Developing Peace Culture Based on Al-Quran Values in Indonesian

Uman Suherman and Nurhudaya Nurhudaya

Universitas Pendidikan Indonesia, Bandung, Indonesia
umans@upi.edu

Keywords: Peace Education, Peace Culture, Peace Based On Al-Quran Values.

Abstract: Lately, there are schools that are successfully establish a climate of peace, respect, compassion, fair, ethical and mutual respect. Violence varieties which are done by teachers and students have been already very alarming even in the category of emergency. Peace education is an effort to develop a culture of peace schools reinforced with religious values, that education has the capacity and the responsibility to lift humanitarian issues, about how people live side by side with others, and have concern for other human beings. This is indeed the true crisis in education. The main purpose of this research is to produce a model of school peace culture based on Al Qur'an values . Specific research target are (1) determine the structural components and manual models of the school peace culture based on Al Qur'an values, (2) implement activities to develop teachers' capacity to implement a culture the school peace culture based on Al Qur'an values, (3) implement test limited try school peace culture models, and (4) obtain final model school peace culture based on Al Qur'an values. The study was conducted within two years of the first year, the formulation of a model of school peace culture based on Al Qur'an values, rational validation of the model by experts. In the second year of implementation of the model is limited to one high school in Bandung, evaluating weakness and strength, testing the model at some intermediate schools in West Java and socializing, disseminating model to stakeholders through scientific publications and seminars or workshops.

1 INTRODUCTION

This study is part of a series and follow-up research of research on service models pedagogical as well as counseling and guidance for the development of the mindset of the culture of peace in 2013, and international studies conducted by TEAM UPI and University Tampere Finland in 2014 concerning Meta-Analysis of Content of Local Rating In Pedagogic development Peace: Assessing Top Etnopedagogic Study in Perspective Indonesia-Finland "and" Exploration Values Mindset development of Peace in Education and Counseling: Lesson Learned Indonesia-Finland. The study's findings indicate that local values in Indonesia, particularly the Sundanese culture potential as a basis for the development of pedagogy of peace whereas teachers do not have a unified framework in the development of a peace mindset.

The importance of the culture of peace in schools proposed by Castro and Galace (2010) describes the "essence of a new humanity" that represent the culture of peace will build the mindset, governance thought, and developmental approach towards peace (Galtung,

J, 1967). In the context of the development of the mindset of the culture of peace, the results Kartadinata, S, et al (2013) found that the demands on the development of the higher peace culture mindset, even education has not responded strategically and systematically. Even more emphatic Kartadinata, S. et al (2014) found in Indonesia (West Java) teachers do not have a unified framework in the development of a mindset of peace. It must be built to change teachers to have competence achievement as a teacher reached identity, so it will go in the mindset of peace and inner peace. Identity is built upon the understanding and internalization of the value system of the normativity of interest, the educational content and pillars of the learning process (Kartadinata, 2017). Indonesian educational value system that must be internalized in oneself includes understanding of human nature, humanity, power and authority as well as the *kewiyataan* (places to get knowledge's).

Schools as an educational institution should ideally provide a climate that is filled with nuances of life of peace, respect, compassion, fair, ethical and mutual respect. Admittedly not a few schools were successful in establishing climate of life. But lately in

school contradictory phenomenon sticking to the surface. Varieties of violence which are done by teachers and students have been very alarming even in the category of emergency. Based on the data received by the violence of the National Commission for Child Protection in 2011-2016 indicate the year 2011 as many as 1,381, in 2012 as many as 2,249, in 2013 as many as 2,284, in 2014 as many as 3225, 2015, 2511 and 2016 as many as 1452 (Venny. A, 2016), the data was obtained only from those who reported, but because of various limitations, it is believed that there much more violence go unreported and therefore has not identified the type and number.

Based on statistics of Polis Diraja Malaysia (PDRM), in 2012 there were 3,700 students committing acts of violence, even in 2013 the increase is recorded as many as 7816 students commit acts of violence and acts of violence occur because of adolescent's weak character and morals (Ershad, 2015). UNICEP Data shows that one in three girls and one in four boys in Indonesia, have experienced violence (Dona, L, 2016).

The efforts to transform the culture of peace is through peace education (Castro and Galace 2010; Yousuf, I. M et al, 2010). Peace education is not focused on problem solving / conflict, peace education focus on building mindset, and governance think teachers, students and school stakeholders to create a culture of peace (Sharma, V, 2012). One of the values that should be strengthened in peace education that religious values. Their religious values represent the picture of consistency between belief in the religion as a cognitive element, a feeling of religion as an element of an effective and religion as an element of psychomotor behavior. Furthermore, integrated complex of knowledge, feelings and religious action in a person.

