of Allah). Furthermore, in regard to the objective of its implementation, peace education possesses the following teleological values: 'Adl (justice—social harmony), Iyn (nonviolence), and Salam/Silah (peace).

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<sup>26</sup> Mohammed Abu-Nimer and Ilham Nasser, “Considerations in Education for Forgiveness and Reconciliation: Lessons from Arab and Muslim Majority Contexts,” *Journal of Peace Education* 20, no. 1 (2023): 30 – 52.

<sup>27</sup> Herbert C. Kelman, “Social-psychological Contributions to Peacemaking and Peacebuilding in the Middle East,” *Applied Psychology* 47, no. 1 (January 27, 1998): 5–28.

<sup>28</sup> Mohammed Abu-Nimer, *Religion in Peacebuilding: An Emerging Force for Change, The Wiley Blackwell Companion to Religion and Peace*, 2022.

## Classifying Islamic Principles for Peace Education

The peace education-identified Islamic ideals are categorized into three distinct groups. In the first place, basic values comprise three principles: musawah (egalitarianism—recognizing the equality of all human beings before Allah), tawhid (the unity of the Godhead for the unification of humanity), and rahmah (love).<sup>29</sup> Tawhid endeavors to manifest the unity of God within human connections, placing emphasis on the notion that all people are one under Allah. Rahmah stresses exemplifying the qualities of the gracious and merciful God, thereby encouraging human interactions characterized by affection and focus. Musawah promotes the notion that every human is equal in the eyes of Allah, surpassing distinctions of race, gender, color, and religion. It stands for equitable opportunities and strong social connections.

Furthermore, behavioral values comprise a set of nine principles, namely: husnuz zann (acceptance), tasamuh (tolerance), takrim (mutual respect), tafahum (mutual understanding), Ihsan (altruism), fastabiqul khayrat (fair competition), sabr (patience), 'afw (forgiveness), islah (fortune), and fastabiqul khayrat (fair competition). Husnuz Zanni advises exercising prudence in assessments and consulting reliable sources for clarification. Respecting freedom of expression, valuing diverse cultural perspectives, and recognizing and accepting socioreligious diversity are essential values emphasized by Tasamuh. Respecting the dignity of both individuals and groups, sustaining mutual trust, and being attentive to a variety of viewpoints are all value systems emphasized by Takrim. By encouraging dialogue on a shared platform in pursuit of common objectives, Tafahum raises awareness of the fact that values may differ but also have similarities. Supporting cooperation and altruism, Ihsan promotes consciousness and a willingness to coexist with individuals of various cultures. In order to improve the caliber and standing of social life, Fastabiqul Khayrat advocates for equitable competition and diversity equality. In confronting the difficulties of life, Sabr places an emphasis on continence, awareness, self-control, fortitude, and tenacity. "The objective of Afw is to convert trauma and wounds into compassion, absolution, and harmony." Following the occurrence of violence and wrongdoing, Islah advocates for the peaceful pursuit of truth, justice, and mercy.

Finally, salam (peace), 'adl (justice), and lyn (nonviolence) are teleological ideals. Social balance is prioritized by Adl via the promotion of sharing and compassion, particularly towards those who are marginalized and disadvantaged. Lyn advocates for environmental and human security-protecting structures, ideas, expressions, attitudes, and behaviors. The concept

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<sup>29</sup> Sweta Dey, "The Relevance of Gandhi's Correlating Principles of Education in Peace Education," *Journal of Peace Education* 18, no. 3 (2021): 326 – 341.

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of *silah* or *salam* emphasizes ongoing dedication and endeavors towards the promotion of peace, peacemaking, and peacebuilding.<sup>30</sup>

### The Application of Peace Education Grounded in Islam

Academic and research institutes are considered to be a kind of civil society organization, in accordance with the UNDP's pragmatic and understandable definition of civil society, which is mentioned by Kamal Maholtra (CSOs). The Center for the Study of Culture and Social Change (PSB-PS), which is located in STITNU AlFarabi, is classified as an academic and research institution. PSB-PS STITNU AlFarabi has implemented the Pendidikan Perdamaian Berbasis Islam (PPBI) program, which aims to promote peace education by focusing on nine Islamic ideals, in an effort to achieve this goal.

