Towards the Development of Peace Culture through Islamic Study Subject at Indonesian University

Firdaus Wajdi

Andy Hadiyanto

Sari Narulita

Mushlihin

Universitas Negeri Jakarta

firdaus.wajdi@unj.ac.id

ABSTRACT

Religious-based conflict has become a global challenge for humanity in this disrupted Era. Religion and education can play a pivotal role to prevent conflicts through peace culture development and initiative. This paper identifies Sufism-based peace value and its introduction through General Islamic Study and Religious Study among university students in Jakarta. Moreover, it also identifies opportunities and challenges for the development and implementation of a solid peace education curriculum to inspire the students with peace culture. This is a qualitative study with the Research and Development (R&D) approach. It employs study of literature, observation, interview as well as a questionnaire among university students at Universitas Negeri Jakarta, Universitas Indonesia, and Tanri Abeng University as data collection methods. This study seeks to understand how Sufism-based peace values can be introduced among the university students to help them grow and develop with a solid understanding of peace culture in order to prevent religious conflicts. This study concludes that the integration of Sufi-based peace values at university is a long and continuous process. Religious studies which include general Islamic study subject have been seen appropriate to introduce the peace values. Charismatic Sufi leader teachings have been mixed with established theory of Peace Education initiated by Johan Vincent Galtung to make it more applicable. This study also suggests that providing a module or textbook will assist the lecturer to introduce the values of peace to the students. Overall, this research provides an evidence that along with a careful and skillful approach, the values of peace can be introduced and integrated into the university courses to develop peace culture among university students.

Keywords : Culture of peace, Sufism teachings, General Islamic study (PAI)

INTRODUCTION

The background of this paper is derived from the increasing fact that conflict is becoming a more serious global threat to face. Religion, Politics, Economics can be involved as a source of conflict, but it can also be a solution when used properly and well (Gould, 2012, Mildenberger, 2013; Mitkus & Mitkus, 2014; Rubin & Bramstedt, 2010). The diversity of potential fields necessarily requires comprehensive conflict prevention, handling and mitigation. All parties must use each other's potential to deal with and even prevent conflicts in society (Novais & Carneiro, 2016).

In relation to conflict mitigation, conflict is often handled curatively in the new sense of action after the conflict occurs. Yet it is very important to make preventive efforts to prevent conflicts before they occur. In relation to the above, religion and spirituality can play a role in understanding conflict and becoming a source of conflict prevention solutions (Novais & Carneiro, 2016, p. 36), especially religious conflicts that are currently quite apprehensive among Indonesians and also global.

In Islam, the study of spirituality is more focused in discourse Sufism (Tahir, 2011). The linkage of Sufism, spirituality and the value of peace is very close and has been emphasized by the researchers (Soltes & Johnson, 2013; Tahir, 2011). They emphasize that Sufism or Sufi teachings contain values and teachings of peace that can be used as a basis for Peace education and conflict prevention (Ayazi, 2010). Sufism teaches the development of spirituality to achieve peace for the universe. It should also be pointed out here that Islam does not position spirituality as opposed to material, as inner Education knowledge is not the opposite of Education (academic learning), but on the contrary, spirituality is the context of materiality (Ayazi, 2010, p. 24). Sufism also believes in love as one of nature's laws. Love is unity and harmony. Therefore, when connecting Sufism with Peace Education, the concept of love and unity is one of the key, for love is something vital in spiritual growth (Ayazi, 2010, p. 17).

Proceeding International Conference on University and
Intellectual Culture 2018 Vol. 1 Hal 187-195
Seminars.unj.ac.id/icuic ISSN: 2622-688X

From the above brief discussion, it is quite clear that Sufism offers relevance and values that can play a role in Peace Education and helps in the prevention of religious conflict. However, it is unfortunate that until now no researcher has made an actual and implemented Model of Peace Education to support this goal. Much of the study linking Sufism to Peace Education ceases only at the level of the concept of the definition of Peace Education and values in the Science of Sufism. Ahmad Minan Zuhri for example wrote about Peace Education in Islam (Zuhri, 2011). Or the concept of Peace Education that is curative for the victims of conflict that has occurred as written by Sukendar with the title of Peace Education (Peace Education) For Children Victims of Conflict (Sukendar, 2016).

This paper identifies Sufism-based peace value and its introduction through General Islamic Study and Religious Study among university students in Jakarta. Moreover, it also identifies opportunities and challenges for the development and implementation of a solid peace education curriculum to inspire the students with peace culture.

DISCUSSION

Method

This research is a qualitative study as "a process of study to understand social or human problems based on complex, holistic images formed with words or narratives to report detailed views of information and be done in a natural setting" (Creswell, 2013). In this case researchers are trying to explain the need for a Model of Peace Education based on Sufism to prevent religious conflict in society. To synthesize this Model of Peace Education based on Sufism, the researcher uses the 'Research Development' (Research and Development) for the field of religion (Clarke, 2014). This approach is best assessed to help synthesize the product of the Peace Education model. As revealed by Borg and Gall in Educational Research: An Introduction, that research and development is "a process used develop and validate educational product" (Borg & Gall, 1989). In this case, of course, the product that will be developed and validated is the Model of Peace Education based on Sufism.

