

Analysis Of Peace Education In The Implementation Of The Peace Village Program Reviewed From The Perspective Of Islamic Religious Education

Maulana Iskandar^{a,1}

^aSekolah Tinggi Agama Islam Mulia Astuti Wonogiri, Indonesia

¹Iskandarmaulana913@gmail.com

*Correspondent Author; Iskandarmaulana913@gmail.com

ARTICLE INFO

Article history

Received:

14-12-2024

Revised:

26-02-2025

Accepted:

25-03-2025

Keywords

Peace education, Peace Village, Islamic Religious Education, Islamic peacebuilding, Tolerance

ABSTRACT

Peace education is one of the important approaches in building a harmonious social life in the midst of a multicultural society. From the perspective of Islamic Religious Education (PAI), peace education is not only oriented towards conflict prevention, but also on instilling the values of justice, tolerance, equality, and respect for diversity. The implementation of these values can be seen through the Peace Village Program in Nglingsi Village, Klaten Regency, which was developed as an effort to build a community-based culture of peace. This research uses a qualitative approach with the type of library research. Data was obtained from various books, scientific journals, articles, and documents related to peace education, Islamic education, and the implementation of the Peace Village Program. The data collection technique was carried out through a documentation study and analyzed using a content analysis technique. The results of the study show that the implementation of the Peace Village Program in Nglingsi Village has reflected the five principles of peacebuilding in Islam, namely justice, equality, peace building, the search for peace, as well as pluralism and diversity. The values of justice and equality are realized through *the Women Participation for Inclusive Society (WISE)* program which focuses on economic empowerment and strengthening women's social participation. The value of peacebuilding is realized through the Community Early Warning Forum as a means of social dialogue and peaceful conflict resolution. The value of seeking peace is reflected in watching and learning together activities that aim to maintain unity and prevent social conflicts due to differences in political views. Meanwhile, the values of pluralism and diversity are realized through the Peace School program which instills an attitude of tolerance and respect for differences in religion, culture, and social backgrounds. The implementation of the Peace Village Program shows that community-based peace education has a strong relevance to the values of Islamic Religious Education in building a culture of peace, tolerance, and harmonious social life in a multicultural society.

Introduction

Education has an important role in building a harmonious and civilized social life.

Education not only functions as a means of knowledge transfer, but also as a medium for building students' character, tolerance, and social awareness in social life. In the context of a multicultural society, education is an important instrument in instilling the values of peace so that people are able to coexist in the midst of diverse religions, cultures, and social backgrounds. Ahmad Nurcholish explained that peace education is an important need for modern society because conflicts and violence still occur in various parts of the world. Peace education is directed at building a culture of peace, tolerance, and non-violent social life (Nurcholish, 2018).

The development of social life in modern society shows an increase in the potential for conflict due to differences in political, religious, cultural, and social views. The phenomenon of intolerance, hate speech, discrimination, and horizontal conflict are serious challenges in the life of a plural Indonesian society. This condition shows that it is not enough to build peace only through security and legal approaches, but also requires an educational approach that is able to build public awareness of the importance of living peacefully and respecting diversity. Halimatus Sa'diyah and Sri Nurhayati explained that peace education from the perspective of Islamic education is directed to form a tolerant, moderate, religious, and anti-violent attitude through dialogue, peace-keeping, peace-making, and peace-building approaches (Sa'diyah & Nurhayati, 2019)

From the perspective of Islamic religious education, peace is an important part of Islamic teachings that emphasize the values of compassion, justice, tolerance, and respect for fellow human beings. Islamic religious education not only aims to form spiritually pious individuals, but also to build human beings who are able to maintain harmonious social relationships. Mohammed Abu-Nimer explained that the concept of peace in Islam is built through the principles of justice (*'adl*), deliberation (*shura*), compassion (*rahmah*), and social reconciliation (*islah*) as the basis for the creation of a peaceful and harmonious social life (Abu-Nimer, 2003).

