



Peace Education in Islam

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ABSTRACT

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Islam always establishes good relations between Muslims themselves and non-Muslims by cultivating traits of tolerance, justice, good deeds and mercy that have never been encountered in the history of humanity before Islam. Apart from that, Islam also has peace education which is very relevant for everyone. Peace education in Islam is a vital need for humanity and nations throughout the world. Islam itself has the meaning of peace, and can be considered a religion of peace. The concept of peace and humanity in Islam is expressed in the teaching that Islam was not revealed to maintain hostility or violence between humans. Islam also teaches the importance of freedom, dignity and human equality. Peace education in Islam also includes the urgency to create peaceful relationships with God, humans and nature. The concept of peace education has also been studied from the perspective of Islamic education, including concepts taught by figures such as KH. Abdurrahman Wahid (Gusdur).

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Introduction

Human beings and education have a very close causal relationship. In the process of human life, one cannot escape from education, meaning that throughout one's life, they must undergo the process of education, whether it is formal or non-formal and informal. The formulation of education, implicitly or explicitly, indicates that Islamic education holds the first and foremost position within the framework of the national education system. The primary target of education that must be achieved is the development of spiritual and religious strength, followed by self-control, personality development, and virtuous character. These are the missions that must be accomplished by Islamic education. Islam and humanity are like two sides of a coin that cannot be separated. On one side is the religion of Islam, and on the other side is humanity. What Islam teaches is solely an effort to organize and build human character to attain happiness in both this world and the

hereafter. Based on this assumption, the first and foremost responsibility of Islamic education is to produce or realize a perfect human profile (*insan kamil*), meaning having a way of thinking, attitude, personality, and skills to navigate the realities of social life. This is reinforced by the mission of Islam as a mercy to all worlds, as stated in the Quran:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We have not sent you, except as a mercy to the worlds" (Quran, Al-Anbiya: 107).

Islamic education, as an inseparable part of the national education system of Indonesia, must provide enlightenment in realizing human characteristics in social life. Islamic education, formulated from revelation (the Qur'an) and the Prophet's demands (Hadith), has a great opportunity to realize a perfect human profile. However, what is formulated in the Qur'an and Hadith, without quality understanding and implementation strategies, will be meaningless. Therefore, Islamic education administrators (educators and educational staff) must have a contextual perspective and applicative strategies in education to truly produce graduates and a community capable of providing love/peace (mercy) to anyone living in the world (all worlds). The problem in the life of the Indonesian nation is a humanitarian problem, namely the lack of mutual respect and appreciation, making it prone to social conflicts. Islamic education, with its humanistic role, must be able to provide solutions or humanitarian therapy to create a sense of security, comfort, and mutual respect (Saekan, 2017).

Education as an important instrument in society (Rahman, 2016), plays a role in increasing peace efforts (Rahman, 2015). This idea is also supported by cultural and traditional factors in fostering human and spiritual values (Rahman, 2016; Gusman et. al, 2023). This context is important to include in learning for teachers (Sari et. al, 2023), thereby enabling educational policies with all their challenges to influence learning (Rahman, 2023). Socio-religious values in education are also exemplified by various Islamic schools such as Muhammadiyah (Rahman, 2019), Ma'arif, Persis, and other Islamic schools. Meanwhile, Islam, which originates from its teachings in the Qur'an (Yusroh, 2018), has had an influence on Muslims in mobilizing both men and women in various professions (Amaliatulwalidain & Rahman, 2020), including among students.

Addressing these issues, the sense of peace in the field of education is very small. Peace can be interpreted in various ways, including harmony, security (absence of war), harmony, and mutual understanding. Peace can also be understood as a calm atmosphere

without violence. To realize a peaceful society from the smallest to the largest levels, for example, at the state level, individuals need to develop attitudes of tolerance, mutual understanding, empathy, cooperation, and respect for others. It is crucial to realize that our society is plural and multicultural. In such a society, it is vital to understand and respect the differences among individuals. Therefore, imposing one's culture on others is not justified (Wulandari, 2010).