Peace education based on religious values aims to develop learning that support social cohesion, justice, and the preservation of the environment (Salomon and Nevo, 2002, Wenden, 2004, in Carter and Vandeyar, 2009: 248; Anand, S, 2014). Social cohesion and mutual understanding between citizens involved in a dispute can be achieved through the provision of education that focuses a) Survival Skills (listening, following directions, avoiding conflict, using words that are good and interesting or talk openly, and respect themselves); b) interpersonal Skills (sharing, ask permission, to join in an activity, accepting others); c) Problem-Solving Skills (asking for help, asking for forgiveness, accept the consequences, deciding what to do); and d) Conflict Resolution Skills (kink in dealing with teasing,

failure, accusations, unappreciated, and pressure) (Suherman, U, 2016; 2011).

The position of peace education in religious teachings, including the holy book of Al Qur'an shows that human behavior is based on the values of religious teachings can bring peace. Besides, peace can be viewed from two perspectives: the perspective of humanity (hablumminannaas) and the perspective of divinity (hablumminallah). They represent that peace is essentially derived from Allah SWT, because one of the names of the properties of Allah SWT is Assalaam that means almighty give safety and well-being (Quraish Shihab, M, 2005; Suherman, U. 2016).

Indeed, education has the capacity and the responsibility to raise humanitarian issues, about how people live side by side with others, and have concern to other human beings. This is indeed the true crisis in education.

The most significant way to develop a culture of peace based on Qur'an values is through peace education. Peace education is an education that is reinforced with humanitarian values, culture and religion. As part of religious values, Al Qur'an values are forms of knowledge, belief, understanding, insight and ethical demands of human behavior in ecological communities.

The values of Al Qur'an is an entity that is not only seen from the aspect of the life of the world with ease and challenges, but should be thoroughly since man was created, turned, gave birth, switched off until a moment revived from death and happy world and the hereafter. Peace is reflected through the surah Al-Baqarah, verse 201:

وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾

"And among them there are those who say:" Our Lord, grant us good in this world and good in the Hereafter and save us from the torment of hell".

In building a culture of peace effectively, competition and improved quality of behavior are needed to be done when individuals perceive and realize that the culture of peace must be done throughout life. There are three aspects that must be considered every individual in the life that is knowledge-based society (knowledge base learning) as a community of learning (learning society) that require education and training in a lifelong learning system. This means that the learning process will always be attached to each individual life that takes place in the context of an ever-changing environment.

Learning to live together is expected to combat the prejudices that may lead to disputes. Allah was advised by letter Ali Imran, verse 105:

وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَـٰتُ ۚ وَأُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ۝

"And do not be like those who split apart and fight before they get a clear explanation (al-bayyinat)".

Based on these considerations, the research problem is whether the culture of peace based on the values of Al Qur'an can develop students' mindset and teachers' inner peace. In general, this study aims to develop a model of peace culture based school values of the Qur'an.

2 MATERIALS AND METHODS

Overall, this study is designed for two years (2017-2018) and each year has eight months minimum. First year research begins in April and ends in November 2017. The first phase of research will be conducted at the University of Malaysia Pendidikan Sultan Idris (UPSI) for meta-analysis of the research culture of peace based on Al Qur'an values , the basic consideration to choose the location because of the majority of the Muslim religion, so the need for a culture of peace based on the values of Al Qur'an will come to a comprehensive phase, in addition to the basic philosophy of having an election is that UPSI's strong values of faith, science, culture, civilization, humanity, society and state, will strengthen the process of peace culture. High school in the city of Bandung to explore the identity of the teacher and the learning process. Second phase research for the limited test will be conducted on one of the secondary schools in the city of Bandung, while more extensive testing done on some high schools in the District-Cities in West Java.

2.1 Research Method

This study uses qualitative and quantitative approaches. A quantitative approach is used to test the effectiveness of school peace culture based on Al Qur'an values. A qualitative approach is used in the exploration of identity peace and rational teacher learning and validation of models. The method used is a model of research and development (R and D) of Creswell, W. J. (2008; 2009; 2012) is modified into three phases within a period of two years.

2.2 Research Subject

The subjects are UPSI peace education experts with the object of study is the results related to the research peace culture based on Al Qur'an values. The next research subject are teachers of high school with a focus on identity and peace culture based on Al Qur'an values. Peace education experts are the subject of a study to determine assessment of theoretical school peace culture based on Al Qur'an values. Recently the research subjects are high school students to determine the impact of the implementation of peace culture based on Al Qur'an values.