The implementation of community-based peace education can be seen through the Peace Village Program in Nglinggi Village, Klaten Regency. The Peace Village Program is a community empowerment program that aims to build a culture of peace through strengthening tolerance, social dialogue, community economic empowerment, and prevention of community-based social conflicts. The program is realized through various activities such as Peace Schools, Community Early Awareness Forums, women's empowerment through *the Women Participation for Inclusive Society* (WISE) program, as well

as *watching and learning activities together* as a means of social education for the community (Iskandar & Fadilah, 2023).

Research on peace education in the Peace Village Program has previously been conducted by Maulana Iskandar and Lutfi Fadilah in an article entitled Peace School in Nglinggi Village. The research explained that peace education in Nglinggi Village was realized through Peace School activities as a medium to instill the values of tolerance, social cooperation, and respect for the diversity of society. The research focuses more on the implementation of Peace Schools as community-based non-formal education in building a culture of peace in grassroots communities (Iskandar & Fadilah, 2023).

Research on peace education shows that Islamic education has an important role in building tolerance, respect for diversity, and the ability to resolve conflicts peacefully. Peace education also functions as a means of strengthening social solidarity and conflict prevention in multicultural societies (Sa'diyah & Nurhayati, 2019; Nurcholish, 2017). In addition, multicultural-based Islamic education is seen as able to form an inclusive attitude and respect differences in the midst of pluralistic society (Khotimah & Januarizal, 2017).

Other research explains that peace education has an important contribution in enhancing a culture of tolerance and building harmonious social relationships in society. Peace education not only functions as a medium for conflict resolution, but also as a means of forming a social character that respects humanity and rejects violence (Sholehah et al., 2024). In addition, Islamic education also has a strategic role in encouraging the creation of peace and tolerance in a multicultural society through the cultivation of the value of moderation, dialogue, and respect for diversity (Ansyori, 2024).

Studies on multicultural education also show that education has an important role in building the character of tolerance of students through respect for differences in religion, culture, language, and social background (Widiatmaka et al., 2022). In the context of Islamic education, the concept of diversity fiqh is also an important part of building inclusive and tolerant attitudes in schools and multicultural societies (Fadhillah et al., 2024).

Based on some of the previous researches, it can be seen that studies on peace education are mostly still focused on formal education, multicultural education, and tolerance development in general. Previous research has also not specifically analyzed the implementation of the Peace Village Program in Nglinggi Village through the perspective of Islamic religious education with a comprehensive approach to the principles of Islamic peacebuilding.

Therefore, this study has novelty in the analysis of peace education in the implementation of the Peace Village Program in Nglinggi Village which is reviewed through the perspective of Islamic religious education based on the principles of Islamic peacebuilding, including justice, equality, peace building, the search for peace, as well as pluralism and diversity. Thus, this study not only discusses the implementation of the Peace Village Program in general, but also examines the relationship between the program and Islamic religious education values in building a culture of peace in society.

Method

This research uses a qualitative approach with the type of library research. Literature research is research that is carried out by collecting data and information from various written sources such as books, scientific journals, articles, documents, and research results that are relevant to the research topic (Sugiyono, 2019). This approach is used to gain a deep understanding of peace education in the implementation of the Peace Village Program from the perspective of Islamic religious education.

The data sources in this study consist of primary sources and secondary sources. The primary source was obtained from articles about the implementation of the Peace Village Program in Nglinggi Village which have been published in scientific journals, especially the research of Iskandar and Fadilah (2023). The secondary sources are obtained from various books and scientific journals that discuss peace education, Islamic religious education, pluralism, tolerance, and the concept of peacebuilding in Islam.

The data collection technique is carried out through documentation studies by identifying, reading, recording, and reviewing various literature related to the research focus (Moleong, 2018). The data obtained was then analyzed using *the content analysis technique*, which is by examining the content of documents and literature to find the concept, meaning, and relationship between peace education in the Peace Village Program and the principles of Islamic religious education.