Proceeding International Conference on University and
Intellectual Culture 2018 Vol. 1 Hal 187-195
Seminars.unj.ac.id/icuic ISSN: 2622-688X

In this study Research and Development as a research approach is utilized to produce a Model of Peace Education based on Tasawuf integrated in PAI learning in Public Higher Education, so that PAI students can produce be human who understand the importance of putting forward the concept of peace, can appreciate the difference in understanding of religion and of course can be agent of change in order to prevent religious conflict.

LITERATURE REVIEWS

Ian Harris defines Peace Education as "the process of teaching people about the threat of violence and a strategy for peace" (Harris, 2008, p.15). Meanwhile, according to Gavriel Salomon (2004), the important aspect of Peace Education is about making peace in life and living in peace with enemies or other groups deemed unprofitable like other minorities, immigrants, ethnic groups, tribes, religions or political parties (Salomon & Nevo, 2013). Peace Education deals with intergroup relationships that are usually involved in some tense conflicts or relationships (Salomon, 2004).

The history of peace education in general may have started since human history began, passed down from generation to generation, on how to live peacefully with others. But in particular, Peace Education in its modern form originated from the modern peace movement in the early nineteenth century in Europe which later developed into the United States which then used progressive education to teach their students about common humanity to promote peaceful social progress (Harris, 2008, pp. 16-17). Maria Montessori is one of the examples of influential mid-twentieth century theorists who discovered a new relationship between peace and education. He links teaching methodology with peace-building, in the hope of helping the next generation avoid violent authoritarianism. Other educational leaders of education, Herbert Read, encourage the use of artistic and student creativity to promote peace, while Paulo Freire focuses on training students for critical analysis and community reform. Peace studies became a more serious academic topic soon after World War II, and the threat of nuclear war during the Cold War prompted many scientists to devote their lessons to creating sustainable peace. From the 1980s and 1990s scholars of Peace Education from around the world have provided various perspectives on their practices and goals (Knox, 2011). Institutions such as UNESCO not only support, but also have a concrete program to develop

this Peace Education. Even Koichiro Matsuura said that "Peace Education is a fundamental, fundamental mission of UNESCO and UN missions" (Matsuura, 2008, p. xix)

In further development, religion and spirituality also play a role in understanding conflict and become a source of solutions for conflict prevention in the discourse of Peace Education (Novais & Carneiro, 2016, p. 36), especially the overcoming of religious conflicts that are currently quite alarming. Sufism as one of the essential disciplines in Islam that also examines Spirituality is the key word in the study of Peace Education involving Islam (Tahir, 2011). The linkage of Sufism, spirituality and the value of peace is intense and has been emphasized by researchers such as Soltes & Johnson, and Tahir (2013: 2011). They emphasize that Sufism or Sufi teachings contain values and teachings of peace that can be used as a basis for Peace education and conflict prevention (Ayazi, 2010).

But until now no researcher has made an actual and implemented model of Peace Education to support this goal. Much of the study linking Sufism to Peace Education ceases only at the level of the concept of the definition of Peace Education and values in the Science of Sufism. It is like Ahmad Minan Zuhri who wrote about Peace Education in Islam (Zuhri, 2011) or the concept of Curative Education which is curative meaning post-traumatic treatment for conflict victims that has happened as written by Sukendar (2016). It is desperately needed a research that can synthesize the Model of Peace Education based on Sufism that can be implemented as a tool for conflict prevention and suppress the growth or the occurrence of religious conflict in this Republic of Indonesia (NKRI).

This study is supported by a team that has conducted a preliminary study in line with the theme of the synthesis of the Sufism-based Peace Education Model for Conflict Prevention which the authors propose in this proposal. Study conducted by the team leader, Firdaus Wajdi (2009) discusses the Ayat-Ayat Damai in the Qur'an, which has been published in the Journal Study Al-Quran Vol. V No. 1 January 2009. In this study, there are many verses in the Qur'an that command peace and the verses need to be formulated. This Wajdi (2009) study is a preliminary study whose results will be used for the synthesis of the Peace Education Model.

In addition, Mushlihin who was a member of the team in this study wrote a thesis in Leiden University under the title Towards Peace Education: Nurcholish Madjid's Reform of Islamic Education. Mushlihin Research (2008) identifies education reform ideas of contemporary Muslim thinkers Indonesia alone Nurcholish Majid, better known as Cak Nur. The results of

this study can also be used to help synthesize the Model of Peace Education based on Tasawuf that will be implemented at the level of Higher Education.

In addition, Firdaus Wajdi is also involved in International Collaboration Research (KNI) funded by Diktis, Kemenag RI. The results of the study have been published in the Community: International Journal of Indonesian Society and Culture accredited by Dikti. Publication entitled Problems, Challenges and Prospects of Indonesian Muslim Community in Sydney for Promoting Tolerance (Muttaqin, Arifin, & Wajdi, 2016) is a religious-related religious sociology study that can also be used as a preliminary study for the basis of this proposed study.