Method

This study used the library research method (literary study) using qualitative descriptive. Collecting data by searching from various sources, both books, journals, or articles related to the research theme. And the researcher analyzes by reading each theme, then the writer maps and compares, then analyzes and provides conclusions about those being analyzed.

The research method employed in this study is a descriptive approach with a literature review. The data collection technique utilized is documentation. According to Wina S (2013:59), descriptive research is conducted to systematically, factually, and accurately depict or explain facts and characteristics of a specific population. As presented in the definition above, descriptive research aims to collect data as they are and describe them accurately. This study also describes peace education in Islam, where peace education in Islam is a vital necessity for humanity and nations worldwide. The data obtained from interviews are described through documentation. Therefore, the researcher will also elaborate on peace education in Islam, encompassing the urgency to establish peaceful relationships with Allah, humanity, and the environment (Saekan, 2017).

Result and Discussion

1. Conflict

Conflict is the antithesis of Peace. Conflict and peace are two highly contrasting elements. Conflict can occur anywhere, anytime, by anyone, and in any situation. In the book 'Peace Education,' Amy Ohlendorf provides a definition of conflict as the result of differences in perspectives, acceptance, and values of an individual or a group of people. Even in a homogeneous society, conflicts can still arise, let alone in a heterogeneous political entity involving different ethnicities, religions, customs, and so on, where conflicts

are quite common. According to Amy Ohlendorf in the book 'Peace Education,' the understanding of conflict is described as a situation of competition where individuals are aware of potential position discrepancies in the future, and each person intends to control a position deemed inappropriate for others. Conflict is likened to a cycle: similar to a social process, it has a cause, a process, and consequences or impacts (Zamroni, 2008).

2. Peace Education

Education is an effort or process aimed at nurturing the overall qualities of human resources so that they can fulfill their roles in life functionally and optimally. Thus, education essentially assists humans in demonstrating their existence functionally in the midst of human life. Such education will be beneficial for individuals (Nata, 2014). With the rapid development of time, advancements in science and technology create an atmosphere of industrialization that shapes new cultures in society, leading to differences in attitudes and life views that tend towards materialism, individualism, and pragmatism. From there, the development of science and education is generally believed to have the power to create a comprehensive vision of life in building human civilization. In the social and humanitarian aspect of life, education is an effort that can generate a learning process that transforms individuals into intellectually potential beings through the transfer of knowledge and values. Education is a continuous, ongoing process that is not confined to a specific place and time, with the purpose of guiding individuals to become someone with spiritual and intellectual strength (Jannah, 2013).

Ki Hajar Dewantara emphasizes that educators must embody the concept of three holistic attitudes, namely *ing ngarsa sung tuladha*, *ing madya mangun karsa*, and *tut wuri handayani*. This means that educators must be exemplary for their students, maintaining balance while also encouraging and motivating their students. This educational trilogy is absorbed as the concept of "Pancasila Leadership" (Yusuf, 2018). Al-Ghazali explicitly places two important orientations in education: first, achieving the perfection of humanity to qualitatively approach Allah SWT; second, achieving the perfection of humanity to attain happiness in both this world and the hereafter (tambak, 2011). When a society is filled with chaos, conflict, and lacks peace, education is seen as a party that shares the blame for failing to create good citizens. Ideally, schools should serve as a proper means to instill moral values that support the establishment of peace in society. This rationale aligns with the role

of educational institutions as entities tasked with cultivating and deepening love for the homeland, strengthening national spirit, and fostering a sense of social solidarity.