Data analysis is carried out through several stages, namely data reduction, data presentation, and conclusion drawing as stated by Miles, Huberman, and Saldaña (2014). At the data reduction stage, the researcher selects data that is relevant to the focus of the research. Furthermore, data is presented systematically based on discussion themes such as justice, equality, peace building, the search for peace, and pluralism and diversity. The last stage was carried out by drawing conclusions about the implementation of peace education in the Peace Village Program based on the perspective of Islamic religious

education.

Results and Discussion

1. Peace Education in the Implementation of the Peace Village Program Reviewed with the Perspective of PAI

According to Zakiyah Darajat, Islamic religious education is the formation of Muslim personality or a change in attitudes and behaviors that are in accordance with Islamic teachings (Darajat, 2011). In this context, peace is one of the main teachings in Islam. The word Islam which comes from the words salam, silm, and salamah means peace, safety, and tranquility. This shows that the basic character of Islamic teachings is to spread peace in human life.

Peace in Islam is understood as a state of harmony physically, mentally, spiritually, and socially. Peace is not only related to the relationship between humans and fellow humans, but also the relationship between humans and Allah SWT through obedience and servitude. Therefore, Islam obliges its people to create peace in all aspects of life. The concept of peace development in Islam was then used to analyze the implementation of the Peace Village program in Nglinggi Village.

A. Justice

The main appeal of Islam is to realize a just social reality. Therefore, any Muslim action or statement must be judged by its potential contribution to the achievement of that goal. In Islam, acting for God is the same as seeking 'adl or justice. Islam calls for justice for both the strong and the weak. Therefore, every Muslim has an obligation to seek justice and fight against oppression both at the interpersonal and structural levels (Abu-Nimer, 2003).

The principle of justice is also affirmed in the Qur'an surah An-Nisa verse 135 which commands Muslims to uphold justice even against themselves, their families, and close relatives. "O you who believe! Be the enforcers of justice, be witnesses for Allah even against yourselves, your parents, and your relatives..." (Q.S. An-Nisa: 135).

Peace education carried out through various activities in the Peace Village Program has reflected the goals of peacebuilding in Islam. One of the implementations can be seen in the *Women Participation for Inclusive Society (WISE)* program which focuses on women's empowerment. The program is interpreted as an effort to strengthen the economy of rural communities, especially among women, so as to create economic justice and strengthen community social participation (Iskandar & Fadilah, 2023).

The concept of justice in peace education is also in line with Ahmad Nurcholish's research which explains that peace education in Islam aims to build a society that upholds the values of justice, tolerance, respect for humanity, and social life without violence (Nurcholish, 2018).

B. Equality

Islamic teachings encourage humans to go beyond short-term dispute resolution. Islam aspires to unite humanity in one big family based on the equality of all members of society. This principle is based on the concept of unity and similarity of human origins as affirmed in Q.S. Al-Hujurat verse 13 which explains that humans were created into tribes and nations so that they know each other, not degrade each other. "O man! Indeed, We have created you from a male and a female. Then We made you into nations and tribes so that you might know one another..." (Q.S. Al-Hujurat: 13).

Peace education carried out in various Peace Village activities has reflected the goal of peacebuilding in Islam. Women's empowerment in the *Women Participation for Inclusive Society* (WISE) program is interpreted as an effort to provide women's rights that have often been marginalized due to patriarchal social construction and gender bias in society. The program is also a form of strengthening women's social participation in the development of a peaceful and inclusive society (Iskandar & Fadilah, 2023).

The implementation of equality-based peace education is also in line with the research of Halimatus Sa'diyah and Sri Nurhayati who explained that peace education in Islamic education is directed to build tolerance, respect for fellow humans, and respect for diversity in social life (Sa'diyah & Nurhayati, 2019). In addition, multicultural-based Islamic education is also seen as able to form an inclusive attitude and respect for differences in a pluralistic society (Khotimah & Januarizal, 2017).

C. Peace Building

In the concept of peacebuilding, face-to-face communication and openness in solving problems are considered more effective than the avoidance or use of violence. Open communication can reduce social tensions because the parties to the dispute have space to convey their aspirations and find solutions together. The concept is in line with the teachings of Islam which emphasizes the importance of deliberation and peaceful resolution of conflicts as explained in Q.S. Ash-Shura verse 38." And their affairs (are decided) by deliberation between them..." (Q.S. Ash-Shura: 38).