2.3 Data Instrument Collectors

The data's which are required in this study are collected through interviews, discussions focused, expert judgment, observation and documentation study guidelines. Interview guidelines used to explore peace teacher identity, focused discussion and expert judgment is made to formulate a model. Observation guide is used to capture the models intervention process. And documentation study is used to collect research results related to the culture of peace based school values of the Qur'an.

2.4 Research Design

Implementation of this research is to follow Creswell, W. J. (2009) model of research and development which is modified into three phases within a period of two years following.

The first phase, The Planning: the activities undertaken is a review of theoretical literature, programs, regulations, empirical studies teacher learning process in the perspective of identity and the development model of school peace culture based on Al Qur'an values.

The second phase, Models Development: activities include: validation of rational models by experts and practitioners, and development for teachers to implement peace culture based on Al Qur'an values.

The third phase, testing the Model: the activities include: testing the effectiveness of school peace culture based on Al Qur'an values more widely in the field, the preparation of the final stage models, reporting and dissemination through journals models.

3 RESULTS AND DISCUSSION

The Research outcome of this study is the formulation of the School Peace Culture Based on Al Qur'an Values Development Model which is rationally and empirically validated. Intervention strategies that resulted from this research are packed into a Handbook containing instruments of school peace culture based on Al Qur'an values and the guidelines for the implementation of the school- peace culture model based on AlQur'an values.

Peace is the basis and the teachings of every religion. The values and teachings are included in the scriptures show that human behavior is based on the values of religious teachings can lead to peace (Blumberg, Herbert H, et al, 2006; Hassan, Ul. MS, Azhar, T., Hassan, T, 2014). Peace in the religious teachings of Islam can be seen from two perspectives: the humanitarian perspective (hablumminannaas) and the perspective of divinity (hablumminallah). Source of peace is essentially derived from Allah SWT, because one of the names of Allah SWT is Assalaam properties that has meaning almighty give safety and well-being.

The needs of individual learning fulfillment (learning needs) as personal and social beings implies that learning is not only focus on four issues, namely learning to know, learning to do, learning to live together and learning to be, as a pillar of education are packed body of education and culture of the United Nations (UNESCO, 1996), but individuals are also required to learn how to learn to do (learning how to learn). In the latter context it (learning how to learn), ethical values and morals as the foundation of life is expected to give a positive color for studying the behavior and life in general.

Direct form to develop a school culture of peace based on Al Qur'an values, which is the first mutual restraint and forgiveness as described in Surah Al-Baqarah verse 109 "then forgive and let them so that the gods bring in orders. Indeed Allah, over all things all-powerful "; The second man needs to have a gentle attitude towards each other, forgive each other and consulted in completing an errand (Oemar Bakry, 1984: 133; in Suherman, U, 2016), as mentioned in the Qur'an Surah Ali Imran, verse 159, namely: "it is by the grace of God, you be gentle with them. If you (O Muhammad) to be rude, rough hearts, they will get away from you. So pardon them, forgiveness and consult them in affairs (war, economic and other affairs of the world). When've established your determination, *tawakallah* to God (in running it without hesitation). Indeed, Allah loves those who trust; The third communicate wisely, representing

advising and argue that constructive and argumentative, in addition to the values of the Qur'an provides guidance that an individual should have the principle of wisdom (Al-Hikmah), good advice (Al-mawizah, al-hasanah), and debate the best method, as mentioned in the Quran (Surah Al-Nahl / 16: 125); and fourth encourage the establishment of peace (Islah), as mentioned in Al-Quran Al-Hujarat 49: 9, which is: "And if there are two classes of those who believe that war be reconciled them both."

Several studies have been conducted to determine the impact of peace education to develop peace culture based on Al Qur'an values. Studies Supriyanto Sand (2013) found the education-based conflict resolution values of the Qur'an can improve communication skills, creative thinking and analytical, conflict prevention, conflict management and conflict resolution. Research Thompson (1999; in ilfiandra 2009) found that conflict resolution can improve students' skills in problem solving, critical thinking, decision making, and improve social skills, such as respect for diversity, empathy, cooperation, explore and express feelings. Other findings from the study of Thomson is students can develop an understanding of the concept of conflict, adjust skills to meet personal ability, improve interpersonal and leadership skills, and using the conflict resolution process "win-win" in their lives.