True peace is not merely the absence of war, as genuine peace is dynamic, participatory, and long-lasting. True peace can be achieved when universal human values are rooted in every aspect of life, from family, school, community, and society to the nation (Taufik, 2016). The sense of peace and security is an inherent value in human life. With peace, a healthy, harmonious, and dynamic order of life can be established in every human interaction, without fear and pressure from others (Hendry, 2009). The concept of peace must be layered by competent education as a life vision, and peace education as the spearhead in creating a plural, harmonious, and moderate life in all aspects. As stated in the UNESCO Constitution's preamble, ignorance of each other's ways of life has been a common cause of suspicion and distrust, leading to conflicts throughout human history. Since wars begin in the minds of humans, the preservation of peace must be built in the minds of humanity, and this development can only be achieved through education. At this moment, the existence of education as a peacemaker is crucial in addressing various conflicts, especially ideological and historical conflicts (Kartadinata et. al, 2015). Furthermore, in the preamble of the United Nations (UN), it is emphasized that 'peace education has developed as a means to achieve the goals it promotes understanding, tolerance, and friendship among all nations, racial or religious groups.' This means that peace education is developed to achieve goals such as promoting understanding, tolerance, and friendship among nations, races, and religious groups (Saleh).

K.H. Abdurrahman Wahid, a pioneer of peace and a multi-talented figure encompassing roles as a national teacher, intellectual, cultural figure, religious leader, social activist, democracy advocate, and pluralism fighter, views peace in international relations as the absence of warfare or violence by one party against another, with conditions and understanding from the winning party. Islam also rejects the arbitrary use of violence by anyone, and violence can only be carried out by Muslims if they are expelled from their homes (*'idzaa ukhrijuu min diyarihim'*) (Wahid, 2011). The idea of harmony and togetherness, prerequisites for the realization of a peaceful life, has been a focal point for him since 1975, when he was only 35 years old. In one of his articles titled 'Making Islamic Law Support Development,' Gus Dur stated that Islam is not something static. The teachings of Islam are not fixed and unchangeable, requiring constant reformulation and

reapplication. In other words, the development of Islamic law must always be contextualized (Wahid, 2011).

Based on this belief, peace is one of the main characteristics of Islam. Islam, which means 'salam' (peace/safety), encourages harmonious interactions with others. Once again, peace is not merely the absence of war or violence. True peace is manifested through universal human values and social justice. True peace is an ideology intricately linked to all aspects of human life, serving as a complex ideology and the main gateway to success in life (Khan). Peace comes from within and is nurtured through education. However, many countries are still denied this right. Take the example of the neighboring country, Palestine, which still cannot breathe freely without constant worry. Palestine has not achieved independence because Israel continues to occupy it on a large scale. However, tracing its history reveals a long narrative, as the land disputed by Palestine and Israel was previously occupied by Greece, the Philippines, and is now inhabited by Muslims. This raises questions about why Palestine is not defended by the United Nations (UN). Simply put, Palestine is not officially recognized as a state. There are criteria that have not been met to qualify as a sovereign state. This is why Palestine does not have an official army; instead, it receives assistance from Hamas, an Islamic organization. Hamas is not recognized as a government by the UN; it's an autonomous government, not a sovereign one.

3. Peace Education in Islam

The word "Islam" originates from the term "silmun," which means peace. Peace, in this context, is defined within four interconnected relationships:

- a. Peace in the context of the relationship with Allah as the Creator, representing the peace that emerges when humans live in accordance with their inherent creation principles. This involves avoiding prohibitions and following His commands.
- b. Peace with oneself, which arises when individuals are free from inner conflicts (split personality), such as when we can control our desires, transforming from doing wrong to doing good and right.
- c. Peace in social life can be achieved when individuals live in a society free from war and discrimination, and when they embody the principles of justice in their daily lives.
- d. Peace with the environment is realized through the sustainable use of natural resources, not only as drivers of development but also as a natural source that must

be preserved for the balance of future generations' lives (Zuhri, 2010).