The peace education implemented in the Peace Village Programme has reflected the

principles of peace development in Islam. One of the implementations can be seen through the Community Early Awareness Forum which functions as a forum to detect the emergence of potential conflicts as well as resolve conflicts that occur in the community. The forum is a means of social dialogue and community communication in building harmonious and inclusive social relations (Iskandar & Fadilah, 2023).

Peace building through a dialogue and community participation approach is also in line with Widiatmaka et al.'s research which explains that multicultural education has an important role in building tolerance, democratic attitudes, and the ability to coexist peacefully in the midst of societal diversity (Widiatmaka et al., 2022). Through education that emphasizes the value of tolerance and respect for differences, people can build harmonious social relationships and prevent the emergence of social conflicts.

D. The Search for Peace

Avoiding violence and assault in all its forms is a major focus in Islamic values and traditions. Many verses of the Qur'an emphasize the importance of maintaining peace and avoiding destruction on earth. This principle is affirmed in Q.S. Al-Ma'idah verse 64 which explains that Allah does not like actions that cause damage and hostility in human life. "Every time they light the fire of war, Allah extinguishes it. They are doing harm to the earth, and God does not like those who do harm." (Q.S. Al-Ma'idah: 64).

The peace education implemented in the Peace Village Program has reflected the principle of seeking peace in Islam. One form of implementation is *watching and learning activities together* which are carried out to prevent the emergence of social conflicts due to differences in political choices ahead of the general election. These activities are a means of public education to build awareness of the importance of maintaining unity, respecting differences of opinion, and avoiding provocative actions that can trigger social conflicts (Iskandar & Fadilah, 2023).

The concept of seeking peace is also strengthened by the research of Fadhillah, Sa'diyah, and Sobirin who explain that diversity-based Islamic education has an important role in building tolerance, respecting differences, and instilling awareness of peaceful living in a multicultural society (Fadhillah et al., 2024). Peace education is not only directed at conflict resolution, but also at preventive efforts to prevent the emergence of violence and social division in society.

E. Pluralism and Diversity

Pluralism and diversity are one of the core values in Islamic teachings. The Qur'an

recognizes the existence of differences in gender, skin color, language, religion, and culture as part of the decrees of Allah SWT. Therefore, Islam teaches the importance of tolerance and respect for differences in social life. This principle is affirmed in Q.S. Al-Hujurat verse 13 which explains that humans were created in various tribes and nations in order to know each other and build harmonious social relationships. "O man! Indeed, We have created you from a male and a female. Then We made you into nations and tribes so that you might know one another..." (Q.S. Al-Hujurat: 13).

In addition, the Qur'an also emphasizes that there is no coercion in religion as explained in Q.S. Al-Baqarah verse 256. The verse shows that Islam upholds freedom of religion and respect for the beliefs of others. "There is no coercion in religion..." (Q.S. Al-Baqarah: 256).

Peace education carried out through the Peace School program aims to instill an attitude of tolerance, eliminate prejudice against adherents of other religions, and build a harmonious social life in the midst of diverse religions, cultures, and social backgrounds. The program is a form of implementation of pluralism-based peace education in society.

Pluralism-based peace education is also in line with Sulpi Affandy's research which explains that Islamic education must be able to instill the values of pluralism, tolerance, and respect for diversity so that students have an inclusive attitude in social life. Islamic education not only functions as a means of transferring knowledge, but also as a medium for forming social character that respects humanity and differences (Affandy, 2022).

Conclusion

Based on the results of the research, it can be concluded that the implementation of the Peace Village Program in Nglinggi Village has reflected the values of peace education in the perspective of Islamic Religious Education through the five main principles of Islamic peace development, namely justice, equality, peace building, the search for peace, as well as pluralism and diversity. The program not only serves as an effort to prevent social conflicts, but also as a means of establishing a culture of peace, tolerance, and harmonious social life in the midst of a multicultural society.