The preliminary study in the form of a master thesis, the publication of national and international journals above became the initial capital to carry out this research. It is possible that this research is not intended to catalyze the achievement of the program in the University Research Strategic Plan, it will also open the door to the number of publications in reputable international journals.

RESULTS

This study concludes that there are many value values in Sufism that are aligned for Peace Education and the establishment of a culture of peace. For example, the value contained in Salam. However, the value of these values need to be transformed in the formula and format that is more accessible to the outside community. Therefore, this research also produces outcomes in the form of android applications that can be installed so it is easier to use.

CONCLUSION

The value of the peace values contained in the Sufi teachings that are relevant to the PAI among others is the value of *salam* which means salvation. That Islam is revealed to save mankind. Then moderatism in religion and understanding of Ihsan (good deed) as part of three pillars of Islam, Aqidah, Syariah, and Akhlak.

Proceeding International Conference on University and
Intellectual Culture 2018 Vol. 1 Hal 187-195
Seminars.unj.ac.id/icuic ISSN: 2622-688X

In addition, the study also concluded that peaceful culture has not found a solid place in research studies in Indonesia. The culture of peace as part of the study of Peace Education has not been much discussed by researchers and activists of moderate Islamic studies in Indonesia. So, it takes a long time to introduce and teach this concept. It also has not received concrete attention. This is for example the concept of peaceful culture and peace education has not had a solid concept.

However, there is an opportunity that can be achieved that is, the development of value through the development of android-based applications. This could for example have been carried out by researchers and authors of this paper to develop android applications to explain the values of peace which could help the formation of a culture of peace and harmony with the value of the material being taught Islamic Education in Public Higher Education.

With all the above notes, this research will recommend to continue the study of peaceful culture and peace education in Indonesia by using the value of Islamic teachings so as to establish a solid system and conception about the establishment of this culture of peace. This is then expected to be one of the academic's contribution to prevent conflict in a preventive, not just curative manner.

ACKNOWLEDGMENT

BIBLIOGRAPHY

Ayazi, M. (2010). Islamic Sufism and Education for Peace. In EJ Brantmeier, J. Lin, & JP Miller (Eds.), Spirituality, Religion, and Peace Education. Charlotte: IAP-Information Age Pub.

Borg, WR, & Gall, MD (1989). Educational research: an introduction.

Clarke, M. (2014). Handbook of research on development and religion.

Creswell, JW (2013). Qualitative Inquiry & Research Design: Choosing among Five Approaches. Thousand Oaks, Calif: SAGE.

Gould, W. (2012). Religion and conflict in modern South Asia. New York, NY: Cambridge University Press.

Harris, I. (2008). History of Peace Education. In M. Bajaj (Ed.), Encyclopedia of Peace Education. Charlotte: Information Age Publishing.

Knox, S. (2011). History of Peace Education Retrieved from

Matsuura, K. (2008). Foreword. In JSPage (Ed.), Peace Education: Exploring Ethical and Philosophical Foundations. Charlotte: Information Age Publishing.

Mildenberger, C. (2013). Economics and social conflict Evil actions and evil social institutions in virtual worlds.

Mitkus, S., & Mitkus, T. (2014). Causes of Conflicts in a Construction Industry: A Communicational Approach. SBSPRO Procedia - Social and Behavioral Sciences, 110, 777-786.

Mushlihin. (2008). Towards Peace Education: Nurcholish Madjid's Islamic Education Reform. (Master), Leiden University, Leiden.

Muttaqin, A., Arifin, AZ, & Wajdi, F. (2016). Problems, Challenges and Prospects of Indonesian Muslim Community in Sydney for Promoting Tolerance. Community: International Journal of Indonesian Society and Culture, 8 (2), 169-184. doi: DOI: 10.15294 / Komunitas.v8i2.5971

Novais, P., & Carneiro, D. (2016). Interdisciplinary perspectives on contemporary conflict resolution.

Rubin, AN, & Bramstedt, KA (2010). Examining the Root Cause of Surrogate Conflicts in the Intensive Care Unit and General Wards. Monash Bioethics Review Monash Bioethics Review, 29 (1), 38-48.

Salomon, G. (2004). Comment: what is peace education? Journal of Peace Education, 1 (1), 123-127.

Salomon, G., & Nevo, B. (2013). Peace education: the concept, principles, and practices around the world. Hove: Psychology.

Soltes, OZ, & Johnson, MA (2013). Preventing violence and achieving world peace: the contribution of the Gülen movement. New York: Peter Lang.

Sukendar, S. (2016). Peace Education for Children of Conflict Victims. Walisongo: Journal of Religious Social Research, 19 (2), 271.

Tahir, A. (2011). Islamic Sufism - A Cult of Peace. Interdisciplinary Journal of Contemporary Research in Business, 3 (8), 374-382.

Wajdi, F. (2009). Verse of Peace in the Qur'an. Journal of Al-Qur'an Studies, Vol. V No. January 1, 2009, 21-29.

Zuhri, AM (2011). Peace Education in Islam. (Unpublished undergraduate thesis), UIN Sunan Kalijaga Yogyakarta,