The results of the study Afrida Aryani (2009) regarding the Education Model of Peace and Human Rights (PD-HAM) To Prevent Violence in Schools shows that the model of PD-HAM developed has accuracy (accuracy), utility (utility), and decent (feasibility) to used. Research Ilfiandra (2009, 2010, 2011) shows that the model of conflict resolution counseling set of comprehensive guidance is effective for improving the competence of the students live in peace and harmony. Recommendations from various research results are one of them is the need for a systematic and comprehensive effort to develop a school culture of peace in creating peace in students' mindset and teachers' inner peace.

3.1 Preliminary Study

Maftuh Research (2009; in ilfiandra 2009) on conflict resolution education showed consistent results need a peace education in schools. One of recommendations from various research results is the need for systematic and comprehensive effort to develop peace through formal education. Several other studies related to the proposed research is Sunaryo Kartadinata, et al (2013) about the service model pedagogical as well as counseling and guidance for

the development of the mindset of the culture of peace find things as follows: (1) the demand for the development of the mindset of the culture of peace is getting higher , But the world of education has not responded strategically-systematic; (2) pedagogy of peace is not only-and not only limited in conflict resolution education, but includes the arrangement of the mind (mindset) and literacy thought (mind sight) about how must be resolved and disagreements should so as not social commotion; (3) pedagogical services as well as counseling and guidance contains a number of competencies life placed as a destination at the same way (means and an end) through capacity development in dimensions: (1) to live in peace; (2) human rights; (3) democracy; (4) science, technology, and communications; and (5) sustainable development.

Research Sunaryo Kartadinata, et al (2014) entitled "Meta-Analysis in the Development of Local Content Value Pedagogic Peace: Assessing Top Etnopedagogic Study in Perspective Indonesia-Finland" and "Exploration Values Mindset Development of Peace in Education and Counseling: Lesson Learned Indonesia- Finnish "also reinforces previous research results will need to develop peace pedagogy. The preliminary findings of research showed that local values in Indonesia, particularly the Sundanese culture potential as a basis for the development of pedagogy of peace, as well as the values espoused Finnish society. In the case of Indonesia (West Java) teachers do not have a unified framework in the development of a mindset of peace, while the teachers in Finland showed elements of respect and understanding became the basis for development peaceable classroom.

4 CONCLUSIONS

Peace education refers to the religious teachings of Islam is that peace has the capacity and the responsibility to humanitarian issues, about how people live side by side with others, and have concern for other human beings. The values in the holy book of Al Qur'an that peace is a form of learning to live together, which has a meaning capable of combating prejudices which may lead to disputes. For that Allah SWT as described in the Al Maa-'Idah, verse 14:

وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ أَخَذۡنَا مِيثَٰقَهُمۡ فَنَسُواْ حَظًّا مِّمَّا ذُكِّرُواْ بِهِۦ فَأَغۡرَيۡنَا بَيۡنَهُمُ ٱلۡعَدَاوَةَ وَٱلۡبَغۡضَآءَ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ وَسَوۡفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُواْ يَصۡنَعُونَ ۝

"And among those who say:" We are the Christians ", we have taken their covenant, but they were (deliberately) forgotten most of the messages have been warned to them, then we caused enmity and hatred among them till the Judgment day".

Furthermore, Allah was advised by letter Ali Imran, verse 105:

وَلَا تَكُونُواْ كَٱلَّذِينَ تَفَرَّقُواْ وَٱخۡتَلَفُواْ مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡبَيِّنَٰتُۚ وَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ عَظِيمٌ ۝

"And do not be like those who split apart and fight before they get a clear explanation (al-bayyinat)".

If we look at both words of Allah SWT, He suggests that the process of developing a culture of peace must take two sides are complementary, on the one hand the culture of peace in doing the learning process that should improve understanding of the individual against another person, on the subsequent culture of peace carried out in the learning process which should facilitate individual experiences in working and relating with others toward a common goal throughout life. This learning process is the right way to develop a culture of peace in schools.

REFERENCES

Al-Qur'an.

Anand, S., 2014. The Contemporary Issues and Significance of Peace Education in India. In *journal International Journal of Research in Humanities*, *Arts and Literature*. Vol 2, Issue 10.

Barash, D. P., Webel, C. P. 2014. *Peace and conflict studies third edition*. Sage Publication.

Blumberg, H. H., et al. 2006. *Peace Psychology A Comprehensive Introduction.* New York: Cambridge University Press

Castro, L. N., Galace, J. N. 2010. *Peace education: A Pathway to a Culture of Peace*. Philippines: Center for Peace Education. Mirrian College

Creswell, W. J. 2008. *Educational research: planning, conducting, and quantitative and qualitative research* third edition. New Jersey: Pearson Prentice Hall.

Creswell, W. J. 2009. *Research design: qualitative, quantitative, and mixed methods approaches* Third Edition. America: Sage Publications, Inc.