Regarding peace-related concerns, the main aim of the PPBI program is to induce psychomotor, emotional, and cognitive transformations in junior high school pupils. With a foundation in the equality and oneness of humanity, the spirit of mutual affection, the readiness to cohabit, and the advancement of social cohesiveness, the program endeavors to inculcate in participants the essential ideals of justice, nonviolence, and peace. Respecting humanity, supporting reconciliation, forgiveness, and conflict resolution, nurturing the capacity to listen and learn from others, and promoting cohabitation via tolerance, collaboration, and competitiveness all contribute to this end.

A range of activities comprise the PPBI program's implementation, including workshops, seminars, focus group discussions (FGDs), teacher training, book publishing, and classroom application. Four junior high schools, consisting of both public and private establishments, were included in the initiative. The length and nature of the Islamic education courses at each school varied. In adherence to ethical research regulations, the schools' names are safeguarded by using pseudonyms. The decision to implement the PPBI program at the junior high school level is supported by research in the field of developmental psychology, which indicates that this is a critical period for character development, during which children are most significantly influenced. An integral part of the curriculum, the PPBI book is designed for junior high school students, particularly adolescents, who are pursuing Islamic education. In order to captivate the attention of adolescents, the book is purposefully formatted like a comic book. Furthermore, it has an indirect influence on the surrounding community of educational institutions, parents, instructors, community leaders, and pertinent academic establishments.

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<sup>30</sup> Gabriel Velez et al., "Teacher and Administrator Perceptions of Peace Education in Milwaukee (US) Catholic Schools," *Journal of Peace Education* 18, no. 3 (2021): 360 – 383.

The PPBI book delineates a comprehensive outline of material acquisition, competence benchmarks, and indicators via its five sections: introduction, stimulus, discussion, input, test, and daily job. A glossary and enrichment are included in the input area.

Practically and theoretically, PPBI may be categorized as a kind of peacebuilding in which the internalization of Islamic principles is emphasized in order to foster a culture of peace. This program is consistent with the notion of structured peace education, which includes instruction, instruction, and knowledge at Islamic seminaries (madrasah and pesantren) and public secondary schools.<sup>31</sup> Through FGDs, the nine recognized Islamic values were determined from the Quran and the Sirah of the Prophet.

In addition, by cooperating with Islamic seminaries and public and private schools, the PPBI program furthers Qamar-ul-Huda's recognition of the need for peace education in Muslim communities. A possible secular bias in non-governmental organizations (NGOs) and the development of peace education textbooks is circumvented via the use of this collaborative method. Differentiating itself from The curriculum, which includes "studies of jihad and war" and "studies of peace and war," is classified as "studies of nonviolence and peacebuilding."<sup>32</sup>

Muslim civil society organizations, and PSB-PS STITNU AlFarabi in particular, have, in summary, shown their capacity to promote peace by means of the PPBI program. By serving as intermediaries between major interests and avoiding the domination and atomization of the multicultural fabric of society, they positively impact social cohesion in multireligious and multifaith societies.

## CONCLUSION

The PPBI is a peace education model that incorporates comic-like illustrations and nonviolence research. It uses community resources like school administrators, religious authorities, educators, and researcher-activists to promote peace. The approach has potential for expansion across various academic institutions. It is recommended to evaluate the material and enhance its quality and relevance in the digital age. The PPBI approach can be preserved as an effective and universally applicable strategy in various educational settings.

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<sup>31</sup> Ludwig Gelot, "Training for Peace, Conscientization through University Simulation," *Journal of Peace Education* 16, no. 2 (2019): 195 – 214.

<sup>32</sup> Christopher Appiah-Thompson, "The Concept of Peace, Conflict and Conflict Transformation in African Religious Philosophy," *Journal of Peace Education* 17, no. 2 (2020): 161 – 185.

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