These four dimensions form a totality derived from the fundamental belief that Allah is Peace, "Salam," the source of peace, and the ultimate goal of all peaceful activities, directing His people to live in peace. Thus, if we delve into the essence of Islam, it can easily be understood as synonymous with peace. Islam originates from the word "aslama-yuslimu-islaman," which means to make peace. Therefore, the Quranic verse that states, "udkhuloo fi al-silm kaffah," can be interpreted as "enter into total peace." This is because the word "al-silm" means peace (Misrawi, 2007). Peace was exemplified and practiced by Prophet Muhammad (PBUH). When initiating his mission, he considered peace as a crucial point in effecting social change. Prophet Muhammad was acutely aware that if his preaching began with violence, it would face strong resistance from the outset. Sociologically, it can be affirmed that the Arabs living in the desert, with a tendency to sustain life through violence, posed a unique challenge for Prophet Muhammad. Thus, the best choice was to engage in peaceful preaching.

In the early history of the emergence of Islamic education linked to the early period of Islam, Prophet Muhammad, as the bearer of the Islamic message, taught his companions to respect followers of other religions. This was evident when Prophet Muhammad arrived in the city of Medina and officially became its leader. A new chapter in the history of Islam began. Islamic teachings concerning community life were revealed in abundance in Medina. Prophet Muhammad held a dual role, not just as a religious leader but also as the head of the state. In other words, within Prophet Muhammad, two powers were consolidated – spiritual authority and worldly authority. To strengthen the community and state, Prophet Muhammad laid the foundations for community life. The first foundation was the construction of a mosque, not only as a place for prayer but also as a crucial facility to unite the Muslims and strengthen their spirits. Additionally, the mosque served as a venue for consultation and discussion on the challenges they faced. In the time of Prophet Muhammad, the mosque even functioned as a governance center. Prophet Muhammad fostered brotherhood between the Muhajirin (those who migrated from Mecca to Medina) and the residents of Medina who had embraced Islam and supported the Muhajirin. Through this, the Muslim community felt bound in a sense of brotherhood and kinship. Prophet Muhammad's actions created a new form of brotherhood based on religion (Saleh).

Additionally, Prophet Muhammad also fostered friendships with non-Muslim entities. In Medina, apart from Arab Muslims, there were Jewish communities and Arabs who adhered to their ancestral religions. To maintain societal stability, Prophet Muhammad established agreements with them, including a charter ensuring religious freedom for the Jewish community. Each segment of society had specific rights in political and religious domains, guaranteeing religious freedom while all community members upheld the security of the state. From this, it is evident that Islam, as introduced by Prophet Muhammad in its early stages, was founded on a profound reverence for the values of peace. Consequently, Islamic education in its early years was dedicated to the struggle and effort to achieve peace. Aligned with Islam's universal mission as a source of mercy for the entire universe. This verse illustrates that the teachings of peaceful coexistence were imparted during the early stages of Islamic education, parallel to the initial period of Islamic preaching. Unfortunately, the lessons of peace have not always been universally understood and practiced by the Muslim community throughout various periods of Islamic civilization. Islamic history has been marked by conflicts, power struggles, and even wars that resulted in significant casualties.

Nevertheless, it is essential to recognize that conflicts and wars are not exclusive to the Islamic world. Western countries (Europe, America, Africa), and even the Asian continent, have also experienced conflicts and wars. This realization has led to the emergence of peace education, initially conceived as a study of the causes of war and its prevention. In subsequent stages, it evolved into a study of violence in all its forms and aimed to educate against the war system, fostering the creation of a peace system at both individual and structural levels. Peace education employs progressive, egalitarian, open inquiry, and active participant learning approaches

Conclusion

The word "Islam" originates from the term "*silmun*," which means peace. Peace, in this context, is interpreted in four interconnected relationships: peace in the context of the relationship with Allah as the Creator, with oneself, with society, and with the surrounding environment. In Islamic teachings, true peace education is not a new concept. Islam itself linguistically signifies peace. Therefore, it is not an exaggeration to say that Islam is a religion of peace. The formulation of the Constitution of Medina (al-sahifah al-madinah), the Hudaibiyah Agreement, and various other treaty pacts exemplify the commitment to

peace in Islamic teachings. Through effective and appropriate education, peace can be realized – a society characterized by peace, tolerance, and anti-violence.

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