Creswell, W. J. 2012. *Educational research: planning, conducting, and evaluating quantitate and qualitative research fourth edition.* Boston: Pearson Educational, Inc.

Dona, L., 2016. *Data Base kekerasan UNICEP*. Dalam liputan media. Retrieved in http://new.liputan6.com.

Galtung, J., 1967 *Theories of Peace: A Synthetic Approach to Peace Thinking*. International Peace Research Institute. Oslo.

Farida, A., 2009. *Model Pendidikan Damai Dan Hak Asasi Manusia PD-HAM Untuk Mencegah Kekerasan di Sekolah.* Laporan Penelitian. Makassar: Lembaga Penelitian Universitas Negeri Makassar.

Hassan, Ul. M. S., Azhar, T., Hassan, T., 2014. Educating Peace in Pakistan. *Journal of education and Practice*. Vol 5, No. 17.

Irsyad. 2015. *Permasalahan Sosial Remaja dan Statistik.* International Conference on Aqidah, Dakwah and Syariah. Kuala Lumpur.

Ilfiandra. 2009. *Model Konseling Resolusi Konflik Berlatar Belakang Bimbingan Komprehensif untuk Mengembangkan Kompetensi Hidup Damai dan Harmoni Siswa Daerah Rawan Komplik*. Laporan Penelitian. Bandung: LPPM Universitas Pendidikan Indonesia.

Kartadinata, S. 2013. *"Pedagogi Kedamaian".* Bandung: Pikiran Rakyat, Edisi Rabu, 17 April 2013, Halaman 26.

Kartadinata, S. 2013. *Model Layanan Pedagogis Serta Bimbingan Dan Konseling Untuk Pengembangan Mindset Kultur Kedamaian*. Laporan penelitian. Bandung: LPPM Universitas Pendidikan Indonesia.

Kartadinata, S., dkk. 2014. *Meta Analisis Kandungan Nilai Lokal Dalam Pengembangan Pedagogik Kedamaian: Telaah Atas Studi Etnopedagogik Dalam Perspektif Indonesia-Finlandia.* Laporan Penelitian. Bandung: LPPM Universitas Pendidikan Indonesia.

Kartadinata, S., dkk. 2014. *Eksplorasi Nilai-Nilai Pengembangan Mindset Kedamaian Dalam Pendidikan dan Bimbingan Konseling: Lesson Learned Indonesia-Finlandia.* Laporan Penelitian. Bandung: SPs Universitas Pendidikan Indonesia.

Kartadinata, S. 2017. *Bimbingan dan Konseling Kedamaian*, Dalam kuliah pertemuan ke dua. Tidak di publikasikan.

Loreta, J. G. 2008. *Peace Education: A Pathway to a Culture of Peace.* Center for Peace Education, Mirriam College. Quezon City Philippines

Quraish Shihab, M. 2005. *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Jakarta: Lentera Hati.

Suherman AS., Uman, 2011. *Bimbingan Komprehensif Berbasis Nilai-Nilai Al Quran untuk Mengembangkan Karakter dan Budatya Bangsa,Naskah Pidato Guru Besar* , Bandung: UPI.

Suherman, AS. U. 2016. *Bimbingan dan Konseling Komprehensif berbasis nilai-nilai Al-Quran*. Bandung: Rizki Press.

Sharma, V. 2012. Peace Education and Human Rights in Twenty First Century: A Review. Dalam *Journal International Journal of Social Science and Interdisciplinary Research*. Vol 1 Issue 12.

Shapiro, S. 2010. *Educating Youth for a World Beyond Violance: A Pedagogy for Peace.* New York: Palgrave Macmillan.

UNESCO. 1996. *From a culture of violence to a culture of peace: UNESCO and a Culture of Peace: Promoting a Global Movement.* UNESCO Publishing.

UNESCO. 1996. *Treasure Within: Report to UNESCO of the International Commission on Education for the Twenty-First Century*, UNESCO Publishing.

Venny, A. dkk. 2016 *Kekerasan terhadap perempuan meluas: Negara Urgen Hadir Hentikan Kekerasan Terhadap Perempuan di Ranah Domestik, Komunitas dan Negara.* Komisi Perlindungan Anak Indonesia KPAI.

Webel, C., Galtung, J. 2007. *Handbook of Peace and Conflict Studies.* London: Routledge.

Yousuf, I. M. et al. 2010 Peace Perceptions of Prospective Teacher for Promoting Peace Activities for School Settings in Pakistan. *Journal of College Teaching and Learning*. Vol 7 No 3.