The value of justice is realized through community empowerment programs, especially women, in Women Participation for Inclusive Society (WISE) activities which aim to improve economic welfare and equitable social participation of the community. The value of equality is reflected in providing equal space and opportunities for women and society to be involved in social development without discrimination of gender or social background. The value of peacebuilding is realized through the Community Early

Awareness Forum as a means of social dialogue, deliberation, and peaceful conflict resolution in the community. The value of seeking peace can be seen in watching and learning together activities that aim to prevent social conflicts, increase public awareness of the importance of unity, and avoid provocative and violent acts. Meanwhile, the values of pluralism and diversity are realized through the Peace School program that instills tolerance, respect for differences in religion, culture, and social backgrounds, and builds harmonious social relationships in a pluralistic society.

Thus, the implementation of the Peace Village Program has a strong relevance to the goal of Islamic Religious Education, which is to form human beings who are not only spiritually pious, but also able to create social relations that are peaceful, tolerant, fair, and respectful of diversity. This research shows that community-based peace education can be an effective strategy in strengthening social harmony and building a culture of peace in the midst of multicultural society.

References

- Abu-Nimer, M. (2003). *Nonviolence and peace building in Islam: Theory and practice*. University Press of Florida.
- Affandy, Sulpi. 2022. "Islamic Education with a Pluralism Dimension." *Permata: Journal of Islamic Religious Education* 3(1): 60-70. <https://doi.org/10.47453/permata.v3i1.779>
- Ansyori, A. (2024). The role of Islamic education in promoting peace and tolerance in a multicultural society. *Kaipi: Collection of Scientific Articles on Islamic Education*, 2(1), 1-12. <https://doi.org/10.62070/kaipi.v2i1.50>
- Fadhillah, A., Sa'diyah, N. N., & Sobirin, M. (2024). Fiqh of diversity: The concept of tolerance in Islamic education in multicultural schools. *Educational Scientific Work Forum*, 9(1), 55-67. <https://doi.org/10.35706/wkip.v9i01.13109>
- Iskandar, M., & Fadilah, L. (2023). Peace school in Nglinggi Village. *Journal of Islamic Education*, 6(2), 95-108. <https://journal.stitmadani.ac.id/index.php/JPI/article/view/319>
- Khotimah, & Januaryzal. (2017). Multicultural-based Islamic Education. *Tolerance: Scientific Media of Religious Communication*, 9(2), 105-124.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage Publications.
- Moleong, L. J. (2018). *Qualitative research methodology*. PT Remaja Rosdakarya.
- Nurcholish, A. (2018). ISLAM AND PEACE EDUCATION. *Al-Ibrah: Journal of Islamic Education and Science*, 3(2), 115-144. Retrieved from <https://ejournal.stital.ac.id/index.php/alibrah/article/view/57>
- Sa'diyah, H., & Nurhayati, S. (2019). Peace education from Gus Dur's perspective: A philosophical study of Gus Dur's educational thoughts. *TADRIS: Journal of Islamic Education*, 14(2), 175-188. <https://doi.org/10.19105/tjpi.v14i2.2759>
- Sholehah, N. M., Rosidah, N. H., Almadani, R. F., & Maulana, R. (2024). The effectiveness of peace education in promoting a culture of tolerance and peace in people's lives. *Tarbawi Research Journal: Islamic Education and Social Issues*, 9(2), 14-23. <https://doi.org/10.37216/tarbawi.v9i2.1749>
- Sugiyono. (2019). *Quantitative, qualitative, and R&D research methods*. Alfabet.
- Maulana Iskandara (Analysis Of Peace Education In The Implementation Of The Peace Village Program Reviewed...)

Widiatmaka, P., Hidayat, M. Y., Yapandi, & Rahnang. (2022). Multicultural education and tolerance character building. *JIPSINDO*, 9(2), 115–130. <https://doi.org/10.21831/jipsindo.v9i2.48526>